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THE

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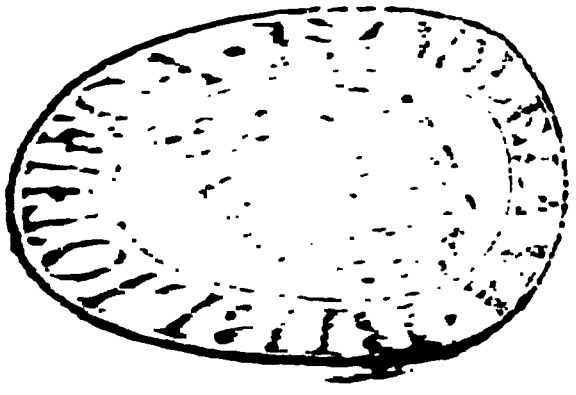

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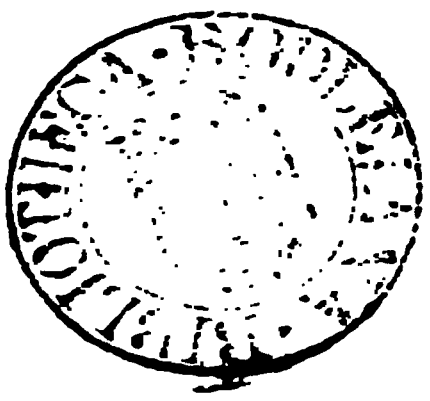

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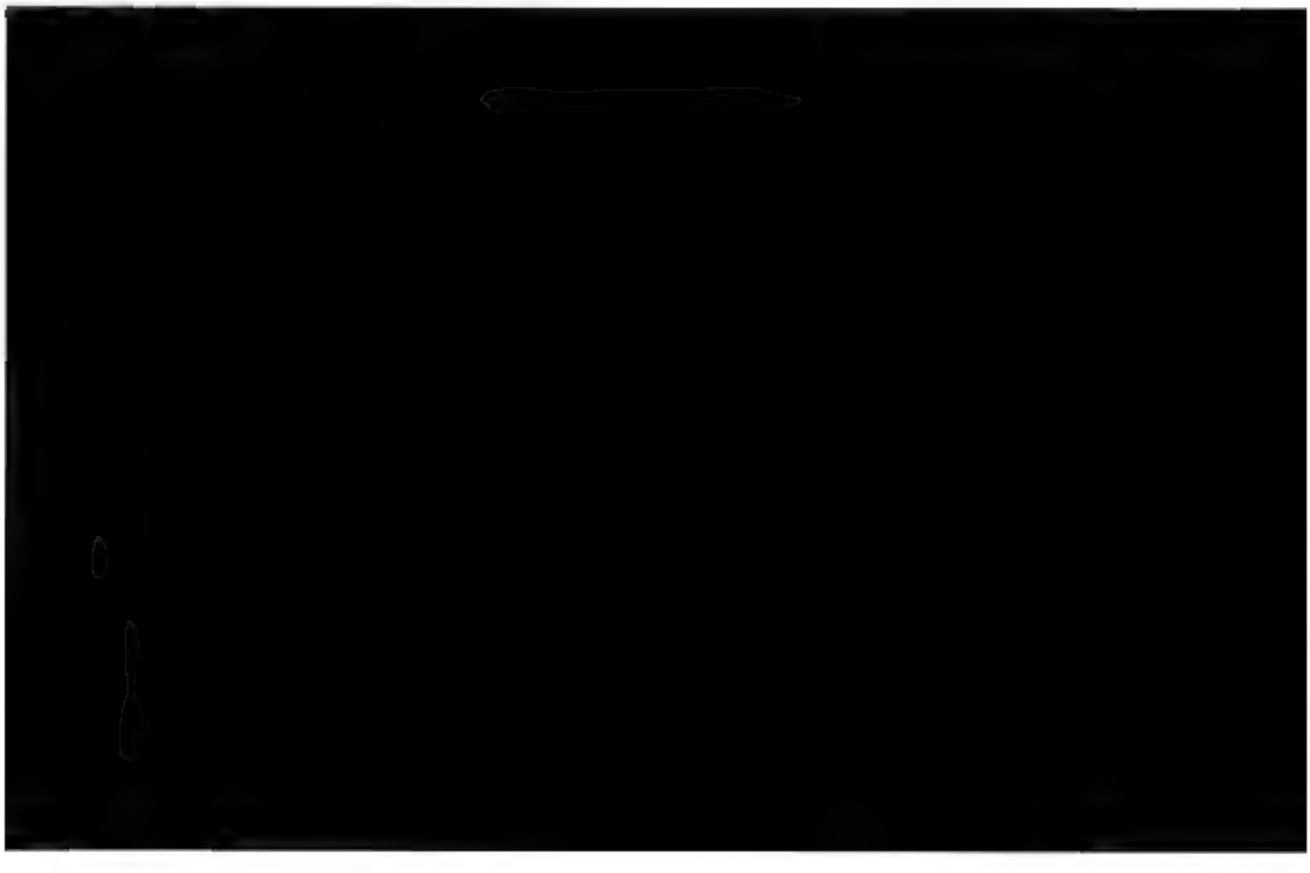

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THE

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1862.

ALL hail for a new year! Always welcome, because full of hope that its clean unwritten page may be happily filled. God grant that it may have within it no such calamity as the past year has brought to our Queen and nation, and that the sweet soothing of its silent way may bring calm and peace to her who now mourns as only woman does. There are many of her subjects to whom, in her circumstance of bereavement, the consolation of a life beyond the grave is no reality—to whom the great fact of Providence and angel ministration is no blessing, because it is not received—to whom Christ is not known as a Saviour, because they know not their need of Him, and to whom the spiritual world is not only unknown, but impossible and absurd. There are times in the life of nations, as of men and women, when their thoughts naturally turn inwards, and things before hidden from them, and covered up by affairs of a worldly kind, are seen in new lights, and new perceptions dawn upon the soul. This is just such a time, in which we all seem drawn towards the great spirit-world, and it towards us, as each of us is earnestly gazing into its brightness after a gradually disappearing friend. A true friend of England was this good Prince, and it is not either wrong, or less than wise, to believe that his influence will not be lost either in the sweet domestic circle of our dear Queen, or in the councils of our nation. We shall look for it in the happy resignation of those who will mourn not without hope, and in those wise and Christian counsels which shall prevent the untold horrors and crimes of war.

If our good Friends the Public would accept from us what is the real scope and aim of Spiritualism, we feel sure that it would have few opponents, and that it would be welcomed in every household. We feel bound here to put forward in solid type the words which we have adopted as the motto of the *Magazine*, and by which we desire to be judged by all thinking men:—

"SPIRITUALISM is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating

to man's spiritual nature, capacities, relations, duties, welfare, and destiny; and its application to a regenerate life. It recognizes a *continuous* Divine inspiration in man; it aims through a careful reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy."

It is only the prevalence of weak scepticism that keeps the subject in its rudimentary form, but in reality it may be best described as vital religion and philosophy. In pursuing our thankless but not less pleasing duty as editors, we shall welcome all facts of interest, without predilections of our own, knowing that we have no power to create them, but only to register well-attested observations. We wait for the day when facts will be acknowledged, and when we can enter more fully than is as yet possible, into their bearing on the great questions, now so dark to inquiring souls.

HOW WAS REVELATION GIVEN IN THE OLDEN TIME?

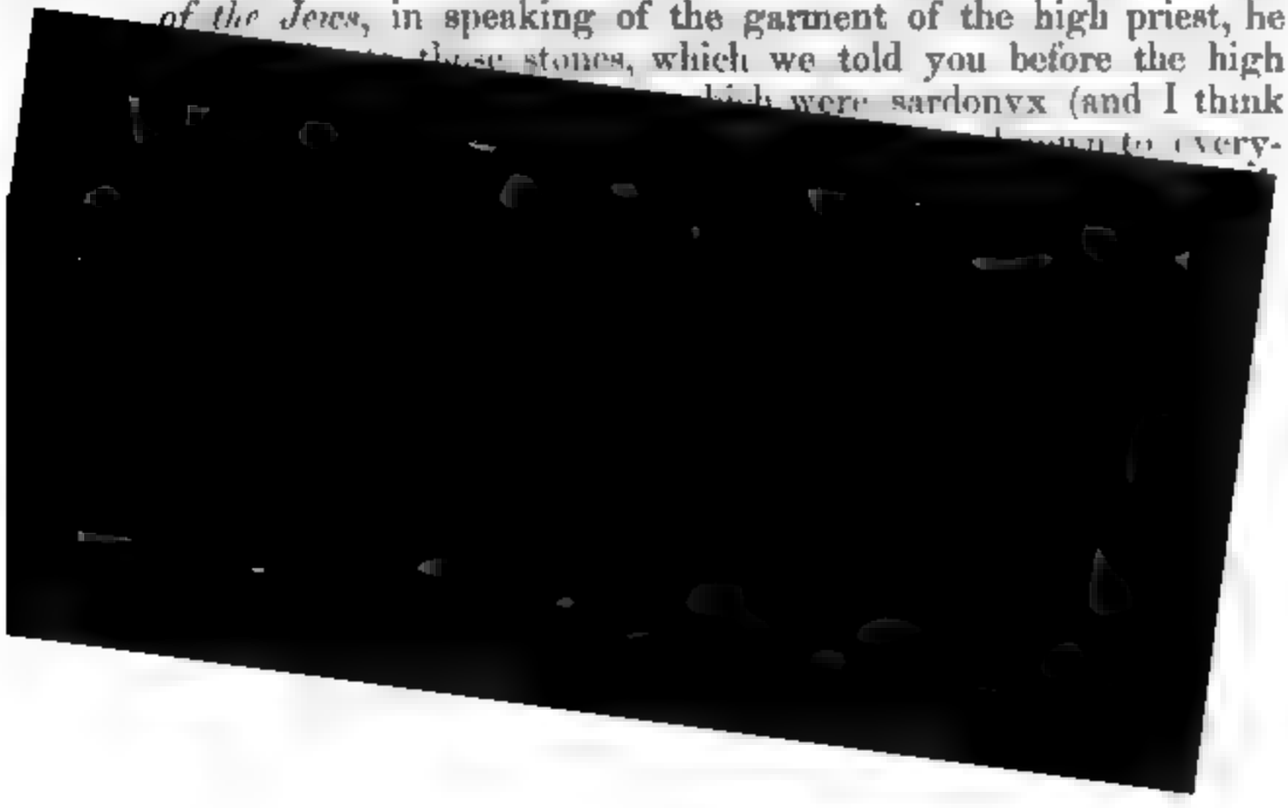
THE common reading of Scripture is seldom accompanied by any very active mental effort to attain an intelligent understanding of subjects of which the full meaning does not lie obviously on the surface. Philologists and scholars will contend over different translations and various readings. Theologians, where a question of doctrine is concerned, will wrangle about texts, and the micro-

Many revelations in dream and vision were a kind of teaching by symbol and correspondence; such were the visions of Isaiah, Ezekiel, Daniel, the prophets generally, the vision seen by Peter "in a trance," accompanied "with a voice from heaven" (Acts xi.) and the visions of John the Revelator. There were even interpreters of dreams. Joseph not only received revelation in dreams, but he interpreted the dreams of others. The same is recorded of Daniel, the Prophet, and "master of the magicians;" and of Zechariah we are told that he "had understanding in the visions of God." (2 Chron. xxvi.) It is probable that revelation may have been communicated by dream and vision in many instances where the particular mode is not specified. We read in the Second Book of Samuel (vii. 4), "And it came to pass *that night*, that the word of the Lord came unto Nathan, saying, go and tell my servant David, thus saith the Lord." And after directing him to inform David of certain things, it adds—"According to all these words, and according to all *this vision*, so did Nathan speak unto David." Had these words (inserted as it were parenthetically) been omitted, we should not have known that this revelation was given in a vision. In the days of Eli, we are told that there was no *open* vision, and it was when Samuel was laid down to *sleep*, that "the Lord called Samuel." It is to be noted that in many instances where it is not specified that the communications were given in a dream, it does mention that it was at *night;* and that they partake very much of the nature of dreams. Nor does this detract from their Divine significance, nay, the mind may have been then in a better, because a more receptive condition. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then God openeth the ears

great quaking fell upon them, so that they fled to hide themselves, ... and I retained no strength." Incidentally, I may point out that in the verse following this (Dan. x. 10) he proceeds to narrate, "And, behold, a hand *touched* me, which set me upon my knees and upon the palms of my hands." So that in this narrative we have the phenomena of the "deep sleep." The "quaking," the "voice," and the "touch" of a spirit-hand, as in the experience of hundreds of persons in the present day. Again, in that wonderful history of the transfiguration, we are told "But Peter and they that were with him were heavy with sleep." And in that agony in the garden, when "an angel came and strengthened him," we are told that "when he came to the disciples he findeth them asleep," and this notwithstanding he had said unto them "My soul is exceeding sorrowful, even unto death: tarry ye here, and *watch with me.*" And although, finding them asleep, he said unto Peter, "What, could ye not watch with me one hour?" yet, a second time "he came and found them asleep again;" and it appears that even a third time they fell asleep. That it was an ordinary sleep on these occasions, is, I think, under the circumstances, and considering the character of the disciples, and especially of the enthusiastic and vigilant Peter, scarcely credible. In the present day, every medium is aware that the presence of and communion with spiritual beings predisposes to sleep, and often directly and irresistibly induces the "deep sleep," similar to that sometimes witnessed under the influence of human magnetism.

A mode of receiving Divine communications peculiar to the Jews was by URIM and THUMMIM. Concerning this very little appears to be known. The first mention of it is in Exodus, (chap. xxviii.) where it is thus described:—"And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Foursquare it shall be, being doubled; a span shall be the length thereof. And thou shalt set it in settings of stones, even four rows of stones; the first shall be a sardine, a topaz, and a carbuncle; this shall be the first row. And the second shall be an emerald, and a sapphire, and a diamond. And the third row a ligure, and an agate, and an amethyst. And the fourth row a beryl, an onyx, and a jasper; they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name shall they lie, according to the twelve tribes. . . . And thou shalt put in the breastplate of judgment the URIM and the THUMMIM; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the

judgment of the children of Israel before the Lord continually." It is evident from this passage that the Urim and the Thummim were already known, but it throws no light on their origin. We next find it mentioned in Leviticus (viii. 6, 9), where it relates that Moses, after arraying Aaron and his sons in their priestly robes, "put the breastplate upon him (Aaron): also he put in the breastplate the Urim and the Thummim." In Numbers (chap. xxvii.) we read—"And the Lord said unto Moses, take thee Joshua, the son of Nun, a man *in whom is the spirit*, and lay thine hand upon him. . . . And he shall stand before Eleazar the priest, who shall *ask counsel for him after the judgment of Urim* before the Lord: at his word shall they go out, and at his word they shall come in, both he, and the children of Israel with him, even all the congregation." In Deuteronomy (chap. xxxiii.) we read that Moses, in blessing the children of Israel before his death, said of Levi, "Let thy Thummim and thy Urim be with thy holy one." We meet with no further mention of these for a period of about four hundred years. It is then stated (1 Sam. xxix. 6) "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Finally, we read (Ezra ii. 63), "And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim." In Nehemiah (vii. 65), the same verse is repeated *verbatim*. These I believe are all the passages in which the Urim and the Thummim are mentioned in Scripture. Josephus tells us that in the time of the Maccabees the high priest Hyrcanus foretold by the Urim and Thummim several things that came to pass. And in the third book of his *Antiquities of the Jews*, in speaking of the garment of the high priest, he



laws, because they could not possibly contradict this, called that breastplate '*the Oracle.*' Now this breastplate and this sardonyx left off shining two hundred years before I composed this book, God having been displeased at the transgression of his laws."*

I think that these passages shew that this was a common and frequent mode of receiving Divine communications. Had various instances been given of such communication, it might be inferred that they were given only in those instances; but there is no instance recorded of an answer delivered from this oracle. "It may, therefore, be inferred that it was perpetually consulted, and that its answers are never given but under the assertion that 'God spake and said,' or that 'the word of the Lord came' to any individual, without explaining *how* His word come, or by what organ He spake. It is now impossible to discover when or how often God spake to Moses and the other prophets by the Urim and Thummin, when, from the literal words of Scripture, we might suppose that He spake to them directly, and with an audible voice."† The words Urim and Thummim signify *light* and *perfection*, or as the Septuagint renders them *revelation* and *truth*, indicating doubtless the belief of the Jews that by this method of illumination the will of God was revealed after a true and perfect manner.

---

* Mr. Andrew Jackson Davis has recently given the following answer to a question as to the origin of the Urim and Thummim:—In most ancient periods it was customary for tribes to choose the last born of several sons to study the wonders of magic, which wonders in these later days are called the "secrets of wisdom." The youngest of seven brothers, in the first periods of civilization, was supposed to be the favoured of heaven—the particular son, or heaven-chosen messenger of Jehovah to the children of men. He was accordingly set apart and anointed with great ceremony, as the precious or sacred person. At a proper age he entered upon the discharge of the duties of his high commission. Upon his breast was fixed a holy and costly plate, ornamented with two signs. One, which was a metallic stone gem, was indicative of the wisdom of magic; the other, which was a transparent tube, filled with holy oil and hermetically sealed, was representative of Divinity, or the Incarnation. The first, which had descended from generation to generation as a gem-gift from Jehovah, was called *Urim*, literally signifying "the eye of light," or the window of wisdom. The second, the tube of oil, which had also descended from the gods and the ages, was called *Thummim*—literally signifying "the perfection," or the presence of the Spirit of God. The young man, when sufficiently advanced in years, was called "a priest," and was accordingly revered and obeyed in everything. The sacred signs and symbols—or emblems—were wrought upon his garments with exquisite particularity. When the sage seventh son spoke the words of prophecy, or whenever he talked like an oracle, it was supposed that he had been looking into *Urim*, or the eye of wisdom; and whenever he gave counsel, as "from the Lord," he was supposed to have touched his tongue with a drop of *Thummim*, which mysteriously, like the widow's crucible, never lost in quantity from age to age. It is our impression that the state of clairvoyance, or the condition of spirit-mediumship, was occasionally induced by looking into the *Urim*. The reader will find a parallel instance, which fully explains the uses of the ancient stone in our autobiography, the "Magic Staff."

† *The Theology and Metaphysics of Scripture*, by Andrew Carmichael, Vol. 1, Disq. 4.

The TERAPHIM, or images which Rachel carried off from her father, (Genesis xxxi. 19) are supposed by many of the learned to have been used for a similar purpose to the Urim. Spencer, in his *De Legibus Hebræorum*, maintains that these oracles were essentially the same as the Urim, and the legend of the Targumists also agrees that they were oracular, and not objects of religious worship. This view seems to derive confirmation from the narrative of Micah, recorded in the 17th and 18th chapters of Judges, where the "Teraphim" is distinguished from both the "graven image" and the "molten image;" and also from the following passage in Hosea (iii. 4), where it is impossible the word "Teraphim" can mean idols:—"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without *Teraphim*." Mr. Rich remarks "whether it resembled the Urim in construction or not, the Teraphim were in all probability a means of obtaining divine responses." (*Encyc. Metropol.*, article "Teraphim.")

Another mode of learning the Divine will was by the LOT. The earliest instance of this that I find recorded is in the Book of Joshua (chap. vii.), where in order to ascertain who had broken the Divine command, it was applied to discover first the tribe, then the household, then the individual who was guilty. When the children of Israel "asked counsel of the Lord" which of the tribes should first go up to battle, it would seem from the narrative that the LOT was again resorted to. (Judges xx.) Three centuries later, when the Jews desired a king, they were told by the prophet to present themselves before the Lord by their tribes, and by their thousands; and when all the tribes had come near, [illegible] of Benjamin was taken," and when the tribe of [illegible] their families, "the tribe of Matri was [illegible]" (1 Sam. chap. x.)

the Jews, Haman, the king's favourite, caused them to "cast Pur, that is, the LOT, from day to day and from month to month," during an entire year. The Jews still observe the Feast of Purim, to commemorate their escape from this great danger. We may add that the mariners of Tarshish had recourse to the LOT in the case of Jonah (Jonah i. 7), that the scape-goat was chosen by LOT (Lev. xvi. 8-10), that the land was divided among the tribes and families of the Jews by LOT (Numbers xxvi. 55, 56; Ezekiel xxviii. 29), and that the sons of Aaron were divided into four-and-twenty orders by LOT. (1 Chron. xxiv.)

Passing by other passages in the Old Testament in which the LOT is adverted to, I may remind the reader that in the New Testament we have it recorded that one of the twelve apostles was elected by the LOT; and, as if to cut off all doubt that this was a mode of appeal to a sensible manifestation of a Spiritual Divine guidance, we read that "They" (the Apostles) "prayed, and said, Thou, Lord, who knowest the hearts of all men, show which of these two thou hast chosen, that he may take part of this ministry and apostleship." (Acts i. 23-26.)

Incidentally, I may remark that this practice has, more or less, existed in various sections of the Christian Church, notably so in the Bohemian and Moravian Churches, and among the early Methodists; and we may add that the New Jerusalem Church, as an ecclesiastical organization, was determined on, and its first minister appointed in conformity with the decision of the LOT, to which a solemn appeal had been made. The Irvingites chose their apostles in the same way.

Some few instances are recorded in the Old Testament, in which it was believed the Divine will was made known by SENSIBLE SIGNS, as in the case of Gideon, who, when the angel of the Lord spoke to him, desired that a sign might be given in confirmation; upon which, having, in obedience to the angel, placed the flesh of a kid and some unleavened cakes upon a rack, and poured out the broth, "Then the angel of the Lord put forth the end of the staff that was in his hand and touched the flesh and the unleavened cakes; and there rose up fire out of the rock and consumed the flesh and the unleavened cakes; then the angel of the Lord departed out of his sight." And for a further sign we read that "Gideon said unto God, if thou wilt save Israel by mine hand, as thou hast said, behold I will place a piece of wool on the floor, and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so; for he arose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water."

And yet again, after deprecating the Divine anger, Gideon said, "Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground." (Judges vi.)

Another instance of a singular kind is related of Joash, the king of Israel. He came to Elisha, who had fallen sick of the sickness whereof he died, and wept over him. Elisha instructed him to take bow and arrows. "And he said to the king of Israel, put thine hand upon the bow: and he put his hand upon it: and Elisha put his hands upon the king's hands. And he said, open the window eastward, and he opened it. Then Elisha said, shoot, and he shot. And he said, the arrow of the Lord's deliverance, and the arrow of deliverance from Syria; for thou shalt smite the Syrians in Aphek till thou have consumed them. And he said unto the king of Israel, smite upon the ground; and he smote thrice, and stayed. And the man of God was wroth with him, and said, thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice."* (2 Kings xiii. 15-19.)

In this class also should, perhaps, be included "the likeness of a dove" which descended on the Christ after his baptism, and the cloven tongues of fire which sat upon each of the Apostles on the day of Pentecost, accompanied with the sound of "a rushing mighty wind," and the power of utterance in the several native tongues of those whom they addressed. This Pentecostal out-pouring is, however, I think, to be distinguished from the

glory manifested in flame, little is recorded. The first instance we have of it is given in the third chapter of Exodus. Moses was alone at Mount Horeb, tending the flock of Jethro, his father-in-law, when "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush, and behold the bush burned with fire, and the bush was not consumed." And "God called unto him out of the midst of the bush," and commissioned him to bring forth the children of Israel out of Egypt. Shortly after, we are told that when the Israelites went out of Egypt, "the Lord went before them by day in a pillar of a cloud, to lead them by the way, and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. (Exod. xxx. 20, 21.)

It is conformable to Scripture to regard the phrase "the Lord went before them," as signifying, not the immediate presence of Jehovah, but of his messenger and representative—the appointed guide of the Jewish people. Indeed, in the 14th chap. (v. 19) we are expressly told that it was "the ANGEL OF GOD which went before the camp of Israel;" probably the same as is spoken of in chap. xxiv., 20-23, and as appeared to Moses in the burning bush, where "God" and "the angel of the Lord" are words used as synonymous and interchangeable. We are told that when Moses came down from Mount Sinai, where the Shechinah had rested, and whence he received the Law, written on the tables of stone, "the skin of his face shone," so that Aaron and the children of Israel "were afraid to come nigh him." (Exod. xxxiv. 29-35.) Again, at the consecration of the temple, we read (1 Kings viii. 10, 11) that "when the priests came out of the holy place the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord." It may also be remarked that in the wonderful vision of Ezekiel, by the river Chebar, related in the first chapter, it was out of the midst "of a great cloud, and a fire enfolding itself, and a brightness about it," that the vision was presented.

The most frequent mode of Divine communication mentioned in Scripture is that of the SENSIBLE COMMUNION OF ANGELS WITH MEN. There is no need here to give instances of this; you can scarcely open the Bible anywhere in the narrative portions without finding them, whether in the Old Testament or the New. Throughout, it recognizes their ministration as universal—one of the means by which the Divine government of the world is carried on; there are even indications of their exercising a special guardianship over not only individuals but entire communities. Their very name, angel (messenger, or one sent) signifies how

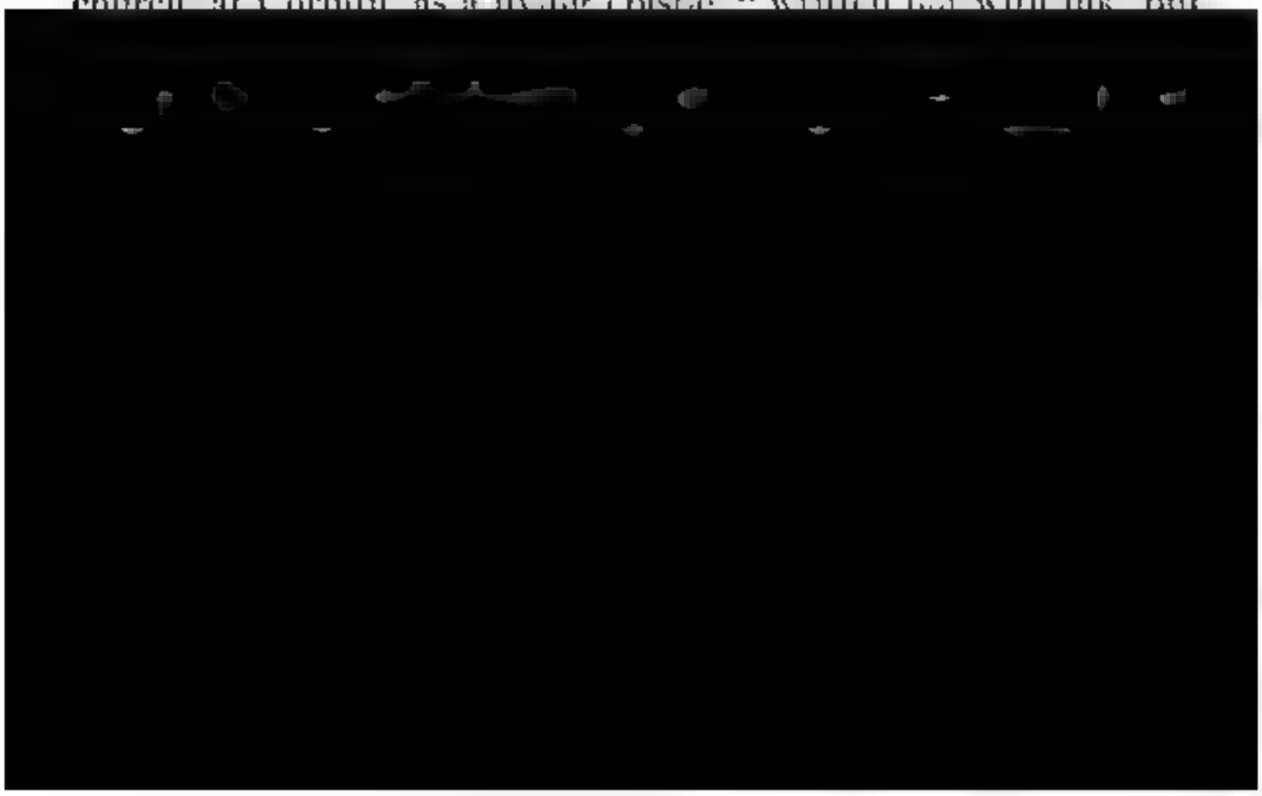
frequently they were (and doubtless are) employed as the messengers of God in works of mercy and messages of love.*

There is a mode of Divine communication of which a striking instance is given in the First Book of Chronicles. David enjoins upon Solomon to build a temple to the Lord, and "Then David gave to Solomon his son, the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat; and *the pattern of all that he had by the spirit*, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things." And after further describing the details of the temple and its accessories, he describes *how* all this was given him by the Spirit. "All this, said David, the Lord made me understand IN WRITING BY HIS HAND UPON ME, even all the works of this pattern." (chap. xxviii. 11-19.)† Whether we here understand the word "hand" in its literal sense, as an actual, though not material, hand, or as merely significant of power, it is equally clear that the pattern of the temple was designed and executed by an invisible intelligence; David being merely the instrument or medium by which it was outwrought. That it may be understood, however, in its most simple and obvious sense is apparent from the narrative of Daniel (chap. v.) who relates how, at the impious feast of Belshazzar, there "came forth FINGERS OF A MAN'S HAND, and *wrote* against the candlestick, upon the plaster of the wall of the king's palace, and the king *saw* the part of the hand that wrote," and this, too, in presence of the king's court; and the writing remained, so that the king sent for his wise men to read and interpret it, a task which Daniel alone

called to Hagar in the wilderness. (Gen. xxi. 17.) It was by "A VOICE" that God answered Moses from Sinai. (Exod. xix. 19.) It was "A VOICE FROM HEAVEN" that proclaimed of Jesus, "This is my beloved Son, in whom I am well pleased," (Matt. iii. 17.) It was "A VOICE FROM HEAVEN" that in answer to the petition of Jesus, "Father, glorify thy name," responded, "I have both glorified it, and will glorify it again." (John xii. 28.) It was "A VOICE," accompanied by "a light from heaven," which arrested Saul on his journey to Damascus. (Acts ix.) While Peter was in "a trance," and saw heaven opened, "there came A VOICE to him," and spoke to him thrice. (Acts x. 9-15.) And, "when in the spirit on the Lord's day," John the Revelator heard behind him "A GREAT VOICE as of a trumpet." When we read that "The word of the Lord came," or that "God spake" to a person, we are not I think to conclude that this was in every case by an audible voice addressed to the natural ear: we read in Jonah, "And the Lord spake unto the *fish*," but surely we are not to imagine that this was by an oral discourse addressed to the whale. The voice of God may be heard within the breast as well as by the outward ear. God spake to the fish by imparting to it an inward impulse, and he speaks to man in the Divine impulses of the soul. In the instances we have cited of Peter, of Paul, and of John, it would seem from the context to have been not the natural, but the inward spiritual senses that were spoken to. This view appears to receive confirmation from the experience of Ezekiel, which he thus records:—"And the hand of the Lord was there upon me, and He said unto me, Arise, go forth into the plain, and I will there talk with thee." Then I arose, and went forth into the plain, and behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar; and I fell on my face. "*Then the spirit entered into me, and set me upon my feet, and spake with me.*" (Ezekiel iii. 22-24.) When some of our well-meaning friends remonstrate with us that *all* Spiritual possession must of necessity be evil, it would be well for them to bear this passage in mind.

And here we touch the central principle of Revelation; that which is most universal and deepest:—that inflow of the Divine into the human which we call INSPIRATION. There are, perhaps, more crude and conflicting views on this subject than on any other within the province of the theologian. The fact is, that the modes of thought and expression of the Eastern, and especially of the ancient Hebrew mind, are very different to those which prevail among ourselves. "The Orientals," says an eloquent writer, "affect not the logical forms as we do; a thought darts into their minds, and they receive it as something from without—something (if it bear marks of truth and beauty) from above. Hence, inspiration is to the Orientals what logic is to the Western

world; they ascribe their thoughts directly to the great source of thought."* Let me give an illustration to mark more distinctly this difference. "It was at Rome, (says Gibbon) on the 15th of October, 1764, as I sat musing amidst the ruins of the Capitol, while the bare-footed friars were singing vespers in the Temple of Jupiter, that the idea of writing the decline and fall of the city first started to my mind." How differently would this have been described by an old Hebrew prophet. After describing in lofty language the scene and its attendant circumstances, instead of saying then "the idea of writing, &c. first started to my mind," he would have expressed himself in words like these, "Then the word of the Lord came unto me, saying, son of man, write thou the history of the decline and fall of this mighty empire." The pious mind of the Jew reverently ascribed every noble thought and impulse to a Divine source: it was to him "the word of the Lord," an immediate inspiration from heaven. He knew that "there is a spirit in man, and the inspiration of the Almighty giveth him understanding." (Job xxxii. 8.) The writers of the Bible would have had no sympathy with that narrow and mechanical theory which would limit inspiration to a definite period, or to the literature of a particular people. They taught that the Divine command was not hidden, nor far off. "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." (Deut. xxx. 11-14.) The prophet Jeremiah looked forward to the time when God's law being "put in their inward parts, and written in their hearts," the necessity for outward teaching would be superseded, for all "would then know the Lord, from the least unto the greatest." (Jer. xxxi. 33, 34.) And the Apostle speaks of the Christian church at Corinth as a living epistle "written not with ink, but



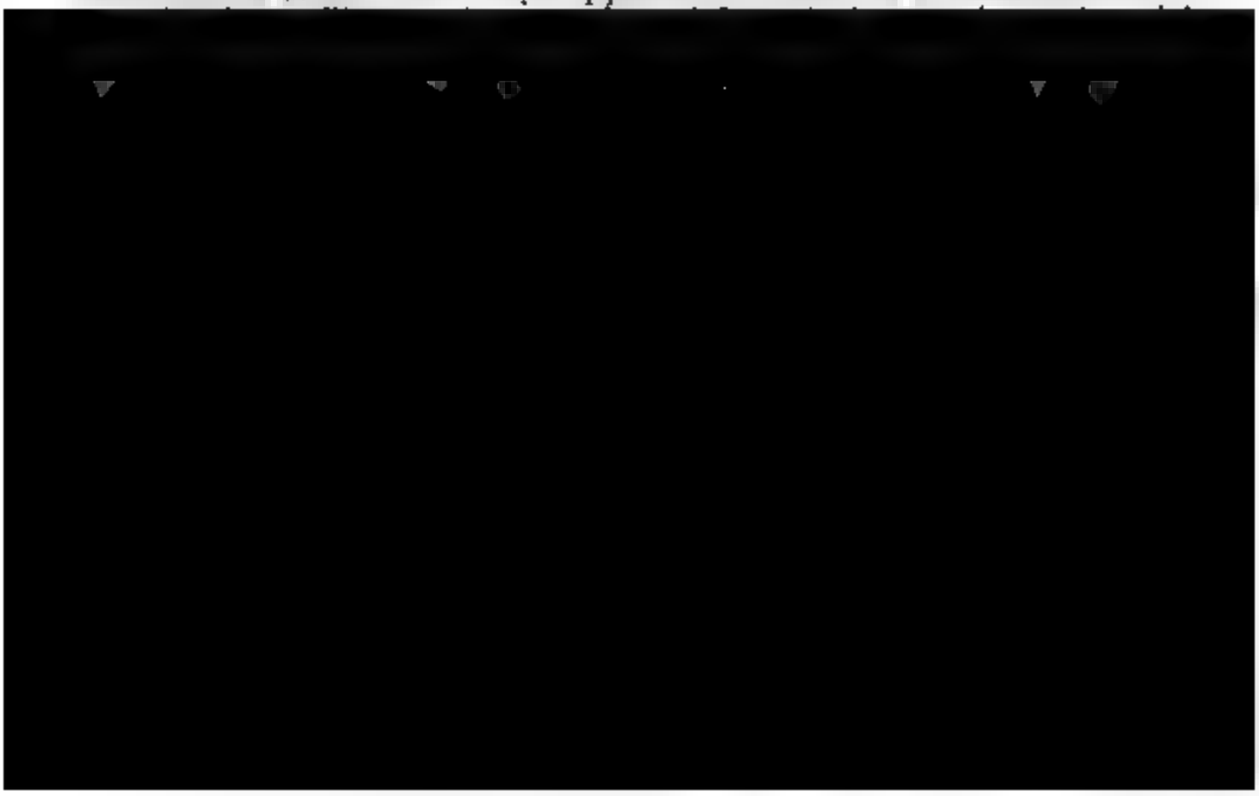
We are reminded that "PROPHECY" (by which is meant a great deal more than the mere utterance of prediction)* "came not in old time (or as it is translated in the margin 'at any time') by the will of man; but holy men of God spake as they were moved by the Holy Spirit." (2 Peter i. 21.) Nor was prophecy limited to the writers of the Old or New Testament. We read in the Acts of the Apostles (xxi. 9) of a man who "had four daughters, virgins, which did *prophesy*" (or speak in the spirit.) We are told of King Saul that "a company of prophets met him, and the Spirit of God came upon him, and he *prophesied* among them." (1 Sam. x. 10.) We are even told that "the prophets prophesied by Baal." (Jer. ii. 8.) Or (as it is expressed in the 23rd chapter) "they prophesied *in* Baal; and St. Paul exhorts the Corinthian Christians to "covet to prophesy." (1 Cor. xiv. 39.) If Isaiah and Ezekiel were inspired, so also was Bezaleel the son of Uri, of whom we are told "the Lord hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones to set them, and in carving of wood to make any manner of cunning work. And he hath put in his heart that he may teach, both he and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen; and of the weaver, even of them that do any work, and of those that devise cunning work. . . . . And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom, even *every one whose heart stirred him up to come unto the work to do it.* (Exodus, chaps. xxxv. and xxxvi.) Here then we see that, according to the Bible, even skill in handicraft is an inspiration, and that when a man was "filled with the Spirit of God," he knew it because his "heart stirred him up to come unto the work to do it." And is not this a commentary on the text in the New Testament that "*every* good gift and every perfect gift is from above, and cometh down from the Father of lights." (James i. 17.) Even the old Greeks, heathens as they were, traced all that was excellent in their works, of whatever description, to the inspiration of the gods.

We are too apt to forget that inspiration is various in kind, in degree, in purity, and in power; and that even when in the highest kind and fullest measure which human nature is capable of receiving, it must still fall immeasurably short of that absolute and perfect truth which belongs only to Him who is the ALL-

* A prophet is not only one who foretells events, but a person illuminated, who interprets and explains Scripture.

PERFECT.* It does not then follow, nor do the Scriptures teach that because men are inspired, they are, therefore, infallible any more than they are impeccable; there is much evidence to the contrary. All inspiration in its external unfolding, must of necessity partake of the imperfection and peculiar quality of the medium through which it is transmitted, as the sun's rays are coloured and refracted by the atmosphere through which it passes; but in considering the Bible and its import, it may be well to observe that the tone of mind which delights in minute and verbal criticism, and the detection of small discrepancies, is one peculiarly liable to miss the Divine significance and mission which Providence has assigned to it, and to which the ages testify. In their haste men are too apt to overlook the fact, that while the form is human the spirit is divine. Of such it may be truly said that "the letter killeth," while to the devout and humble mind, pondering its lessons of Divine love and wisdom, the "Spirit giveth life."

The general conclusion to which our investigation leads us is one in accordance with universal analogy—with all we know of God's method as it is seen in his works. "He maketh grass to grow for the cattle, and herb for the service of man;" but this is done, not by an exercise of direct supernatural power which excludes all natural or mediate agency, but by the procession of the seasons, and the operation of those means which he has appointed. The more we learn the more are we convinced that there is a unity in the Divine plan, and we are therefore prepared to find that in revealing himself to his intelligent creatures, He does so, not by direct manifestation of himself, for what man—what finite creature could stand for an instant in the full blaze of the Divine glory? but by appointed channels or media of com-



THE "SATURDAY REVIEW."

We can never be wrong in presenting to our readers both sides of the question, and as the *Saturday Review* writes with the highest talent (in its own opinion) on all questions, we give its decisive and well-considered judgment on Spiritualism in its own words. In a long review of Mr. Coleman's "Spiritualism in America," in its issue of the 14th December, the *Saturday Review* sums up its opinion as follows:—

After all, the value of evidence depends on the character and nature of the subject-matter deposed to. It may be urged, indeed, that not even all the criteria of evidence are satisfied by these narratives. For example, it is one of the tests of an historical fact that it was not contradicted on its first announcement. *But Mr. Coleman's facts are denied. This alone is fatal.* But more than this must be said. Mr. Coleman may be a trustworthy person, and above all suspicion as to his good faith; but if Mr. Coleman and Dr. Gray, and twenty attesting witnesses, were to go before the magistrates at Bow-street, and solemnly depose that, on Monday morning last, they saw the lion on Northumberland House walk down and take a bath in the Trafalgar-square fountains, what would their testimony be worth? *There are, therefore, certain alleged facts in favour, of which all the evidence*, however supported by the good faith and respectability of the witnesses, *is not worth a rush.* The facts quoted from Mr. Coleman's narrative are of this nature; *and there is an end of the matter.*

Next, as to the value of the alleged facts. We are told that the fantastic feats of these tricksy spirits are designed to convince a sceptical generation of the existence of a spiritual world, and to counteract the material tendencies of modern thought by strong cogent proofs of the reality of spiritual life, and of better things to come, and of a higher range of existence after the grave. Will this be the result? Accepting Mr. Coleman's facts, and the revelations made to himself and his friends in America by the intelligent and communicative spirits, what does it all come to? Why, this—and it is certainly a melancholy conclusion—that if this is the spirit-world, and if this is spiritual intelligence, and *if all that spirits can do is to whisk about in dark rooms, and pinch people's legs under the table, and play "Home, Sweet Home," on the accordion, and kiss folks in the dark, and paint baby pictures, and write such sentimental namby pamby as Mr. Coleman copies out from their dictation, it is much better to be a respectable pig and accept annihilation, than to be cursed with such an immortality as this.* Mr. Coleman may think that the cause of religion and morality will be advanced if Spiritualism is proved to be true. Such is also the language of the *Spiritual Magazine. We do not for a moment accept even the hypothesis of the truth*, and, for the reason we have stated, *any inquiry whatever into the facts is entirely superfluous;* but we can assure the sincere and respectable advocates of Spiritualism, and we believe that there are many such, that the consequences of its truth would be the very opposite to those which they anticipate.

It is said that the *Saturday Review* is written by some first-rate college men, fresh from *alma mater*, and with all their logic and mathematics ready to their hands. Think now, what a libel it is on Oxford and Cambridge to put forward as a fatal reason against Mr. Coleman's facts, *that they are denied.* It is surely as easy to deny, as to affirm; but, thank God, facts remain, notwithstanding denial, and they cannot be put out even by the editor of the *Saturday Review.* He can easily understand that our

denying his existence, would not secure for him that annihilation which his pigdom prefers to being alive in the spiritual world.

We can scarcely believe that the editor is "the young man from the country," so fresh and rosy from his college life, to prefer being "a respectable pig and accepting annihilation," to a kiss in the dark, and the other not uncommon nor unpleasing phenomena of mundane human nature. We shall not eat breakfast bacon for some time, for fear of getting a slice of the editor of the *Saturday Review*, in his self-sought and appropriate metempsychosis.

Before this final change comes upon him, and before he says "there's an end of the matter," let him march at the head of his staff to see Mr. Foster, at 14, Bryanston-street. Then, if the fact should be too strong for him, let him carry his porcine threat into execution, and leave us to pursue our reverent studies in peace.

CONTRADICTIONS OF SPIRITS.

By A. E. Newton, Boston, U.S.A.

To our view, the evidence of the basis-fact of modern Spiritualism —namely, "the intelligent communication of spirits with minds in the flesh,"—does not depend at all upon either the *truthfulness* or the *agreement* of their statements about any subject. Even should all who communicate, agree in denying that there is a spiritual world, or that any spirits exist at all, that denial would be no proof of such non-existence; on the contrary, it would be

will repeat the substance of some remarks in relation to this very point from a philosophic spirit to whom we listened a few days since. Said he:—"Suppose a being from another planet were to approach the spheres of this earth for the purpose of becoming acquainted with its inhabitants and its geography. Perhaps the first spirit he meets is one who dwelt, while on earth, in the empire of China. Accosting the Chinaman, our visitant asks, 'Did you once live on the planet Earth?' 'I did.' 'Please tell me, then, what sort of people dwell there, what costume do they wear, and what kind of a place is the Earth?' The Chinaman proceeds to tell of people with round heads, long queues, and pinched feet, and to lay open a picture of Chinese society, institutions, climate, productions, &c., &c.

"The enquirer, thinking he has learned all about Earth and its people (his informant having been perfectly honest in describing it as *he* had seen it), perhaps next meets with a Turk. Accosting him, the visitor is informed that *he* also is from Earth. 'Well,' he says, 'I suppose, when you lived down there, you wore a long queue and pointed shoes, had a smooth face, cultivated tea for a living, ate rice with chop-sticks, and believed in Foh, did you not?' The Moslem, thinking himself insulted, exclaims, 'No, *indeed!* Who has been telling you such falsehoods as these? I wore a graceful turban, cultivated a flowing beard, had elegant sandals for my feet, smoked opium on a divan, and believed most devoutly in Allah and Mahomet his great Prophet.'

"Perplexed at these conflicting statements, the stranger-spirit next sees a thick-lipped, woolly-headed being, bearing, as he thinks, some resemblance to the *genus homo*, but judges him to be, like himself, a stranger from some distant world. On inquiry, however, he is astonished to be assured that he, too, is a native of that planet called Earth; and from him he receives the statement that men on Earth are jet black, with curled hair, and features like himself; that they wear neither queues, turbans, sandals, nor tight shoes, with scarce any clothing of any kind; that Earth is a place of desert wastes, with occasional habitable spots, but infested with ravenous beasts, venomous reptiles, and more dangerous human beings.

"Confounded by these contradictory testimonies, our inquirer begins to believe that 'all men are liars,' and to doubt if after all there is such a planet as Earth; but in the midst of his lamentations over the awful condition of depravity in which this out-of-the-way corner of God's universe must be sunk, he sees a bright and glorious intelligence approach, and thinks perhaps from this superior being he can learn reliably what he wishes to know. To his utter confusion, this bright spirit announces himself as also a child of Earth—a native of a part called Europe, and

proceeds to give a glowing description of the place of his nativity, varying in almost every particular from all the others had told! He furthermore learns from this intelligent spirit, that Earth is a somewhat extensive globe; that it has various races and nations of men, the masses of whom know as little of each other as they do of the dwellers on distant planets; and, moreover, that all which has been told him, and vastly more, is strictly true!"

Now, we would remind all who are perplexed with the statements of spirits in respect to the spirit-world, that it is doubtless vastly more extensive than earth, and hence may present a far greater variety of objective realities, and of modes of life and thought, than pertains to the earth-life. And, furthermore, since the spirit-world is the world of causes, *each external object must be to the beholder just what his perceptions make it*, that is, it appears *according to his power of insight as to its uses and relations*. Hence, the same object may appear as one thing to one person, and as quite another thing to a person differently unfolded.

This principle is exhibited to some extent in this rudimental sphere. For example, we have known two persons to attend the same concert of instrumental music,—one having little or no musical culture, the other possessing a very exquisite ear. To the first, some of the finest compositions were for the most part a mere jargon of inharmonious sounds which pained and tired the ear; while the other was by these same sounds transported to the seventh heaven of rapturous delight.

So of objects seen: to the child or the uncultivated clown, that most gorgeous of spectacles, the evening sky, is a solid dome of comparatively limited dimensions, in which are hung up

SPIRITUALISM IN AMERICA.

CONTINUATION OF MR. L.'S NARRATIVE.

THE following interesting communication has been received by Mr. Coleman. Our readers may entirely rely upon the high character, truthfulness, and power of observation of the narrator:

"New York, November 23rd, 1861.

"My dear Sir,—I am in receipt of your two favours of 15th and 25th ult., which I should have answered before but for numerous and pressing engagements, which also prevent my giving you at this time anything beyond a few extracts from my diary.

"The manifestations in which you have taken such an interest still go on progressing, with many new phases. My promised visitor has appeared. Dr. Franklin has succeeded in making himself visible in perfection. Indeed, it is difficult to realize that the figure seen was not a living human form of earth. There remains but one thing more to accomplish all that has been promised, viz., to converse in audible voice.

"This, I fully believe, will soon occur, for the 'power' increases with each success, and since Dr. Franklin's *face* was first seen by us, there seems no difficulty in its repetition; but the most patient efforts were required to bring about the *first* success.

"I now aver that no doubt of the identity of the spirit longer remains upon my mind. His appearance—the same on several occasions—corresponds with the original portraits of the philosopher, the difference being simply that which one would expect to find, between a painting and a face replete with life and expression. His presence was a wonderful and startling reality, seated in the chair opposite me at the table, vividly visible, and even to each article of dress—there could be no mistake.

"I made my observations with a calmness, at which I was afterwards surprised, for I believe there are comparatively few persons who would not shrink from such an encounter upon finding themselves thus seated at table for an hour, with a visitor from the mysterious realm of spirit. The production of fragrance from spirit-flowers seems to me a wonderful reality, for the perfume noticed carefully by us both, was exquisite. The spirit-hand so carefully examined by the sense, both of sight and touch, was the exact counterpart of that of my wife, and in appearance and touch was hers in reality to me.

"I am promised that other witnesses may be present, and I therefore trust ere long to be able to add what you require, other testimony to my own in proof of what I have related.

"Very truly, &c.,

"Benj. Coleman, Esq., London." "L.

Friday Evening, October 4th, 1861.—"A bouquet of flowers was placed upon the mantel in a vase with water. As soon as the gas was turned down a movement was heard, and we were requested to 'get a light.' Upon doing so, we found the flowers, with the vase and other articles, had been removed from the mantel to the table, which stood in the centre of the room. We again extinguished the light, when immediately the heavy curtains of the window were drawn aside, and raised and lowered repeatedly, admitting the light from the street. Rustlings were heard after an interval of quiet, with sounds as of persons walking in stocking feet. A peculiar sound was produced by striking against the wall as though with a bag of keys or broken earthenware. This same bag of keys, or whatever it might have been, also seemed to be dropped from a height of several feet, and to fall heavily upon the floor, while we were told to listen. Tremendous concussions were then made upon the floor, jarring the whole house. The spirits of my wife and Dr. Franklin came to me in form at the same time —he slapping me heavily upon the back, while she gently patted me upon the head and shoulder. The electrical rattle was now heard, and the light increasing in brilliancy disclosed to our view the full figure of a heavy man. At my request, the figure 'walked' across the floor, and appeared many times in different positions with entire distinctness. My wife now appeared in great vividness and beauty. Her figure floated gracefully through the room, her white robes falling back as she glided through the air, *brushing away pencils, cards, &c., as she passed over and swept across the table.* This spirit-robe was shewn us in a variety of ways, and the manifestation or texture was exquisitely beautiful. We saw her plainly withdraw her face behind it,

finger and moved it characteristically, and while we were looking at that, she let her hair fall loosely down her back. The manifestation was concluded by her writing a card, *resting it upon my shoulder*, caressing me upon the head and temple, and kissing me for good night.

October 22nd, 1861.—"A meeting was appointed for November 3rd, and I was requested '*not to wear all black.*' By raps in answer to my question—'The reason why your dear wife requested you not to wear all black was that her pure white robes might not fall over black. These are the directions:—Be undisturbed; be happy; be free from anxiety, and dear C—— do not wear silk.—B. F.'

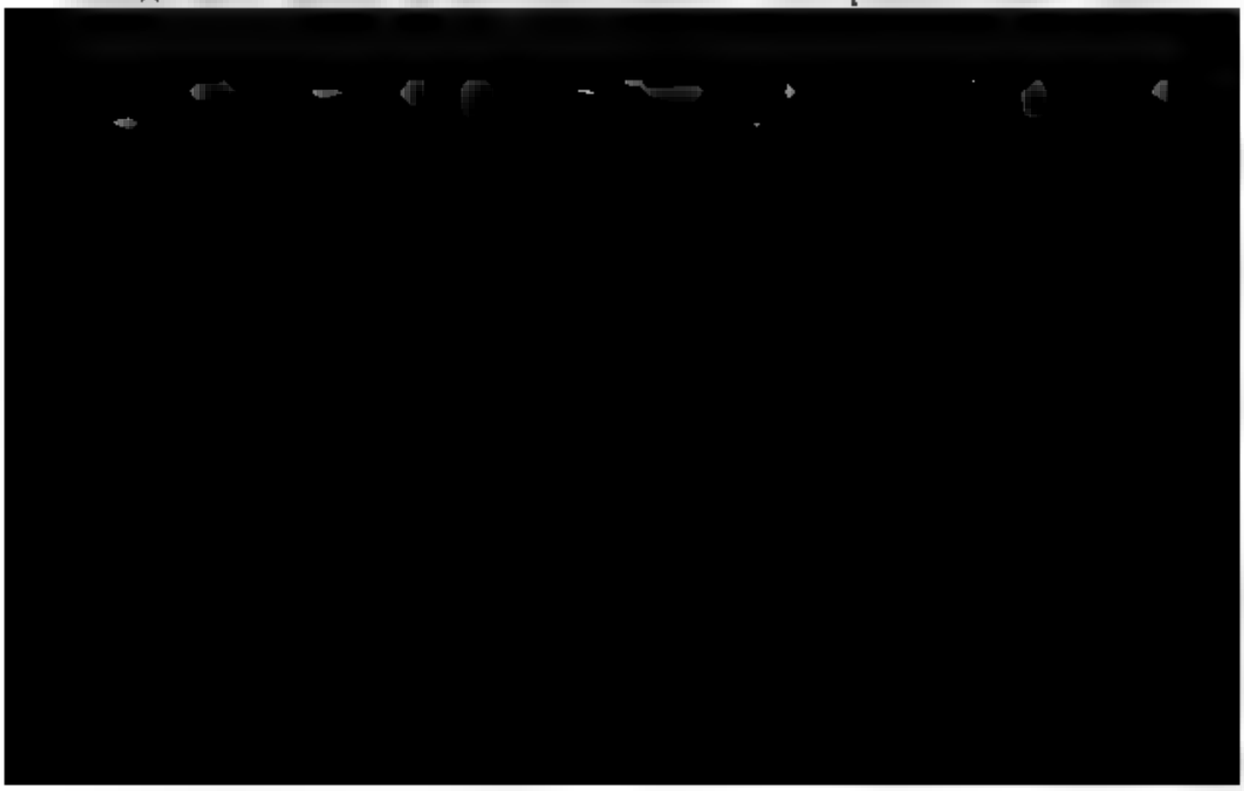
November 3rd, 1861.—"This evening, according to promise, my wife came in full form, placing her arms completely around my neck, but the most remarkable and novel manifestation was the production of perfume from spirit-flowers. Something resembling a veil (in its contact) was thrown over my head, and while it was resting there spirit-flowers were placed at my nose, exhaling the most exquisite perfume I have ever smelt. I asked what this was; and was told 'My wreath of spirit-flowers.' At my request the same was brought to the medium, who experienced similar sensations. This was repeated probably a dozen times, the perfume being as strong as that of tuberose, but entirely different, and far more exquisite.

Sunday Morning, November 10th, 1861.—"By raps—'We shall be successful to-night. We have discovered a new way to come, which will make our presence as visible as you are at this moment to C—— We wish you to sit down undisturbed and calm, for you have never witnessed a manifestation from our world like the one in preparation for you to-night.—ESTELLE. B. F.'

Sunday Evening, November 10th, 1861.—"Immediately upon sitting down, there was communicated by raps, '*no failure.*' At the expiration of half an hour of quiet my cane commenced eccentric movements about the room, and with the crook locked on my neck was pulled vigorously. Heavy rustlings and rattlings succeeded, followed by a vivid light and the approach of a spirit. My wife tapped upon my shoulder, informing me that she should give all her aid to Dr. Franklin, who now became visible, *his face* for the first time being seen. The light was apparently held by another figure enveloped in dark covering, from behind which the light approached shining full upon the face of Dr. Franklin, about whose identity there can be no longer any doubt or mistake. I should have recognized it anywhere as Dr. Franklin's face, as I have learned to know it from the original paintings I have seen of him; but the strong points of his character were manifest as no painting could exhibit them. He was apparently dressed in a

white cravat, and a brown coat of the olden style; his head was very large, with grey hair behind his ears, his face was radiant with benignity, intelligence, and spirituality; while my wife's was an angel face of shining beauty—spiritualized in its expression of serenity and happiness. His appearance was that of a man full of years, of dignity, of fatherly kindness, in whom one could find counsel, affection, wisdom. He came, perhaps, a dozen times, and once or twice so near that *his eyes were seen full and clear*. My wife appeared three times in white robes and enveloped in flowers.

Monday Evening, November 12th, 1861.—"Met by request of the spirit circle, who informed me that the manifestations would far exceed those of last night. After the preliminary movements of my cane and other moveables, and heavy rustlings and electric rattlings, a gentle tap upon my shoulder announced the presence in form of my wife. I had previously been requested to place a chair at the table opposite me "for Dr. Franklin." An objection was at first raised to this by the medium, the idea of sitting at the table being somewhat appalling, and rather likely to make one nervous. This was however overcome, and the chair was placed as directed. Soon it was heard to move into a suitable position, and the light passing around the table, rustlings were heard on the chair as though a person were getting seated and adjusting himself in it. Shortly afterwards electric rattlings were heard, and the light becoming very vivid discovered to us *Dr. Franklin seated, his whole figure and dress complete*. Indeed so vivid was the light, and so real was the man sitting there, that his shadow was thrown upon the wall, as perfectly as though a living human being were there, in his earth form. His position was one of



Wednesday Evening, November 21*st*, 1861.—"An accidental manifestation, or rather an unexpected one. A bright coal fire was burning, and filled the room with its glow. I was requested to darken the room, and did so partially by hanging a shade in front of it; still, what with the light from the windows and the fire the room was sufficiently light to discern objects plainly. Immediately upon resuming my seat, a vivid light rose from the floor. A card and pencil were called for, which were taken by a spirit hand, enveloped in the light. The light was cylindrical, about six inches in length by three in thickness, covered with fine folds as of muslin. The card was placed upon the table near my hand, the light flashing out more vividly, shewing us the spirit-hand holding the pencil, with which it commenced to write. The card was placed first upon the light itself, and an attempt made to write, but the surface being convex, it was not steady, and I was requested to hold it, if I could do so without touching the light. This I undertook, and found *the light a semi-solid substance about three inches in thickness.* After finishing one side of the card, the hand turned it over; then, calling for another, filled both sides of it in the same manner. After a movement, the light returned to the table; something like a handkerchief of transparent gossamer was brought, and we were told to look at the hand, which now appeared under the gossamer as perfect a female hand as was ever created. I advanced my own hand, when the spirit-hand was placed in it, grasping mine; and we again grasped hands with all the fervour of long-parted friends, my wife in the spirit land and myself here. The expression of love and tenderness thus given cannot be described, for it was a reality which lasted through nearly half an hour. I examined carefully that spirit-hand, squeezed it, felt the knuckles, joints, and nails, and kissed it, while it was constantly visible to my sight. I took each finger separately in my hand, and could discern no difference between it and a human hand, except in temperature; the spirit-hand being cold at first, and growing warm. I wore a glove, however, and could not perhaps judge accurately in all respects. At last 'good night' was spelled out, by the spirit-hand tapping upon mine, and then for a parting benediction, giving it a hearty shake. Nothing in all these manifestations has been more real to me, or given me greater pleasure, than thus receiving the kindly grasp of a hand dearer to me than life, but which, according to the world's theory, has long since with all its tenderness and life mouldered into the dust of the earth." The following are copies of some of the cards mentioned above, with the dates on which they were written.

October 9th, 1861.—"My darling ——. Peace to your soul, for there is peace in mine. The toils of the day are over, and

night comes to fold you gently in its wings, while the ministering spirit of your dreams hovers over your pillow and cools her loved one's anxious brow. Not always anxious, darling, only when the spirit within is disturbed, and that is not often. A veil of clouds hangs over the earth to-night, and my pencil moves slowly to the thoughts I give to you. How sweet to come to you in the beautiful month of October, when the dress of Nature fades into a silvery hue, and unfolds in another life; how sweet to come to you in the spring-time of life with wreaths of *immortelles* upon my brow, and know that time cannot change me, or breathe a shadow over me. Time cannot cause my eye to look less bright, my cheeks to grow pale. Time cannot cause my feet to falter, or wither the beautiful flowers in my path. What joy! What happiness! * * * * The cold atmosphere which we have longed so much for has come at last, and yet not without bringing a change. The flowers are withering, the leaves are falling, the grass is changing to a paler hue. 'Tis in your path the flowers and trees are mourning for their departed beauty, while with us autumn has no power over the beauties of the summer time. Our gardens wither not by time or change; all is summer; all is brightness; all is joy. My dear Charley, How happy you make me by turning from the worldly life to the life of quiet. There is a kind of knowledge which you learn from the world, a wisdom which it is well to have acquired, but in the quiet of our own hearts a sweeter charm is given. The spiritual life unfolds the curtain that is closed between the outside world and you, and the invisible ones shelter you beneath their folds. I shall go home with you to-night. You will not hear my foot-falls, for noiselessly will I glide in, but you will know

will not be clear, but after the first attempt you will know and recognise it, not painfully, but joyfully. I am so supremely happy to know that I can say, when in form, all that I am writing now. Are you not happy to know that I will be able to talk with you face to face. Our love is now an opening flower folded in the garden of heaven; a pure white flower keeping its brightness for that day when we shall meet without clay between. Let your soul be attuned to peace and quiet, the world forgot, and a voice from heaven, such as angels have, shall breathe in audible tones, and the affections of immortal birth shall come to you through memory's harp, which never sleeps. Good night. —ESTELLE."

October 25th.—"Dear Charley. I am happy to write to you a few more words. Do you know why I love to write? I will tell you. Not a shadow can turn the course or tinge my thoughts with your mind in the slightest degree. This is, therefore, why I write; and although the echoes are pure, the channel is more easily disturbed, and I choose the first and best course for you. Dear Charley.—There are many other spirits entering here. Dr. Franklin is among them. Many noble spirits are hurried here by this war; would that peace would reign again; but God is over *all*. It is a calm, sweet night, one in which my soul loves to come to you. The world grows gloomy, and crooked are its ways, but my Charley shall be protected from its coils. All is well. Are you not happy that one there is who loves you truly—wholly. Good night.—ESTELLE."

October 28th.—"Here, dear Charley, here in our own room, we meet to-night. I am, indeed, very happy; what can I ask more? I will tell you: to appear in form, and speak with you, then I will say—What can I ask more? But pause here; that would not be all I would ask. I would guard you through days of sunshine and of sorrow, through life, through every change, I would ever wish to talk with you and guide you; come near you and place my cheek to yours; lay my hand in yours; breathe in your soul the joys I feel; give you rest when your are weary; give you health when you are ill; give you hope when all seems dark, and when night comes fold a peaceful mantle over you. Beloved, I am your morning and your evening star, shining upon you always, and from the golden windows of heaven I drop you blessings. Surely you feel them daily lay upon your heart, do you not, darling? Be happy; life has its trials, and shadows often fall upon the most innocent of earth. How sweet for me to take my Charley from the world, and here in my tryst of love call up the past, and live all over again. How sweet to take him from all care and sorrow under my watchful eye. I joy in all that gives you joy. I grieve

when you are pained. Oh, Charley, these are sacred hours; they give a holy certainty, which heaven seldom gives to man on earth. They prepare the way, and keep the lights brightly burning on the other side, where we shall meet again. Time is waning, yet I cannot say good night; hours pass like minutes; night with us is over; one eternal sunshine; spring-time always. From my rose-tinted windows I watch over you. From my May-morning windows, latticed with flowers, I smile upon you, in your hours of care and toil. Oh, happy night, too quickly gone; toll not thy hours, let me linger longer by my darling's side. Oh, holy night, too soon over; stay thy flight; thy heritage of peace and joy shall always live upon the heart of him to whom I speak; leave thy warning of approaching day, I must breathe to him what my soul holds dear. The clock strikes eleven! A few words more. Forget not, Charley, what blessings have been poured upon you. I pause here, to thank God. How few can comprehend the happiness you are receiving. Was not our meeting last night a joy to us both? Were we not blessed? Did not my coming calm your spirit? I was enveloped in a drapery of golden hue. How I love to come to you in form. You felt my arms around your neck; I kissed your head; I banished care from your brow, and like a benediction, my peace rests thereupon. It was our sweet Sabbath night; ours for ever, Charley, on earth and in heaven.—God bless you.—ESTELLE.

November 12*th*, 1861.—"The following are two of a series of questions written by me upon cards, which were returned with the answers:

'My dear Wife,—Please for a test tell me of some little

MR. COLCHESTER'S NEW YORK CIRCLES.

ALLOW me, through the columns of the *Banner*, to give to the public a few tests given me by Mr. Colchester, at his rooms, No. 30, Bond Street, New York. I had previously called on, and had sittings with several other mediums, but was not so well satisfied with them as I am with Mr. Colchester. I first asked him if he could tell me what I had lost. He told me I had lost a pocket book with papers in it of no value. That it was picked from my pocket in a Broadway stage. I then told him that he was mistaken, for there was a paper amongst them of value. "Oh, no," said Mr. C——, "I am not mistaken, but it is *you* who are mistaken; the paper you have reference to is a check for $315, which, instead of putting in your wallet you put in your hat, inside the lining." I immediately looked in my hat, and sure enough, the check was there just where Mr. C—— told me it was.

I then asked Mr. C—— if he could tell me my brother's name. The response was, "Edgar." My next question was, "Where is Edgar?" The answer, "In Melbourne, Australia." I then asked several questions; among them my father and mother's name and ages; how many sisters; how long had my mother been dead; was I a resident of the state of New York; what length of time have I been in the City of New York? *All* of which questions were answered correctly.

My next and last question was, "Is my wife in the spirit-land, and if so give me her name?"

The medium immediately wrote: "Your wife is in the spirit-land." He then called me to the window, and written upon his arm was my wife's name, "Sarah E. Colby." I then wetted my handkerchief and tried to rub it off, but the more I rubbed the more distinct it appeared.

Mr. Colchester then told me he was to have a circle that evening, and invited me to attend. I went. There were twenty-six or twenty-seven persons present. At 8 o'clock the circle commenced. Upon the table was a small basket in which the questions were put, and I should think, to the best of my judgment, that there were from two hundred and fifty to three hundred questions answered during the evening, and every one was answered correctly. The *séances* was held on Wednesday evening, July 3rd. Yours truly,

WM. AMBISY COLBY.

Fifth Avenue Hotel,
July 6th, 1861.

Banner of Light.

SLEEP.

WHO shall solve the mystery of sleep? New doctrines continue to be broached respecting it, and yet it remains among those problems of physiology and psychology which human wit seems unable to unravel. For a long time the present physiological theory has been that sleep was the means appointed by nature, or the Creator, for the reconstruction of the physical frame;—and that the waste which goes on during the active and waking state was repaired during sleep. It was supposed that during our waking hours perpetual destruction of the tissues was going on, and that during sleep the damaged fabric was restored by the addition of the required new materials. But this theory is now breaking down. Lewes says it is." wholly unwarranted by any facts hitherto ascertained." During our sleep a very considerable *waste* of tissue takes place, he says,—and both nutrition and destruction go on incessantly, whether sleeping or waking. The blood is the medium by which the processes of displacement and replacement are carried on,—but the circulation of the blood is even less rapid during sleep than during our waking hours.

Yet undoubtedly sleep is the great remedy for fatigue. The overstretched body and brain are relaxed and restored by repose during sleep. But it is not in consequence of restoration of the parts of the injured fabric that this refreshment is brought about. It is simply a consequence of relaxed tension. This, at least, is the supposition of Lewes, and in confirmation of this view, he points to the fact that the nerve of a frog's limb when separated from its body, becomes gradually exhausted by the application

are two very clearly-defined and distinct conditions. But in reality no line can be drawn.—"Sleep," says Sir Henry Holland, "is not a unity of state, but a *series of fluctuating conditions*, of which no two moments are perhaps strictly alike." The waking state is also infinitely varied, as regards the comparative clearness or obscurity of the external consciousness.—Soldiers can sometimes sleep while marching, and musicians while playing. In sleep all the vital activities continue. There is no single unvarying and infallible characteristic of sleep. Men can walk, talk, eat, ride, swim, write, and carry on complicated processes, requiring all the intellectual faculties, during states of sleep called somnambulism. They can even, by some wonderful instinct, do things which are impossible to their waking condition, appearing to see in darkness or with closed eyes, and becoming aware of facts when no means of knowing them are apparent.

Speaking in a general way, the waking state is that in which we become conscious of the external world, through the medium of the outward senses. Our thinking processes are directed outwards, in connection with our attention to this external world. Our schemes are laid there, and our faculties are actively engaged there. And in this outer life men meet on a common platform of consciousness. Withdrawn from the outer world, the subjective consciousness of each individual differs so much from that of the rest that little communication exists. But in the world of the outer senses men feel themselves on the same ground. Is it not for this reason that the agreement respecting the facts of external consciousness is made among men to be the test of sanity?

But how far is this a rational test? It results continually in the condemnation of the great thinkers and leaders of men as madmen. There is hardly an exception to this in history. When we look below the surface, we perceive clearly that all truth comes from the inner life, and must be thence educed. Even mathematical truth, closely allied as it is to the outer world, has to be dug from the depths by painful abstraction, amounting almost to a withdrawal from the outer consciousness, as we see in the case of Sir Isaac Newton. The man most thoroughly awake to the outer world is usually the most superficial. Spiritual truth specially, is that which, according to the old proverb, "lies in a well." It is not found exposed on the surfaces of life.

Sleep, speaking in the same general way, is a withdrawal from the influence of the outer world. Sight, hearing, touch, and muscular tension, gradually sink into quiescence. The will ceases to attend to the outer life,—and the attention becomes gradually absorbed by the trains of imagery and the mental experiences which belong to another region of life, and which we call dreaming. Sir William Hamilton caused himself to be awakened frequently,

and at all hours of the night, and he invariably found, when awakened, that he was called back out of dreams. He never slept without dreaming. Sometimes he could go back in memory through a long chain of the circumstances of his dream. At other times a stage or two only could be traced.

The embryo is constantly asleep before birth. The infant after birth sleeps almost continually, waking more and more as it advances to maturity of body. The very old person also sleeps much. "Our little life is rounded by a sleep." But even in maturity nearly a third part of our lives is past in slumber. So urgent is the necessity for sleep that the certainty of death as the consequence of giving way to it cannot long prevent it.—Several physiologists have agreed in declaring that sleep is the normal condition of life; Buffon, Grimaud, Brandis, Fessel, and Burdach, are among the number. The waking state is one of tension, rapidly fatiguing and exhausting the powers; and a continual periodical return to the primeval sleep-condition is absolutely necessary to sustained existence in the outer life. The case is, in a lesser degree, somewhat like that of the diver, who learns to live and work for some minutes at a time under water, but who must constantly return to the upper air or perish.

If we accept as a reality the analogy between the individual and the human race considered as a colossal man, do we not find in connection with this subject, light thrown, on the one hand upon the individual experience, and on the other upon history,—especially sacred history,—from the facts we have reviewed?

All ancient history is so mingled with the fabulous, as we call it,—that we know not what to accept as fact, and what to understand as merely mythical. The reason is that the infant humanity

what we should term a rational one, but men were guided from within, as we see the lower animals guided now. And hence, in this childhood of man, the most wonderful inventions and discoveries originated. In fact they were not inventions or discoveries at all, according to our notion of the meaning of those terms, but inspirations. Without such inspirations man could never have lived sufficiently long on the earth to invent or discover anything. In this way doubtless originated agriculture, the use of metals, and many other things which descend to us from an unknown antiquity. What human wisdom could, for instance, have foreseen that bread could be made from the seed of a wild grass? Yet wheat is nothing more than that, in its natural condition. It requires to be cultivated for several successive years to make it produce a grain fit for grinding. And how could the idea of culture have originated among those child-like men, except from the inner life?

Then again, in all later ages, it was in dream or vision that revelations and prophecy were usually given. Hence the Bible contains multitudes of dreams and visions. The first great change in the condition of mankind on earth was marked by a deep sleep which fell upon Adam. The last grand symbolical prophecy of the New Testament is a vision of John in Patmos. Many instances occur throughout the Scriptures which indicate that the presence of spiritual beings has a powerful influence in producing a state of sleep. Daniel (x. 5—9.) tells of his vision by the river Hiddekel. The men who were with him saw not the vision, but a great quaking fell on them and they fled. But he fell down in a deep sleep on his face to the ground. The same thing occurred on a previous occasion. (viii. 18.) When Jesus was transfigured on the mount, and talked with Moses and Elias, "Peter and they that were with him were heavy with sleep." (Luke ix. 32.) The disciples fell asleep while Jesus was agonizing in the garden of Gethsemane with the unseen powers of darkness, although Jesus had desired them to watch with him, lest they should fall into temptation.

Spiritual beings belong to the inner life, and when they appear to us, and have power strongly to influence us,—to make us *en rapport* with them,—we are powerfully drawn towards that inner state of consciousness which we call sleep and dreaming,—and which is an abstraction from the waking consciousness. Is not this the *rationale* of multitudes of human experiences which are looked upon with incredulity by many, and which many others, though half believing them, do not try to understand; while they fear to confess, even to themselves, the weakness of entertaining any faith in them? There are few people who have not, at times, important spiritual experiences during sleep. And perhaps if the truth could ever be known, it would be found that the world owes infinitely more to those mysterious impressions

and guidings which come welling up from the depths of the inner consciousness, and quietly ripple out over the stones of every-day experience, than the most daring would venture to suggest.

But to the man who would sneer at the notion that sleep is of any importance in spiritual experience, and who thinks that this waking daily life is everything; we would suggest the question, what will be his condition when this life of the bodily senses finally closes, as it shortly will? What is death? "To sleep, perchance to dream." Does he believe in a life beyond the grave? If so, what is its nature? You say we shall then be freed from the trammels of the body and its gross material conditions. Just so;—and is it not a partial freedom of the same kind which we have in dreams? Do we not then live a freer life,—forgetting the outward routine of duty, and partially losing the consciousness of bodily pain, and weariness, and sorrow? The prisoner, pining in his dungeon, can then wander with his beloved ones in the sweet scenes of his early memories, and the soldier, amid booming cannons, sinks back, after his long night in the trenches, into the peaceful scenes of his childhood and his cottage home. But each man dreams according to his inner life. The villain has his dark plots,—his fearful secrets, and his terror of impending punishment. The sensual man has his visions of indulgence,—and also his avenging horrors and nightmares. And the good man has his peaceful dreams of kindness done, and love poured forth, and re-union with his lost ones in a better home.

In sleep we still have much of bodily sensation. But when [redacted] life will be entirely subjective. "Death and

Of clairvoyance and trance,—forms of sleep less common than that of our nightly experience, and far more wonderful to us,—it is not our place here to speak. They show, however, now that they are scientifically established and have been extensively observed and discussed, that a whole world of discovery lies before us,—and that it requires only a believing instead of a sceptical philosophy to go far towards re-connecting the broken links of the chain which will unite the natural world with the spiritual.

The inner life is the true life. A material and sensational philosophy, and an external and grovelling life, would lead us to believe that nothing is real, or of any value, which does not stand in clear daylight before our natural vision in this work-day world. All else is delusion and fantasy to the sensual man. Yet the outer world is to the real man only what the skin, the hands, the feet, the eyes, and the ears, are to the body. These minister to our wants, and are the means of the life's manifestation. But what would they be without heart, lungs, brain, nerves, and stomach?—and what, above all, without the mysterious vital power, constantly inflowing into the whole organism? The soul descends through the body into the outer regions of the universe. Its thoughts there obtain boundary, form, and compactness, and become distinct ideas. The waking experience of life is an education of the soul,—it is the exercise of the athlete,—and it requires between its lessons, continual repose, for which it must temporarily retire into its native region. That repose is *sleep*. When its lessons below are learned, when it has filled up the measure of its native capacity of reception, and it becomes matured in its experiences of the outer life, it retires to the inner life,—and that is *death*.—*The Dawn*.*

THE PROCESS OF DEATH.

The first lesson, I think, every spirit learns, is one in reference to death. The general impression is, that persons suffer intensely in their last moments, and we hear much of 'the agonies of death.' These, however, are generally imaginary, and in most cases there is little or no consciousness of suffering; even when there is a struggle, it is only an effort, painless in its character, of the spirit to burst the bonds that have bound it to the physical body: this struggle may create contortions of the body, but in most cases, all consciousness of pain has passed away. This was my own experience, and I have been told by many others here that it was theirs. I experienced but very

* We cordially commend this publication, *The Dawn*, to our readers. It is published monthly, price 4*d*., by J. W. Farquhar, New Corporation Street, Manchester.

little suffering during the last few days of my life, though at times there were struggles, and my features were distorted; but I learned, after my spirit had burst its barriers, and was freed from its connection with the external body, that these were produced by it in its attempt to sever this connection, which in all cases of premature death is always more or less difficult; the vital points of contact being suddenly broken by disease, the union in other portions of the system is necessarily severed with violence, but as far as I have learned, without consciousness of pain.

"Like many others, I found that I was unable to leave the form at once. I could feel myself gradually raised from my body, and in a dreamy, half conscious state. It seemed as though I was not a united being—that I was separated into parts, and yet despite of this, there seemed to be an indissoluble connecting link. My spirit was freed a short time after the organs of my physical body had entirely ceased to perform their functions. My spiritual form was then united into one, and I was raised a short distance above the body, standing over it, by what power I was unable to tell. I could see those who were in the room around me, and knew by what was going on, that a considerable time must have elapsed since dissolution had taken place, and I presume I must have been for a time unconscious, and this I find is a common experience, not, however, universal. As consciousness returned to me, the scenes of my whole life seemed to move before me like a panorama; every act seemed as though it were drawn in life size and was really present—it was all there

I was unacquainted, but toward whom I was attracted, appeared before me. They were men of intelligence, but, like myself, had given no special attention to the higher principles of spirituality; they knew my name, although I did not reveal it, and they shook hands with me in a hail-fellow-well-met sort of a way that was very pleasant to me. They then conducted me from the room where I had died, and in which I had remained until this time.

"Everything around me seemed shadowy, yet through these shadows they conducted me to a place where there were a number of spirits assembled; these had been in spirit-life a longer time than I had. I might mention the names of some of these, but I prefer not to do so now.

"I remained in conversation with these spirits for some time, and then, without knowing why or how, I was attracted back to the place in which my spirit had separated itself from the form. I then found that I must have been in their company much longer than I supposed, as contrary to the experience of many whom I have since met, I did not attend my own funeral: and I would here remark, that it is generally gratifying to a spirit to do this, and where the body can be kept for some time, they gladly embrace the opportunity of attending on this ceremony, and listening to and aiding those who officiate on such occasions."—*A Narrative of the Experience of Horace Abraham Ackley, M.D., late of Cleveland, Ohio, since his entrance into Spirit-life.*

MR. C. H. FOSTER.

MR. FOSTER is said to be one of the best and longest known test mediums in America, and he has recently arrived in this country for the purpose of shewing the phenomena which occur in his presence. He makes a charge of one pound for each sitting, but for this two, or even three persons, may be present. We insert letters from several correspondents for the information of our readers as to the nature of the phenomena which are produced through Mr. Foster. One letter is of another character, and will give us the opportunity of making some comments, which may be found of use in investigating the alleged facts. It is only due to Mr. Foster to say that he has come to this country with letters of recommendation from several gentlemen of the highest character and intellectual powers.

Mr. Foster is about 24 years old, but looks much older. He has been a public medium about 10 years. He was born at Salem, Massachusetts (the witch city), in 1838, and when he was about 14 years old, at the Phillips' school there, he first noticed small raps near him on his desk during school hours. These at first lasted 10 or 15 minutes continuously. These tappings soon followed him

home, and were there noticed by the other members of the family, and rapidly increased in sound and frequency, till they became an annoyance and a source of great excitement in the house. The next change to striking manifestations occurred shortly afterwards, and consisted of violent noises in his room at night, which at once awakened him, and brought his parents into his bedroom, where the furniture was found tossed about in all directions. At first this happened only in the dark, but soon it came in the light, and furniture was heard moving about in rooms where there was no one in the flesh, keys and other articles were thrown about the room where the family was, and doors in different parts of the house were heard to open and shut violently. The table moved about at meal times. It was then that the manifestations in the Fox family had attracted so much attention, and friends who came to see and hear, said that these things were done by spiritual power, and the alphabet was suggested by them. In this way intelligent answers were obtained through the raps, and the following sentence was given: "Charles, you are to go forth to the world as a missionary to convince man of this great truth of immortality and of spirit communion." This injunction he obeyed; he left school, and gave public *séances* till his health became affected, and he has since confined himself principally to showing the phenomena in private. He has visited nearly every large city in the States, his mediumship changing and developing from time to time. He has been seen by many thousands, and to whatever cause these manifestations may be attributed, thousands have, through them, been brought to a belief in immortality. About three years ago, whilst staying at Philadelphia, in the house of Professor West,

Foster said, "If you treat me so ungentlemanly, I shall go out of the room and leave you." They replied, "We have come to test the fact of spirit communion, and we will try to comply with your desire." Mr. Foster made bare his arm, which one of the gentlemen stood before, taking Mr. Foster's hand in his, and the other gentleman stood behind, taking hold of Mr. Foster's elbow. "Now," one of the gentlemen said, "We have you, and we will show to the world that these letters cannot come on your arm without some outside application, which you have now no possible chance of making. We know that no letters can come on your arm while we hold it." After waiting and looking for the letters till the two gentlemen became rapturous with the triumph of their wise experiment—no letters having appeared—Mr. Foster said, "What will you have?" One of the gentlemen replied, "Anything—no matter what. We know that nothing will appear upon your arm while we thus hold it; but if anything can come, let it be something *for us*; something that shall *be true*, and that shall be a *test*; something that we are not thinking about." The words "Two Fools" immediately appeared upon his arm, resembling large full-faced printed letters, as perfect as any type could make them. These gentlemen were quite *satisfied* of the truth of spirit communion by this manifestation. They got what they asked for; something *for themselves*; something that was *true*; a *test*; and, finally, something that they were not thinking about.

Since his arrival in this country, Mr. Foster has been visited at 14, Bryanston-street, by several of our leading men of science, and by many of those amongst us who are adepts in the spiritual phenomena. The letters which we insert will give specimens of the range—somewhat limited—of Mr. Foster's powers; and more particularly we refer to the latter part of Mr. Howitt's letter, in which he states that Mr. Foster laid his bare arm on the table, and that after waiting some time initials in red letters appeared upon it. If this be true,—and it was seen by our scientific correspondent, C., and by several other persons,—here is a phenomenon well worthy of the deepest research of our learned societies and physiologists. To psychologists, also, it is a pregnant fact. The whole value of it, however,—as of all other alleged phenomena,—consists in its being accurately demonstrated and tested, so that all other known and possible modes of accounting for it shall be eliminated. This is the only meaning we can give to the word test; and as Mr. Foster is avowedly a test medium,—and takes money for exhibiting his tests,—we cannot but feel that there should have been no reason given to Mr. Allman and Mr. Jones, to write such a letter as they have very properly found it their duty to send to us for publication.

It is of the very essence of test mediumship,—and, indeed, its only value,—that each inquirer should receive nothing of these alleged phenomena which he has not reduced to absolute demonstration; and in doing this we take leave to say that the character of the medium—whether good or bad—should go for precisely nothing. We recommend and insist that the analysis should be as exhaustive and complete as if it were the case of a chemist operating upon inorganic matters in his laboratory, and that it is eminently the duty of Spiritualists to make this searching analysis, so that there shall be nothing left for those who speak so

learnedly of the trained habits of investigation to accomplish. It is not necessary, however, to remind intelligent visitors to Mr. Foster that in pursuing such an investigation they must not interfere with the conditions which he may find essential, but that their part will be complete by carefully watching and noting down what occurs, and at the time—or subsequently—mentioning to him the point at which they failed to see the absolute certainty. This part may then be repeated, and accurate notes again taken.

We know from experience how easy it is for the raps to be simulated, and for tricks to be played with the pellets. We have had the advantage of Mr. Bly's escapade to teach us this much. We know also from our editorial wife that when she was at school, it was a favourite amusement with the pretty fair ones to write on each other's arms and shoulders with a blunt slate pencil, and after waiting a few seconds, to wet and gently rub the part, and then read a name in red letters. This we have tried, and we can say that the result bears some resemblance to those on Mr. Foster's arm. It would be possible, under the table, to use a pencil up the sleeve, to make marks upon the arm, if the name to be written were known. It is necessary, therefore, to shew that there is not only no probability, but *no possibility* of his manifestations being done in that, or any other mundane way. Otherwise, the fact of the letters being seen, acquires no scientific value. It is because of this critical investigation, which we insist upon, that we have no objection to make to Mr. Foster for being a paid medium, for we hold that if observers be only true to themselves, it should be no objection, if Mr. Foster were to receive £1,000 for each writing on his arm, whilst there is no more moral wrong in his accepting money for his time, than

Correspondence.

To the Editor of the "Spiritual Magazine."

My dear Sir,—I am glad that there is now a medium in London to whom we can send people without scruple. For a long time I have been receiving letters from all parts of the country requesting to be informed where could be witnessed some of the phenomena recorded in the *Spiritual Magazine*, and other places. I could not gratify these inquirers, because I could not send whole tribes of persons to private mediums, on whom I have no claim for such an infliction. But now there is a paid and professional medium, one who comes highly recommended from America, as a long-proved and most powerful as well as reliable medium—the difficulty is at an end.

I have had two ample opportunities of seeing and testing some of the manifestations made through Mr. Foster. I say some, because that gentleman says the phenomena vary very much at different times. At your house, about a week ago, I saw two of the most striking of the classes of manifestations given through Mr. Foster. One was that of the names of spirits who professed to be present, and desiring to communicate with some of the party, being written in red letters on his arm, and the other that of their names being privately given through the alphabet to some one present wholly unknown to Mr. Foster: these being written with several others on strips of paper, and these papers being rolled up into pellets, the spirit concerned selecting the pellet containing its name by raps. In all these cases the result was quite accurate, and apparently satisfactory. But, knowing the extreme incredulity of the general mind in England, I desired to test these two points, and, therefore, invited Mr. Foster to an evening *séance* at my house, where he met with a military friend of mine, a man of high scientific attainments, and long and perfectly familiar with spiritual phenomena. There was also present a lady quite unknown to the medium. On this occasion I warned Mr. Foster that the hard-headed and *soi-disant* knowing ones of London would be apt to imagine that the process of writing on the arm, and that of the pellets were, after all, but the result of leger-demain carried to high perfection by long practice, and I proposed some tests to put this matter beyond question. Mr. Foster thought that such tests were unnecessary, and were an unworthy suspicion of his integrity. But I reminded him that the world had not scrupled to call in question the integrity of every spiritual, nay, of every physical herald of truth since the foundation of the world.

And here, though I did not go into these details with Mr. Foster, it may be as well, in order to render mediums patient under such siftings as they are sure to meet with in England, to

request them always to keep these few facts before their minds. That our Saviour declared that he sent his apostles forth as lambs amongst wolves, and that all history attests that the apostles, whether of spiritual—or even physical truth, have gone forth either amongst wolves or baboons. The condition of men educated to cling like barnacles to the old rock of past knowledge is like that of birds who have had their wings cropped. They have, in fact, had their intellectual wings cropped by the schoolmasters, and cannot lift themselves from the ground. Those whose feathers have grown again a little, manage to get upon the lowest boughs of the tree of knowledge, but they dare not, or cannot mount higher. They are conscious of their inability to fly, and dread a fall. Like monkeys, they can sit in rows on the low range of boughs, and grin and chatter in monkey wisdom; the upper boughs of truth look to them unsubstantial, and even unreal. It is only those whose wings of faith grow who take a higher and higher post, and few are they whose wings, singed in the fires of ridicule and *petit maîtreism*, ever grow so perfectly as to allow them to sit on the topmost branch and survey the prospect all round. The different length of wing in these birds of cropped pinions and heavy physical bodies is clearly marked out by the bough they manage to reach. Some sit on the ground, and stoutly deny the existence of the tree of Spiritualism altogether; they cannot for the life of them see it; to them it is a myth. Others reach the *Devil* bough; others the *Mesmeric* bough; others the *Od* bough; some swing on the meagrest twig of *imagination*, and others on the still more attenuated one of automatic, and others on the crooked spray of reflex action. Few are they whose wings ever again grow so

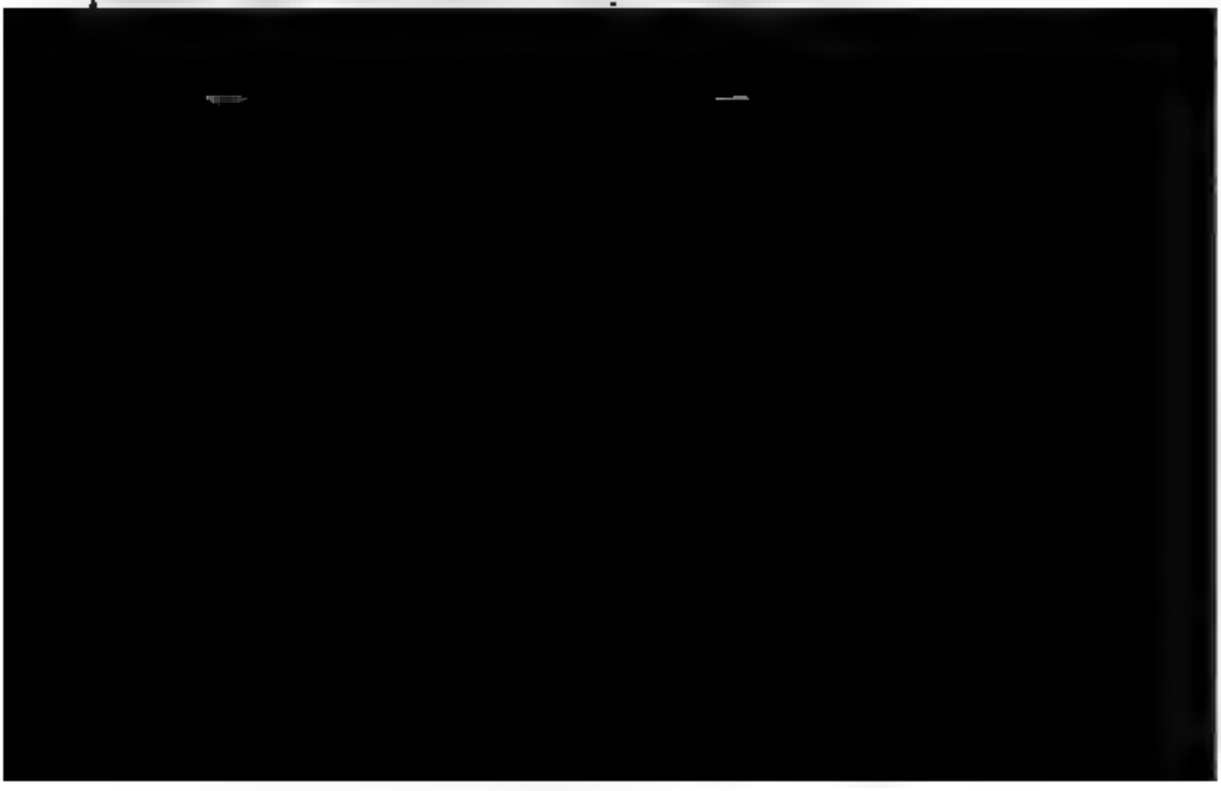
its stakes and faggots could only destroy flesh and sinew. It pursued Huss and Jerome of Prague; the Lollards of England; Luther and the Reformers of Germany; the Waldenses; the Vaudois; the Huguenots of France; Fox and Wesley; and now the Spiritualists, as far as it dare.

But not in the spiritual alone,—in the path of physical progress it has always stood,—it yet stands and laughs. It is the fool, and the jester, or the alguazil of every age. In physical science, how old and threadbare are become the stories of Galileo, and Harvey, and Jenner. It put Solomon de Caus long ago into the Bicêtre as a madman for advocating steam: it declared, through the *Edinburgh Review*, Thomas Gray, the projector of a general system of railways, was worthy of a strait-jacket. It laughed at Laennec for introducing the stethoscope, and medical men over their bottles talked of testing their wine by "percussion." In 1805, Fulton proposed to Napoleon I. to assist him in building steamers for the Atlantic, and Napoleon was inclined; but, unfortunately, he first submitted to the Academy the question whether condensed steam could move ships, and the learned academicians laughed so outrageously at the idea, that Buonaparte thought he had been made a fool of, and dismissed Fulton. Again, when railways were in agitation, Perdonnet, in a lecture at the *Ecole Centrale* declared his faith in the scheme, and was actually hooted down. The same happened to Arago when he attempted to speak of an electric telegraph: and when Brindley proposed to cut tunnels through hills for his canals, he was regarded as little better than, to use the words of the *Times*, "a quack and a humbug." Gall and Spurzheim, Hahnemann, Mesmer, Wheatstone, and Reichenbach, have all had to pass through the wolf-and-baboon ordeal. When Bruce brought some new facts from Abyssinia, rogue, liar, impostor, were names too good for him.

Seeing the pain which such old-world suspicions, however, gave Mr. Foster has induced me to run over these facts. But Mr. Foster did not for a moment shrink from the test. Accordingly, after we had seen several spirits rap out their names through the alphabet, or point out the pellets containing their names,—in one case pick the pellet out of a narrow-necked antique jar where no mortal fingers could reach it, and convey it into another room where it was put by spirit-direction, we requested Mr. Foster to show us the writing on his arm. That there might be no possibility of his effecting the writing unobserved by us, his arm was laid bare on the table, and the spirit wishing to communicate then, after waiting some time, gave its initials in red letters. In a second case, another spirit gave its initials in strong bold characters, by the hand of the medium, on paper.

I here observed to Mr. Foster that it would be very con-

vincing if the spirits, of whom he said he saw a great number in the room, would give their names directly through him, without pellets, or rapping them out on the alphabet, or by writing on the arm. This was done in a dozen cases at least, in the most clear and straightforward manner. Mr. Foster indicated where the spirits stood, what was their appearance, and then announced by name who they were. They were chiefly relatives of the different parties, some of whom the parties themselves had never seen; some of them being dead before they were born, and of whom, of course, they had not thought perhaps for years. Of the lady present, the father, mother, uncle, and grandmother, the latter having a very uncommon name, all announced their names, and the father declared that the lady had a lock of his hair in the brooch she then wore. This lady was surprised to be informed through the medium that two of her handkerchiefs had been taken from her, knotted up, and laid on the other side of the table, between Mrs. Howitt and myself. One had been taken from her pocket, the other from her lap. On another occasion the medium said, "Who is this lame person going about the room? She says she is a near relative, and her husband stands on the right hand of Mr. Howitt." This lady was to me sufficiently indicated by her lameness, but she gave her name through writing. One of the party then wrote on a piece of paper a question regarding her son, gone on a very distant and perilous expedition. She folded up this paper, and requested an answer. Mr. Foster took the paper in his hand, and scarcely looking on it, never opening it in any degree, received the answer through rapping in almost lightning speed, naming the individual enquired after, and so answering the question as to show that it fully understood it.



Now, in all these cases, the names of the various spirits and their relations, must have been utterly unknown to Mr. Foster, who only came the other day from America, never was in my house before; only knew us by name, and the other persons present not even by name. I imagine that nothing in the shape of evidence can be made more complete, not even if an angel stood visibly before us, and proclaimed the truth of these facts with a trumpet. They who do not admit this evidence, would not admit that or any other demonstration.—Yours faithfully,

WILLIAM HOWITT.

To the Editor of the "Spiritual Magazine."

SIR,—To-day we called on Mr. Foster at his rooms during his hours for receiving visitors, in order that we might have a sitting to satisfy ourselves as to the genuineness of the spiritual phenomena said to take place in his presence. We had at a previous sitting observed some movements which had caused in our minds a suspicion that all the results were not produced by spirits out of the flesh. We stated to Mr. Foster our wish to have a sitting with him, so that having witnessed the phenomena, we might publish the result in the *Spiritual Magazine*.

Mr. Foster refused to give us the desired sitting, though the 21*s.* fee had been proffered by us, he stating that we had already had proof enough of his powers as a medium, and that he did not care a snap of his fingers for either the Spiritualists or the *Spiritual Magazine*, as he expected to be introduced to scientific circles. Under the circumstances, of course, we had to withdraw. So far as we are concerned, it is not true that we were prejudiced by any rumours, but only by certain very suspicious facts which we had ourselves observed, and while not prepared to say that Mr. Foster is not a medium, we have simply to state that the manifestations occurring in his presence, so far as we have yet seen them, can be and have been easily produced by natural and simple means, and, therefore, to us what we have seen is not a *convincing test*. If Mr. Foster be a truthful genuine test medium it is ill-judged on his part to refuse a *séance* to any enquirer, as his refusal naturally engenders suspicion or confirms it where previously entertained.—We are yours truly,

T. J. ALLMAN, 5, Camden Road.
16th Dec., 1861. J. JONES, Peckham.

MR. C. FOSTER, THE MEDIUM FROM AMERICA.

To the Editor of the "Spiritual Magazine."

17th December, 1861.

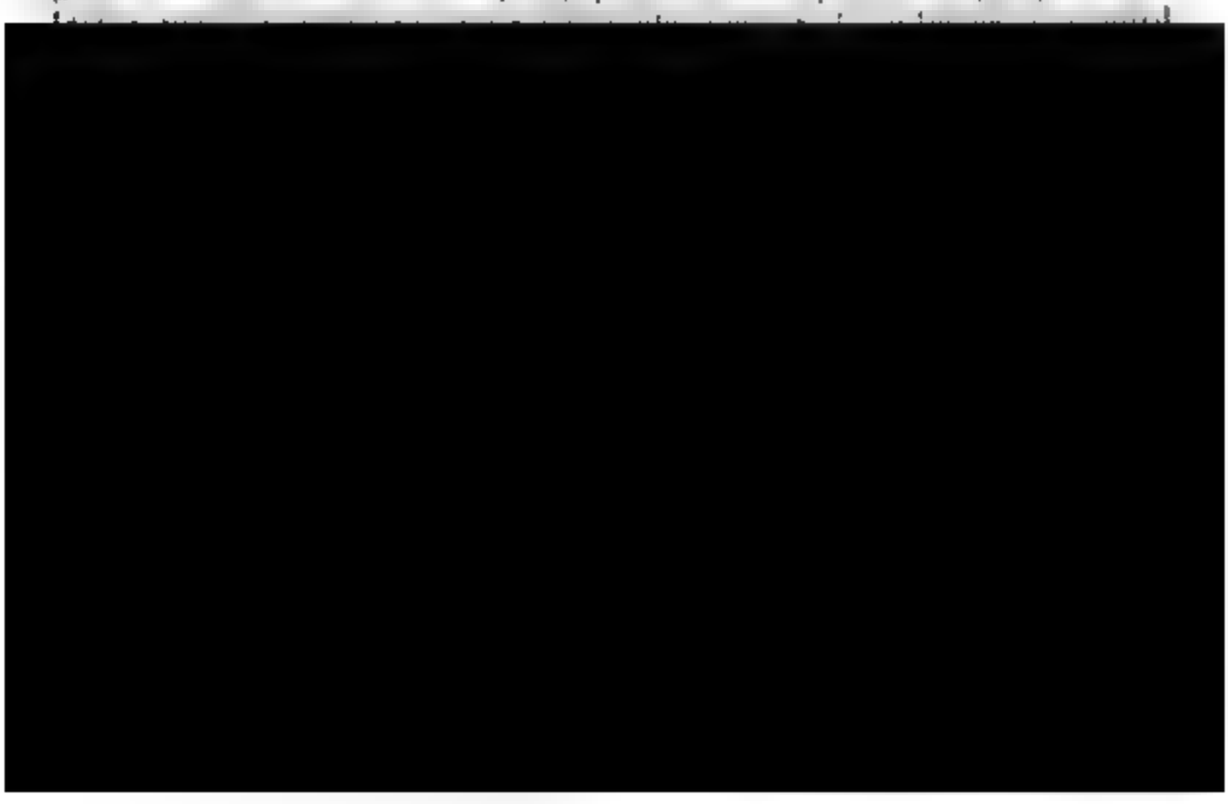
SIR,—I consider it but an act of duty to Mr. Charles Foster, and to the cause to which his life is apparently devoted, to request you to allow me through your columns to present a brief but emphatic testimony to the genuineness of the manifestations received through him.

Last evening Mr. Benjamin Coleman and I had a séance with Mr. Foster at his rooms, 14, Bryanston-street. As it was held chiefly for my satisfaction, I was requested to think of any deceased individuals of my acquaintance, and to write their names privately on slips of paper, which were offered for the purpose. I declined the papers offered, but put down two folding slips which I had secretly prepared beforehand. Mr. Foster expressed himself better pleased that I had done so, because the test would thereby be more free from suspicion. Each paper contained the name of a departed person, and in answer to Mr. Foster's request, I mentally selected one of them for the first experiment. Very soon a variety of rappings took place, as though made by different agents, and I was requested to take one of the lights from the table, and satisfy myself by examination, that these sounds were not produced by Mr Foster. The raps were as clear and various, and came from such different points that I had no difficulty in accepting them as not of his production without such investigation; nevertheless, I did as desired, and thus made "assurance doubly sure."

The spelling out of a name now commenced, by my going over the alphabet; but, in my determination to give no indication of the name in my thought, I hurried over the letters comprising it, and I doubt whether I did not err on the opposite side. To escape this difficulty, I put the alphabet into Mr Coleman's hand for the necessary manifestation. He had proceeded twice over the alphabet, and obtained the letters "J, O," when the whole process was suddenly interrupted by Mr. Foster stretching his hands, which had never left our sight, over the table—the right to Mr. Coleman, the left to me—and while we grasped them, he underwent a species of struggle, respiring deeply, strongly pressing my hand, and looking earnestly into my eyes The paroxysm was of brief duration. When over, and he was released from our grasp, he turned up his sleeve next me, and on his arm, in raised characters, raised obviously beneath the skin, was written with great distinctness the name "John!"

I had examined Mr Foster's arm before our *séance* began. I examined it now again whilst the name remained upon it, and this time I used a magnifying lens, and took special note of the red lines which formed the name. They appeared to me evidently the production of some peculiar influence upon the circulation of the blood in his arm I watched them for a short time, but saw them begin to fade away; and on again examining the arm, after they had vanished, not a trace of mechanical pressure, abrasion of the skin, or other sign of external manipulation upon it could be discovered.

But the surname of the individual was still wanting; and Mr Foster suggested that I should take a strip of paper and write upon it an appropriate [illegible]



desideratum is, to some extent, supplied. Private mediums are seldom accessible to outside inquirers, and cannot in general be subjected to the criticism and particular tests often considered essential by investigators of these phenomena. A frank, intelligent, reliable, and competent medium, therefore, to whom such persons may unhesitatingly be referred, will, I am sure, be considered by many Spiritualists a great gain to the cause. In Mr. F. I am fain to think such a medium has been found. I have reason to believe that several persons of scientific eminence have already had sittings with him with satisfactory results, and I shall be disappointed if, soon, a new impetus shall not have been given to their investigations by the singular physiological phenomena which he presents, as well as by the more common pneumatic manifestations occurring through his mediumship.

It may be added that Mr. Foster is what in America is technically termed a "*test*" medium. Visitors going to him, therefore, with the design of testing both himself and the truths he professes to demonstrate, simply accept his own terms, and may do so without fear and without favour, so that they are governed purely by the consideration how best to elicit the truth. I believe all such persons will be, as we were, frankly and fairly met. Of course it should be understood that Mr. F. receives payment, as he is entitled to do, for the devotion of his time and faculties to the service of those who call upon him.—I am, Sir, yours truly,

ANDREW LEIGHTON.

To the Editor of the "Spiritual Magazine."

Sir,—The statements made in the foregoing letter by my friend, Mr. Leighton, are strictly accurate. Mr. Foster brought letters of introduction to me from gentlemen of the highest respectability, resident in Boston. They say, "Mr. Foster is one of the most remarkable mediums in this country. We have tested him in every conceivable way, &c., &c."

When I was in America, almost every medium I met asked me if I had seen Mr. Foster. "His manifestations were very striking—you should see him." I had not the opportunity, and I only know him since his arrival in London. Within the last week or two I have sat with him, at his own house twice, and once at my house, and I am bound to say that I am quite satisfied with the genuineness of the manifestations which I witnessed. If he ever does descend to practise a trick upon his visitors, as I have heard it asserted he does, he is, in my opinion, a fool for his pains. That he should be suspected of doing so, is only the common fate of all mediums. Mr. Home, whose manifestations are so marvellous, and who gives his time without pay for the good of the cause, does not escape. I have heard the most cruel aspersions made upon him. *I* know nothing of them. I am not bound to believe every scandal and unkind thing that is said of such men, and even, if true, they would not invalidate *my facts*—derived through their mediumship.

Let us be charitable. Let us examine as closely as we can, but always with patience, and in a calm and fair spirit. The result will be, in the majority of cases, that we shall find we are not such clever, sharp-sighted fellows as we thought ourselves.

Your obedient servant,

Dec. 20, 1861. BENJAMIN COLEMAN.

The following letter is from a gentleman in a high official position and whose special studies render him an accurate and entirely reliable observer:—

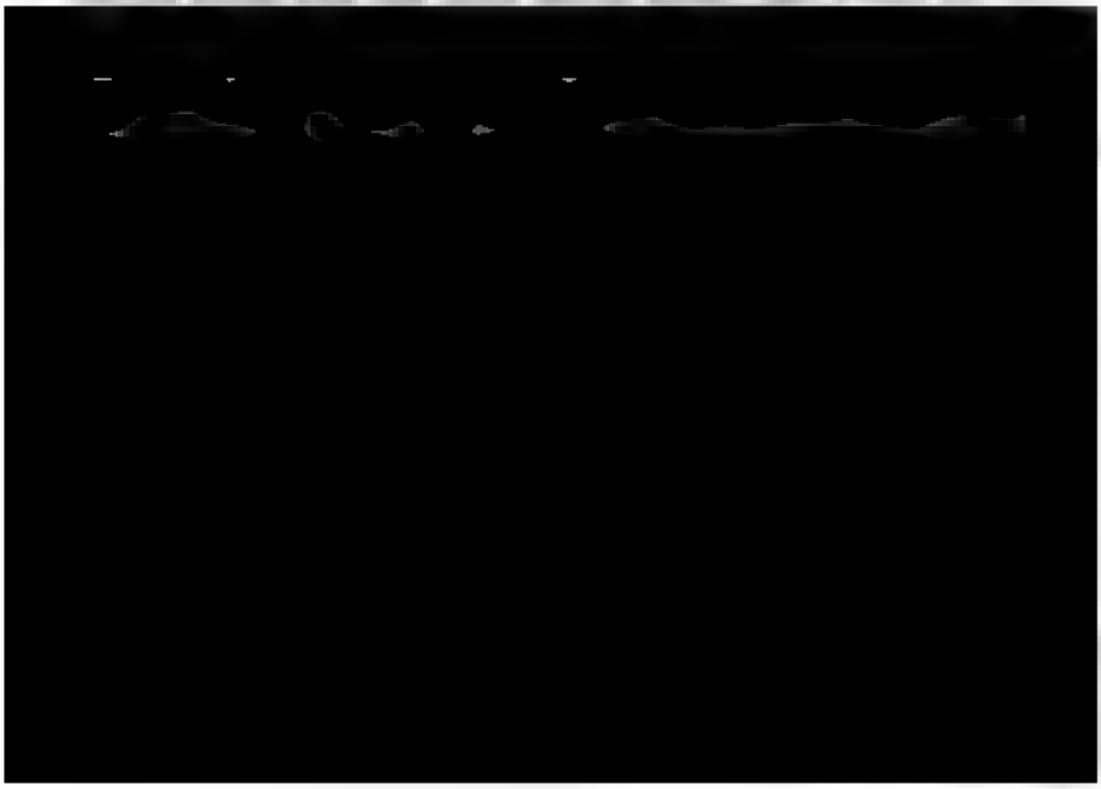
To the Editor of the "Spiritual Magazine."

20th December, 1861.

Sir,—On last Saturday evening (the 14th December), I had the pleasure of availing myself of an invitation from Mr. and Mrs. Howitt, and of meeting Mr. Foster. The manifestations which I there witnessed, were of so very clear and convincing a character, that any qualified and candid investigator must at once have owned the reality of spirit communication. I pass over the usual phenomena of raps on various parts of the table, and of the vibration, as

it were, of the air around me, as these have so often been described pages, and I will confine myself simply to three "tests" which were gi Before the arrival of Mr. Foster, I mentally asked that the spirit of a who had died some months past in India, might, if possible, give m intimation of his presence. After this thought, I would not allow the my friend to cross my mind. Soon after, Mr Foster arrived; we sat do table, and shortly after Mr. F., turning to me, said, "Here is a spirit l us wanting to speak to you." I demanded the name of the spirit, wl Foster took from his pocket a printed alphabet, and asked me to point letter, when the spirit would indicate his name. Observing that the could be seen *through* the card, I did not point regularly at the letter aware of the objection, that sometimes one *dwells* on those letters which the names of an expected spirit, I, therefore, pointed at random, and avoided than dwelt on the first letters of the name of that spirit who thought of. As I expected, there was some confusion about the name; spite of this, *the first letter of the name was given.* I, however inform Foster that there was not sufficient evidence to identify the spirit I bared his left arm, and asked if the spirit could give its initials on his ar arm exposed was about eighteen inches from my eyes, and there was a light in the room. Upon the arm there was no sign or scratch, and it re quite white for several seconds. Suddenly, however, there rose some t streaks, which came out as though produced by a blister, and I observ tinctly the initials of my friend, who had died in India, and whilst I was they came out more distinctly, and then disappeared. I again remarke should like to have the name of my friend as well as his initials, wh Foster seized a pencil and piece of paper, and wrote the full name of my whose spiritual presence I had requested.

Yet another test was required. Some weeks previous to the d this friend having been known in England, I had an interview medium, who told me of the presence of a strange spirit, who announ name, and intimated that he was dead. It was the name of my frien then gave to the medium a message for me which began as follows: ' much to communicate with you, as I take great interest in your affairs," therefore asked Mr. Foster whether the spirit *had been* or *would be* able municate with me, Mr. F. again wrote with great rapidity the followi have; [three dashes under have] I am with you very often, and I tak Interest in your affairs." It will be seen that this portion of the messa nearly word for word the same as that given to me by another medium



THE

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PHRENOGRAPHY.

By Dr. Collyer.

The embodiment of thought, or the formation of mental pictures, as a consequence of mental operations, is corroborated by many curious phenomena which are seen to accompany the diseased functions of the brain. The nervous element, which plays so important a part with us, is fashioned into positive forms, representing all the varied impressions received during life through the medium of the senses. The brain is a compound organ, or a congeries of organs, each adapted to a particular function of mentality. Of this fact we require no further proof than the gradual development of the cerebral mass from the lowest orders of animal life, always exhibiting an increased relation with surrounding creation as the organs of the brain become more numerous. It is thus by the successive increase of new organs that from reptiles and fishes the animal chain is elevated to man himself.

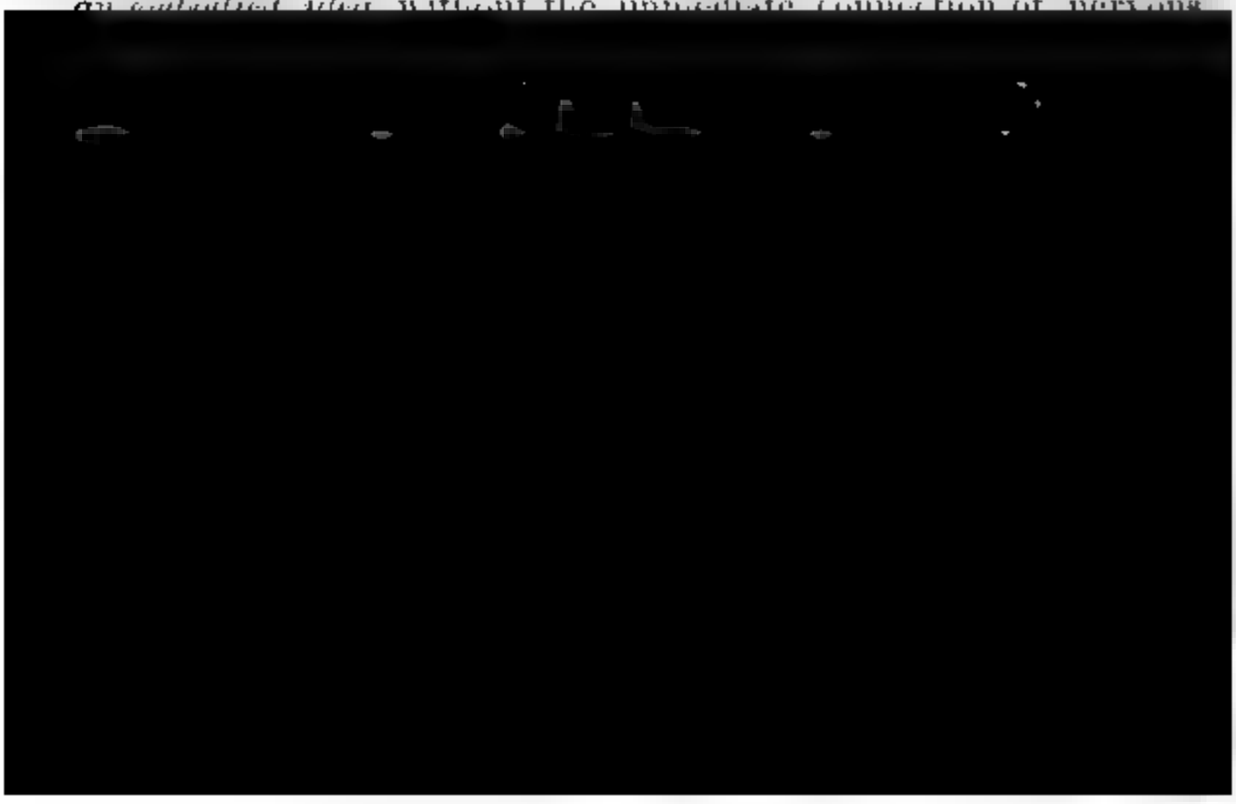
The nervous mass is, on examination by a powerful microscope, found to consist of minute globules. These, during every mental act, vibrate, or are put into motion—in fine, motion must accompany every thought. Most of us know the wonderful delicacy with which the auditory apparatus recognises the least discordance in musical sounds, especially when educated to this detection.

The eye obeys the same law only in a much higher degree, each idea having its proper representative in certain vibrations of the nervous mass. In order to illustrate this peculiar function of the forms or images of vibration of the nervous molecules, a case will suffice:—Three persons were sleeping in one room. One of them dreamt that he had fallen into a well; the next woke, and said he had seen him fall into the well; the third had seen the other two drowning. Here is a transfer of thought during the comparatively negative condition of the brain. To explain this, we must resort to the proposition that the vibratory action ex-

tended beyond the immediate scope of the individuals. In the ordinary normal or healthy state this vibratory nervous atmosphere is limited, though much more extended in some persons than in others, depending on the activity of their vital functions. In the highly sensitive, or where there is an increased activity of the nervous system, the functions assume a character which are attended with phenomena the most startling, as seen from the ordinary point of view.

The ear now becomes susceptible of an exaltation, which is not rivalled by that of the antelope, or the most timid of the herbivorous animals. The eye sees objects with a power of penetration far excelling the vulture or the eagle. In fine, this medium or nervous principle is so ethereal that it permeates all things. Magnetism, being a gross element when brought into comparison with this agency, which embraces all the functions of life. If such a thing were possible, would not an accumulation of this, so to call it, organised vital force produce an infinitude of results, and more particularly, should it be capable of direction or guidance?

We have already seen that the image of an object powerfully impressed on the brain, through the senses, may be projected on another surface, so as to leave an indelible picture, as is exemplified in the case of a woman, who, during pregnancy, received so strong an impression as to destroy for the moment all antagonistic thoughts. The swooning which supervened ensured this necessary condition, so that the impressed image alone monopolised the brain, which was thus found transferred to the body of the child. Now, if this projection from the brain of [redacted]



extend the sphere of recognition far beyond the limits of the immediate locality.

The report of a lecture and experiments some twenty years since, in the *Boston Daily Mail*, of June 16, 1841, are so corroborative of the action of a brain in the positive or active state, and of two brains in the negative or subjective state, that it must be given in its entirety :—

ANIMAL MAGNETISM.

Dr. Collyer's Lectures and Investigations at the Temple.

"Dr. Collyer's first lecture at the Temple, on Monday evening, was attended by a large and fashionable audience, and the results produced upon the magnetic subjects, were truly surprising. Six or eight experienced physicians were present, and examined the subjects while in the somnambulic condition, and all of them agreed in the opinion that it was an abnormal state. One of these gentlemen said to the audience, 'The boy is in a strange condition—I am unable to explain it.' Another said, 'It is very strange.' Dr. Flint, of Boston, by the particular request of the audience examined the physiological condition of the boy, and declared that in his opinion, 'he was in an unnatural state, and perfectly insensible.' Another physician, without the knowledge of Dr. Collyer, thrust a needle three or four times through the fleshy part of the boy's hand, without producing the least feeling or motion, and afterwards informed the audience of this fact, and said he was satisfied that the boy's arms were paralysed and devoid of feeling.

"The boy had been in the magnetic state only a few minutes when he was seized with violent spasms; the Doctor lost all control over his mind, and was unable to perform any experiments with him, or even to bring him out of the magnetic state. This strange phenomenon seemed to prove more conclusively than anything else, the reality of Animal Magnetism, and to convince every beholder of the impossibility of collusion between the magnetiser and the magnetised, as has been so frequently suggested. Several eminent and well-known physicians examined the boy both while quiet and while in the spasms, and declared to the audience that the phenomenon exhibited was new, strange and unnatural. Indeed, so violent were the convulsions, that some of the gentlemen themselves, as well as a large portion of the audience, became alarmed for the safety of the boy, and even the assurance given by the Doctor that these spasms were in his opinion perfectly harmless, did not entirely quiet their apprehensions. After laboring nearly half an hour, the Doctor found himself unable to restore the boy to his natural senses, and he was taken from the stage, and laid in an adjoining room.

"The lady was then put into the magnetic condition, and some fine results were produced. She moved her hands and arms as requested by the audience (in writing) and silently willed by the Doctor standing behind her back. She folded both hands upon her chest, moved one or the other hand to her head, &c., &c. The Doctor asked her various questions, which she answered with remarkable accuracy. All this time, the boy in the adjoining apartment—down one flight of stairs and at least a hundred feet distant—obeyed the Doctor's will, precisely as the lady did; he performed the same movements, and gave similar answers to every question, at the same time. Doctor Flint stood near the boy, during these experiments, and afterwards came in and informed the audience himself of the wonderful correspondence of action exhibited by the boy. Disinterested persons were kept constantly passing from the lady to the boy, as the Doctor progressed with his experiments, and the similarity of the results were thus ascertained on the instant.—The unbelievers in Magnetism were utterly confounded by these stubborn and undeniable facts. One gentleman who has been outrageously sceptical, on this mysterious subject, declared that these extraordinary proofs had (to use his own language) 'struck him deeply.' Another person—a cool-headed surgeon—said repeatedly, 'these things *are most astonishing*.'

"The Doctor next tried some experiments with the lady, in *tasting*. He first (by request) imagined cordial. The lady said she tasted 'spirit.' The boy at the same moment, in the other room, beyond the reach of a person's voice, unless raised to a high pitch, smacked his lips and said it was 'not good.' Dr. Flint, who was watching the boy, did not even know that Dr. Collyer was then trying an experiment in tasting. Dr. Collyer then, by request, imagined the taste of mustard. The lady said it was 'sour and bitter;' and the boy also indicated the character of the taste as near as one could well imagine it, without really tasting the article itself. The Doctor also imagined the taste of molasses: and the lady said it was 'very sweet like tea.'

"Dr. Collyer then opened the lady's eyes by an effort of will, and exhibited them to the audience. They were both much dilated, strongly fixed, and very glassy. It was found impossible to move them the least particle, by touching the lids, striking at them, or any other movements of a similar character. Everybody appeared to be satisfied that the young lady was truly paralysed in all her exterior senses.

"The Doctor closed his investigation by an experiment more remarkable, perhaps, than any yet exhibited in this city. He raised the lady's left arm to her shoulder, *fixed* and *paralysed* it in that position. Several physicians examined it, and found that the muscles, which in their natural condition should be *rigid*, were *relaxed*, and those which should be *relaxed*, were *rigid*. It was impossible to bring the arm down, from the position mentioned, without breaking the very muscles themselves! The Doctor then brought the lady out of the magnetic condition all but the left arm, which still remained *fixed* and *paralysed*, nor could she move it an inch, any more than if the limb was really dead! A slight effort of the Doctor's will, however, restored it immediately to life! And what is more astonishing than all, the boy who was lying in a state of perfect insensibility in the next room, had his arm raised and paralysed, the same as the lady had, and was brought out of the magnetic state at the same instant, with his arm fixed and lifeless. The arm was also restored at the same time that the lady's was. Dr. Flint stood by the side of the boy all the time; witnessed these wonderful effects, and stated the result himself to the audience. Remember that the boy was out of Dr. Collyer's sight and hearing, in another room below stairs.

"These things are certainly 'passing strange!' We cannot say that we have any positive belief with regard to their character. We consider them more

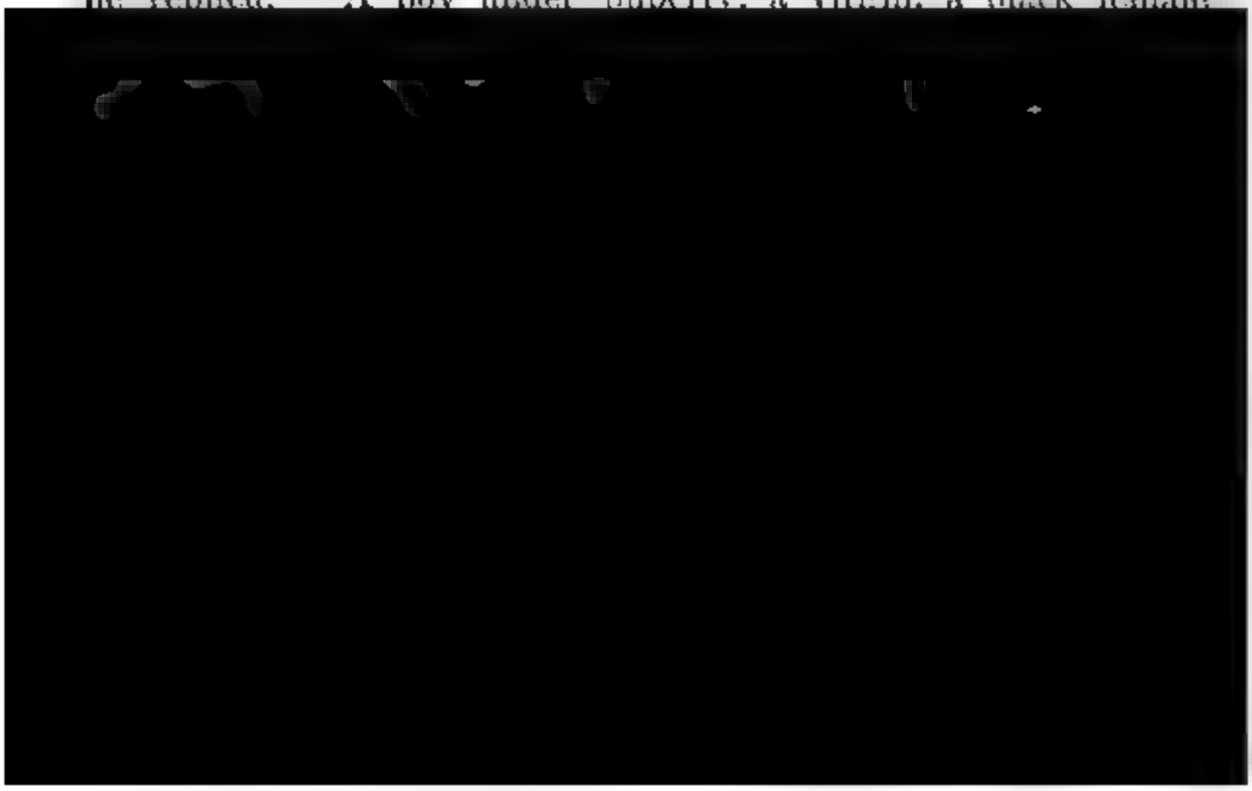
were made by the members of the committee to arouse him, such as stretching him upon the floor, and firing two pistols suddenly near his head, but without eliciting any symptoms of consciousness unless it were a spasm of the arm (tetanus), the like of which had been occurring for a quarter of an hour previous, and which happened at one of the discharges. At this time a lad was introduced who was suffering from a severe attack of chorea or St. Vitus's dance. In answer to inquiries if any one knew him, the Rev. M. Stowe said he was a member of his church, and had been for several years, was most exemplary; and moreover—he knew there could be no collusion between him and Dr. Collyer who never had seen him before now. Dr. Collyer having performed the passes for about fifteen minutes, there was a general quiet of the whole system—which before was continually writhed with violent involuntary twitchings and convulsions. It is worthy of remark that while these processes were going on—the first subject, Frederick, who was still asleep, and had been removed to the further end of the platform, *was thrown into strong spasms.* In fine, the chorea had been transferred to him, a distance of some 25 feet! though when brought to his normal state it disappeared.

The nervous emanation must have connected the two persons mesmerised, as in the former instance, where the boy obeyed the will, though directed to another brain. In our ordinary intercourse we influence each other much more than is imagined, merely by the character of the nervo-vital emanation which exists as an atmosphere in every individual;—this extending to a greater or less distance, according to the particular activity, for the time being, of the nervous system. If spiritual intelligent existences make themselves manifest to our physical senses, they must of necessity do so though the medium of vitalised nervous force, which obeys all the laws attendant on ethereal ised matter, otherwise no manifestation could be effected. The great difficulty which necessarily accompanies these psychical investigations arises from our nearly total ignorance of the conditions most favourable for their production. This information, however, can only be obtained by years of untiring research and comparison of the facts presented. With one fact we are at least acquainted, that the manifestations become faint and indistinct with the exhaustion of the recipient or medium, nor is the state for the development of the highest class of the phenomena of long duration, even under the most favourable circumstances.

The case mentioned in the May number of the Magazine, of my brother who was suddenly killed, appearing at the moment of his death to my mother, at a distance of over fifteen hundred miles, may thus have been an embodied thought at the last moment of existence, projected to the recipient, under favourable conditions, which then happened to exist. The vital element is more subtle than light or magnetism, which travel at the rate of over 150,000 miles in a second of time. In fine, this ethereal principle cannot be analyzed except by phenomena which have been recognized from the earliest periods of man's history under various phases. The development of the "spiritual manifestations" has now, as it were, put the whole subject in a much more

tangible shape than heretofore. The hypothesis advanced however can only in part account for facts of the above kind, and for those which occur in the investigations and experiments in mesmerism, for in these, phenomena occur which transcends all known laws, and all material laws which the most penetrating reason can suggest.

One of the most remarkable conditions which accompany some of the highest and most complete manifestations of spiritual power is the presence of a *cold* current of air. This circumstance arrested my attention above twenty years since, when investigating the mesmeric phenomena. The coldness of "the magnetized" always occurred, and so great was this loss of heat, in some cases, that except in the immediate region of the heart, the surface appeared like that of a body many hours a corpse. Too much emphasis cannot be placed on this abnormal state—one which could not be brought about at will. It is at least a guarantee, if such were required, of the genuineness of the condition induced. The physiologist should not neglect the opportunity of investigating the relation which these cold currents, whether nervous, magnetic, odic, or of some even more ethereal atmosphere, bear to the phenomena. That the functions of life are maintained through the medium of such a force or agency, and that it also plays a most important part in all the varied phenomena of mind is highly probable. It is, however, only during peculiar sensitive states of the system that results are produced, as it were, in bold relief. When the Egyptian magician was asked as to the class of persons who were susceptible of seeing in the mirror of ink, he replied, "A boy under puberty, a virgin, a black female



of thought or memory is the re-vibration of the class of globules which originally received the impression. This vibratory or undulatory action of the minute rotund particles of matter which constitute the nervous system is in perfect harmony with the rest of the material universe, as man in common with the rest of the animal portion of creation must necessarily hold intercourse in conformity to the laws which surround him. In the ordinary normal state of existence, the functions of the brain are limited to the immediate sphere of the individual; but once derange, or render the nervous functions more sensitive, and then phenomena occur which are recognisable by their apparently marvellous character. In the case of the sensitive pregnant female, the mental photograph is transferred to the child, and although no nervous connection exists between them, the image has been *projected* beyond her nervous system to, and is indelibly fixed upon the child. A few cases will suffice to exemplify this.

General G., whom I met in Nevada county, California, in 1852, shewed me the exact counterpart of a large greenish snake which encircled his body. He informed me that in the Spring of the year the mark gradually became swollen and the colour more vivid, and that during the winter, the period of hybernation, there was hardly any mark left. The cause of this arose from a man who had killed a large snake having, in bravado, tied it round his body, and coming in presence of General G.'s mother during her pregnancy, produced such a powerful emotion as to cause her to faint at the sight.

It may be said, how is it that women do not convey more frequently these images to the bodies of their children? This arises from the antagonism of other impressions, for whenever it happens that the cause is *isolated* and uninterrupted by other impressions, this effect follows, not otherwise.

Another case occurred on the Island of Jersey. A pregnant woman saw a dog destroy a lamb, and she also fainted, so powerful was the impression on her. Her child had a full crop of wool on its back, with a countenance resembling that of a sheep. No doubt many similar cases will suggest themselves to the reader, since probably not less than forty have come within the writer's own observation, the history of each corroborating the view that the impression had been mentally photographed, to the exclusion of all other impressions for the moment, otherwise none, or only a confused result has followed.

The following extracts are made from publications in 1843,* though the experiments had been made for years previously. In reviewing the feats of the Egyptian Magicians, I remarked:—

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* *Psychography, or Embodiment of Thought*, by R. H. Collyer, M.D.

A pure seer, to wit a maiden or a boy under ten years of age, was required; these are constitutionally more sensitive to the narcotic fumes—I find that with little trouble they are easily subdued by the nervous agency,—whereas strong men and old women are seldom found to be so influenced—are never such good recipients or capable of manifesting such lucid powers as those of younger or more susceptible constitutions. The possibility of mental transfer is established beyond a doubt. In New York, February, 1841, I magnetised Miss —— found her condition one of the most exalted; at the request of her father (who is one of the most eminent artists in the country) I brought before her spiritual vision the shade of Napoleon, whom she recognised at once, and with whom she entered into a conversation in French on topics which have since been singularly verified)—the spirit of Byron, and of Alexander the Great. The experiments were made with such care as precluded her knowing our intention. The impression produced was similar to that of the photographic process of Daguerre. The only difference between my experiments and those of the Egyptians consisted in one being rendered unconscious—and the brain sentient to the mental image by the nervous agency; while the other was induced by inhaling narcotic fumes—producing in both instances an identical state of brain. The state of the atmosphere has a most potent influence on the condition induced—during a thunderstorm all the manifestations have ceased. There is little doubt in my mind that electricity in some modified form assimilated to the animal economy is the main instrument or medium for producing these extraordinary phenomena—I have often taken a person out of the deepest state by the contact of steel points—have passed through the recipient over 2,000 square inches of frictional electricity without inconvenience—the effect of this on a person in the normal state would be fatal.

In these latter experiments I was assisted by Dr. Hare; and in the experiment, where the spirit of Napoleon was communed with, Professor Mapes, a gentleman of the highest intellectual and scientific attainments, was present.

In a conversation on Dr. Möser's experiments which took place at the British Association, Sir John Herschel called particular attention to the reproducibility of pictures—confirming the fact by drawing one from his pocket, which was then invisible, but might be made visible by being placed over the vapour of muriatic acid. After which he said the image would again vanish, but a re-application of the vapour would bring it back [illegible]. He observed that it is [illegible]

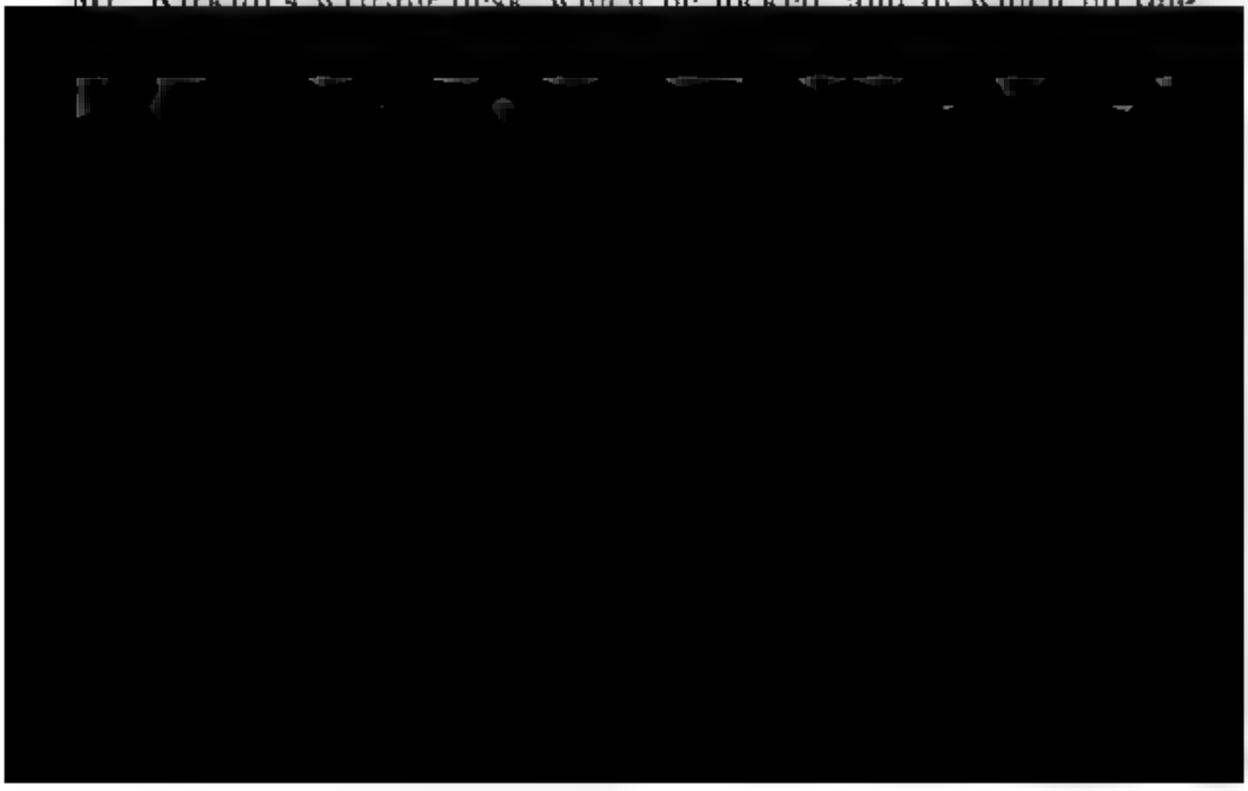
retina. Dr. Abercromby says—"A friend of mine had been one day intently looking at a small picture of the Virgin and Child, and had sat bending over it for some time, on raising his head he was startled by perceiving at the further end of the apartment a female figure of the size of life with a child in her arms. The first feeling of surprise having subsided, he at once traced the source of the illusion, and remarked that the figure corresponded exactly with that which he had contemplated—being what painters call a kit-cat figure, in which the lower parts of the body are not represented. The illusion continued for over two minutes. But is it upon the retina—or the retina alone that the impression lingers? In regard to an ocular spectra—says Dr. Abercromby—"another fact of a very singular nature appears to have been first observed by Sir Isaac Newton, namely, that when he produced a spectrum of the sun by looking at it with the right eye, the left being covered, upon uncovering the left and looking upon a white ground, a spectrum of the sun was seen with it also. He likewise acquired the power of re-calling the spectra after they had ceased—by going into the dark and directing his mind intensely, as when a man looks earnestly to see a thing which it is difficult to be seen. By repeating these experiments frequently, such an effect was produced on the nervous portion of the eye, and I may add upon the brain; that he says 'for months after the spectrum of the sun began to return as often as I began to meditate upon the phenomena, even though I lay in bed at midnight with curtains drawn.'" Does not this seem to imply that the impression was made beyond the retina on the substance of the brain itself? There are certainly many pyschological phenomena which seem to bear a curious relationship to these images—producing properties of light. The distinct recollection of a fact is generally in proportion to the attention, or the intensity with which it has been contemplated. Suppose *attention* to a greater direction of the electric action of the brain—how closely allied to the photographic phenomena! When attention is languid—or something is said by a neighbour when one is in a state of reverie; you are only conscious that some one has spoken; but in a few seconds or minutes by an effort the words are re-called. May not this be simply an electrical evolution—upon some impressible medium within, before the photographic impression had faded—as it were catching up the shrinking tints.

All the varied phenomena, which are manifested in dreams, exemplify the picture-producing power of the brain. It is a well-known fact, that persons born blind, never dream of things as they appear to others, for their brains cannot reproduce what they have never received. The account which lately appeared in the Magazine of the picture produced by Mrs. French may have some relation to the foregoing physiological facts. But the further elucidation of this subject I must reserve until a future occasion

SPIRIT MANIFESTATIONS AT FLORENCE.

Mr. Seymour Kirkup, who has resided for many years at Florence, and who has had much spiritual experience, gives us an account of some singular manifestations which have happened in his house. A young woman in his house, Emilia, about 22 years of age, a simple ignorant girl, is a trance and writing medium, and, in the magnetic state, sees and describes aloud beautiful visions. In one of her trances she saw a high altar surrounded by nuns, all looking very serious, excepting one who

smiled at her, and promised often to come to her. She gave her name as Maria Giovanna, and said she was then living in the Dominican Convent. She had frequent conversations with her, and in one of them, Maria asked Emilia "for a portrait of herself, with the hair loose, like a Magdalen, on account of the convent." She said that she could only visit Emilia whilst she, Maria, was asleep, and that it was without the knowledge of the abbess or her confessor. Giovanni, the spirit who was frequently with Emilia, was to convey the portrait to the convent. The portrait was painted by Mr. Kirkup, and when it was ready to be sent, Emilia, in a trance, saw her friend the nun on a sick bed constantly attended by the spirit Giovanni. Her illness lasted long, and as she was recovering, Emilia in her turn had a long illness, during which the portrait was forgotten. At last Giovanni told Emilia that he had quarrelled with Maria, and he refused to take the portrait to her. Mr. Kirkup begged him then and subsequently to remove it, if it were only to satisfy him of his power, and which he promised to do. A short time ago, Mr. Kirkup placed it in a small room with only one small window, and no window in the story over or under it, nor beyond it, for his is a corner house. The side of the house, in which the room is, is a perpendicular height of 60 feet above the river Arno, so that all access to it on that side is impossible. The drawing, in a frame, was placed on a chair in the middle of the room. The door, the only other opening into the room, was then double-locked and sealed, and with twigs put imperceptibly in the hinge, so that it could not be opened without their falling. The key, the seal and the coloured wax were hidden in a secret drawer in Mr. Kirkup's writing desk, which he locked, and of which no one



REASONS FOR BELIEVING THAT SPIRITS COMMUNICATE WITH MEN IN THE BODY.

By Doctor John F. Gray.

I.

Phenomena of a physical nature, not referrible to the laws of physical relation, such as the moving of ponderable bodies independent of earthly mechanics; the production of a great variety of sounds in our midst, also independent of any known or conceivable mechanical apparatus; the production of lights of various colors, sizes, shapes, degrees of brilliancy, and duration of incandescence, in every case without the presence of any chemical agents or apparatus known to or usable by man; and lastly, the reproduction of living material bodies, through which extemporaneous, but real and tangible physical organizations, the spirits have reappeared to their friends on earth, expressing their peculiarities of physical form and movement, and likewise their peculiar and distinctive modes of apprehension, feeling and intellection. Through these temporarily organized effigies of their former earth bodies, they have (as I know from several instances of recent date) spoken to and sung with their relatives here, and have given many other equally palpable proofs of their ability to reconstruct and inhabit a physical form.

II.

Phenomena of a mental nature not referrible to earthly volition and intelligence; such as the contrivance and production of the physical phenomena above cited; the production of writings in various ancient and modern languages, wholly unknown to those in whose presence they have been executed; the utterance of prophecy; the narration of events, and the recital of mental facts that are transpiring in distant places—often across broad oceans; the improvisation and incredibly rapid production of symbolic drawings and elaborate pictures by persons not versed in the pictorial art, and unable to explain the symbols they have executed and combined in such a way as to convey a good lesson of life, or renew a long-buried personal reminiscence; lastly, the felicitous and accurate impersonation of persons long departed this life, and who were wholly unknown to and unheard of by the personators.

The philosophy of spirit-intercourse sheds a mellow light over human history and human science. It founds a positive psychology and teaches where to look for wellsprings of invention and progress; and it reconciles us to the hard ministry of sin and sorrow, of ignorance and suffering.—*Herald of Progress.*

INTERNAL RESPIRATION.

GROWTHS AND DEVELOPMENTS.

"ANATOMY teaches that the heart is in the enjoyment of vital motion before the lungs. This experience teaches from cases of swooning and of suffocated persons; also from the fœtus in the womb, and from the chick in the egg. Anatomy also teaches that the heart while it acts alone forms the lungs, and so adapts them as to operate in them respiration; and that it so forms the other viscera and organs that it may act—and the rest of the body that it may produce uses corresponding to the affections of love."—This is an important reference to anatomy, and may serve as the basis of reflections touching the philosophy of internal respiration; for it may be looked at from a psychological point of view. All growths and developments are from centre to circumference—from heart to extremities. The beating of the heart, by the warm current of arterial life, is before, and necessary to, the breathing of the lungs. This analogy is very apparent when we contemplate God as the fountain of existence.

All things in the universe are but emanations from Him who is life itself. Again, in the degree to which created forms are removed from the central source of life, they are in coldness, and in proportion as they are in coldness, their respiratory organs are correspondingly affected. The fish, the inhabitant of the water, the emblematic element of natural life, is our illustration here. It is cold-blooded, and has corresponding feebleness of respiration, finding a difficulty of air for these organs, in the water. Those

has a two-fold respiration, one of body and another of spirit. These two respirations can be either separated or conjoined."—*A. W.*, 417. On the lowest plane of scientific life, man, in his spirit-respirations, is the fish. In spiritual thought and affection, he is the bird and the animal, but when he rises to the celestial he becomes ethereal, and electric, in the respirations of his spirit, and it is in this state, in which the two respirations find their conjunction. The spirit then breathes with and into the body. In the first state man is both the fish and the fisherman, diving with inhaled respiration in the ocean of naturalistic speculation. In the last, natural respiration often relapses into quiescence—the spirit has returned to God who gave it—tranced away in supernal breathings above the air, among the substantial varieties of God's ethereal universe,—like the eagle, which cleaves the aerial regions in his flight, and looks into the very eye of day. He has completed the circle of his breathing powers, and finds them expended and sublimated as he reaches the life sources of his spirit. The vital heat of the regenerated heart enables him to breathe from earth to heaven, from heaven to earth again. Man has become an image of the Lord—God's breath fills all things.

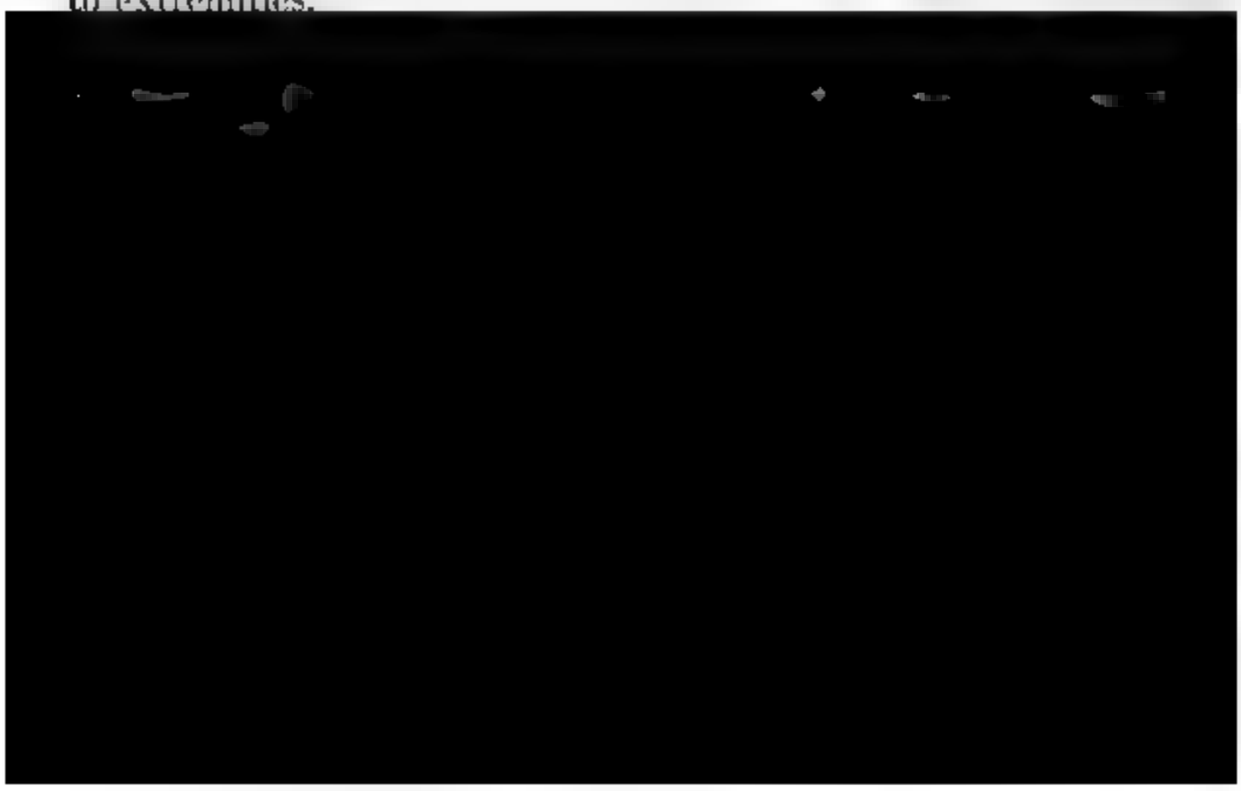
The angel feels the inbreathing of his life-giving spirit, and the tiny leaf of the plant, inhales and exhales, in the order of its life, in the breath of God. So the regenerating man rises from one degree of spiritual respiration to another, until having reached the climax of ethereal, or eternal respiration, he breathes from the highest to the lowest degree of his spirit—yea, to the ultimates of his body, and the body itself, like the bursting buds of Spring, begins to feel the expansion and development of a redeemed existence from all its centres, even to its extremities. The quality and degree of respiration is determined by the renewed will. Its vital motion expands the spiritual lungs, and inflates them with the breath of heaven, and the whole man, even to externals, responds to the resurrection-call of the new spring, and heart epoch of the new church, in change and development.

There is an inseparable relation between the action of the heart and the action of the lungs, as anatomists tell us. There is a similar relation between the play of the lungs and the intellectual faculties in man. We are absolutely dependant for natural thinking, on the kind and degree of natural breathing.

Swedenborg had his attention called at an early period to this fact. He says: "If we carefully attend to profound thoughts, we shall find that *when we draw* a long breath, a host of ideas rush from beneath as through an open door into a sphere of thought; whereas, when we *hold our breath*, and slowly let it out, we deeply keep the while in the tenor of our thought, and communicate with the higher faculty of the soul, as I have observed in my own

person times out of number. Retaining, or holding the breath, is equivalent to holding intercourse with the soul; attracting, or drawing it, amounts to intercourse with the body."—*Spiritual Diary*, 3–464.

Any one may obtain proof of this from experience or observation. He will find himself taking a long breath after a time of suspended thought or attention. We observe the same thing in public assemblies. During an oration, the thought of the entire audience is entranced, and the breath suspended, or rendered still and tranquil; so that, in common *parlance*, you might hear a pin fall; but at the close of the prerοration, they take a long deep inspiration in concert, as if the spirit of the congregation, after holding intercourse with the intellectual heaven of the speaker's mind, had fallen back to find relief in having communion with the earth again. Or observe, when any storm of passion rushes across the strings of the heart, how quick, short, and full of gusts is the breathing, tearing the thoughts to pieces in the utterance. This is the reason why the language of the passions is so ejaculatory and sententious—full of exclamation and interjection. Not only is the breathing affected by the condition of the feelings, but the whole body also, from head to foot. Dr. Wilkinson, in his admirable work on *The Human Body*, where this whole subject of the natural breathing, is physiologically, and psychologically discussed, says: "His whole frame heaves and subsides at the time, face, chest, stomach, and limbs are all actuated by the respiration. His sense is that, not only his lungs, but his entire body breathes." As the bodies of men become sensitive, and more highly nervously organized, they will respire from centre to extremities.



interior loves: but those already cited in the *Spiritual Magazine* may suffice.*

We are in possession of knowledge, which utterly prevents us calling in question, the physical developments in these cases. There is experience of this nature occurring in others which cannot, at the present time, be told. It is thus that regeneration, from descending influx, vitalizes the heart, and reconstructs the organs of the understanding, blending the respiration of body and spirit in one, thereby to effect the regeneration of the external man, literally healing our diseases, and cleansing the physical from the plague-spot of evil, so that to the very *heel* of humanity, the effect of the Divine breath is to be felt in health and life-importing inspirations. The new church descends to reconstitute the entire man, in spirit, in will, in intellect, and *in body.* The life-giving current will flow, from centres to the uttermost extremity, of organic existence. Man is the microcosm, in whom is to be developed the grand possibilities of the original conception of his Divine Creator, when God's tabernacle shall be with man, for man himself will be that tabernacle. His inner eye, and ear, and tongue, and speech, blending in harmony with these natural functions, will bring him into proper relations with nature and with nature's God, *a full-grown man.* But such developments are, in appearance, sudden and instantaneous. Only in *appearance* are they so. They are, in fact, the result of growth in the cause world of the spirit. All unobserved, the change has been going steadily onward to a climax, like the Spring with its foliage and flowers, encased in buds in the lingering grip of winter, waiting for the call of the south wind and the ascending sun. So they come. The warm breath wanders over field and forest, sounding the Spring angel's resurrection-trumpet, and, as if by magic, the buds, wrested from the reluctant grasp of Winter, give forth their leafy treasures, and like a dissolving view, the landscape merges at once from gloom, and shade, and sterility, into gladness, verdure and far-spreading life. Spring, hindered so long in her issue, springs at a bound from the womb of nature, adorned with a mantle of leaves, all jubilant with the cry of an existence, unduly staid in its manifestations.

Continuing our figure, those cases of respiral opening which we have mentioned may be regarded as early Spring birds, on the wing as it were prematurely, but sure harbingers of approaching Summer, when the balmy air will be full of wing, and vocal with solar joy.

RESPIRO.

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* Vol. II, Nos. 5 and 6.

TESTIMONY OF MR. HUTCHINSON.

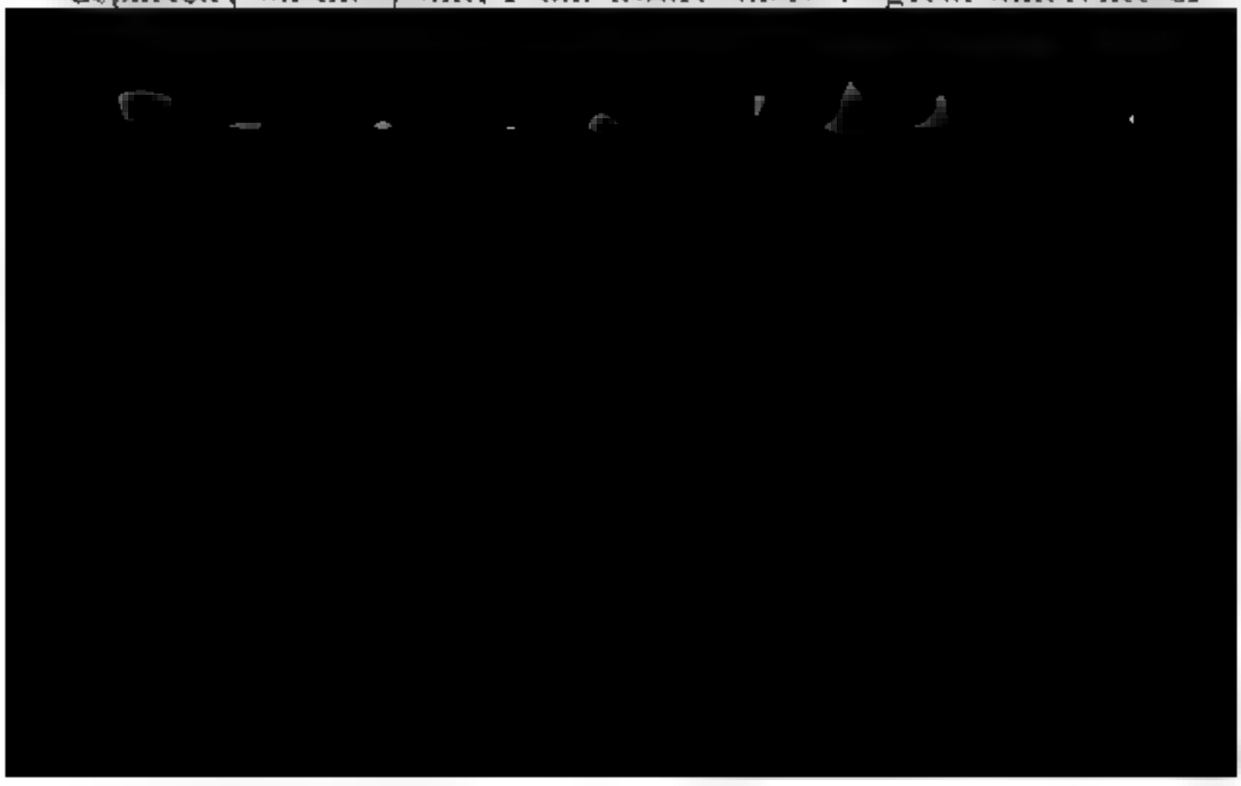
We extract the following important letter from the recent work of the Rev. Granville Forbes, reviewed in our last number. Mr. Forbes, having seen a former letter of Mr. Hutchinson, (who was for many years the chairman of the London Stock Exchange, and who is as extensively respected as known through the City of London) in the last volume of the Magazine, wrote to Mr. Hutchinson to have his personal testimony of its truth. The following is his answer:—

"Dear Sir,—The statement which you have seen in the *Spiritual Magazine* relates *some* only of the wondrous things I witnessed with Mr. Home on that occasion, but the others were of so private (and to me) sacred a character, ... that I cannot publish them. In your printed letter you seem to suppose that what is called Spiritualism, like mesmerism, is produced by an effort of the will.

"This is not the case, as the medium is perfectly passive and quite ignorant as to what phenomena may occur, and it sometimes happens that all power seems taken from the medium, and that no, or very weak, manifestations take place. This sometimes, though I believe rarely, happens to Mr. Home, by far the most powerful medium that I have seen.

"You are quite at liberty to mention my name as one who has witnessed what are termed spiritual manifestations; the facts of their occurrence are now beyond dispute.

"I have no doubt that they are caused by the spirits of the departed; on this point, I am aware there is great difference of



extraordinary power. Dr. Ashburner gave him Mr. Foster's address. At that moment a friend of Dr. Ashburner (Mr. M——) entered the room and joined in the conversation, and said he was on his way to pay a second visit to the American medium. The stranger begged permission to accompany Mr. M——, which being agreed to, they at once proceeded to Mr. Foster's residence, but before leaving, Dr. Ashburner told his friend that this gentleman was a stranger to him, that he had asked him many questions, but had not given him the satisfaction of knowing his name. "I hope," said the stranger, "you will excuse me; I have a special reason for withholding my name." "I have no objection," said the Doctor, with characteristic candour; "I care nothing about your name, but I wish my friend to understand that you are a stranger to me." On arriving at Mr. Foster's rooms, Mr. M—— said, "My friend and I desire to have a sitting with you." "Your friend!" exclaimed Mr. Foster, "there is nothing, I think, in common between you; why, you don't even know his name. But," continued he, "I can introduce him to you; his father's spirit stands beside him, whose name was William, and this gentleman's name is R. Ward Jackson." The gentleman took up his hat, expressed himself satisfied, and without asking for further evidence, hastily departed. Some of our sceptical friends will exclaim, "Good guessing!" We respond, "Very!"

SPIRITUALISM IN AMERICA.

CONTINUATION OF MR. L.'S NARRATIVE.

To the Editor of the "Spiritual Magazine."

SIR,—Since my last communication to your journal I have received the following accounts from my friend, Mr. L., of New York, of further manifestations witnessed by him. It will be seen that the promises made to him by the spirits are being gradually fulfilled. Hitherto he and the medium were the only two witnesses; there is now a third, and, doubtless, we shall have, in a little time others, whose united testimony, *with their names*, will remove all suspicion of these marvellous statements being the result merely of over-wrought imagination. Upon this point, however, for the reasons I have already given, I require no additional testimony. I have in my possession some of the identical cards which were seen to be written by spirit-hands, and they at least are not illusions.

My friend still desires to preserve his *incognito*, until the facts of which he speaks can be supported by a number of witnesses.

This reserve has its advantage. Mr. L. is at the present time engaged as an agent of the Government in conducting large financial operations. Whenever he shall proclaim himself as the individual who has witnessed these extraordinary manifestations, it will be too late for those with whom he has been in constant commercial intercourse to say, as they would now no doubt do, that he is the victim of a disordered brain, and fitted only for a lunatic asylum. I am, &c.,

BENJAMIN COLEMAN.

"*Friday Evening, November 29th*, 1861.—My brother and I and the medium present,—conditions unfavourable,—heavy rain storm. Darkened the room, and immediately afterwards a spirit light rose from the floor. I put on my glove, and my brother did the same. The light soon came in my hand, when I felt that it contained a female hand. It was frequently placed in mine and by me grasped tightly, so that I felt every part of it, both the medium's hands being at the time held by me. The spirit of my brother's deceased child also placed his hand in mine, and a large man's hand, purporting to be that of Dr. Franklin, was placed in mine, seizing and shaking it so violently, that it shook my whole frame, and also the table. My brother also had each of these hands placed in his. Thus three distinct and different sized hands were within a few minutes placed in each of ours, and recognized unmistakeably as, first, a female hand; second, a child's; third, that of a full-sized man; each with its characteristic weakness or strength. At my request, the folding doors of the room were opened and shut with great force repeatedly.

"*Saturday Evening, November 30th*, 1861.—At home in my

though divested of the actual spiritual splendour visible with the spirit or electric lights. He was dressed precisely as before, but the colours in this instance were perfectly brought out—the brown coat in particular, with the white cravat and grey hair. He thus appeared ten or twelve times, the third time wearing my hat, which had been lying upon the table. The hat was afterwards by him placed upon my head. Considerable delay was experienced with the matches, which ignited with difficulty, and frequently failed to burn. The last time he appeared, the spirit of a female stood leaning upon his shoulder, but the medium made an exclamation of surprise, which disturbed them; the match was dropped, and thus we saw no more." Soon after the male figure first appeared, the following was communicated by raps:—'Now, dear son, can the world ever doubt. This is what we have so long laboured to accomplish.—B. F.' Also, 'My dear, now I am satisfied.—ESTELLE.' Upon cards there was subsequently written by the spirit, as follows:—'This meeting is the most important we have ever had. Long have we tried to accomplish this manifestation, and success has crowned our efforts. You saw that I had only to light the match to shew you that I was as naturally in form as you are. I have long tried to come in an earthly light, and have at last succeeded. The light of your earth diminishes our beauty greatly, and prevents you from seeing the holiness which surrounds us when enveloped in our own spiritual halo. The light of the match, together with the odour, forbade our coming in the sanctity which we wear in our immortal spheres. Still we will come so once more, that you may have another great proof. You can say now that you have seen me with your naked eye, and with the light of earth. When you meet again, have all prepared; your delay takes away our power; your exclamations disturb our coming, and we are obliged to leave before completing all we desire.—B. F.'

"*Thursday Evening, December* 12*th*, 1861.—In my own house. I had, by direction of the spirits, procured a dark lantern, and covered it with a cloth to prevent the too free escape of light, and placed the same upon the table lighted. After a time the lantern was taken by a spirit, and the cloth partially displaced, so that scattering rays of light escaped, and we were requested to follow, which we did, across the room, preceded by a spirit carrying the lantern, the outlines of the spirit-form being visible, with the white robe falling to the floor. After having traversed the room for about 12 feet, the lantern was placed upon one end of a marble-topped bureau, and we seated ourselves before a window between the bureau and a wardrobe faced with a mirror. We were requested to stand still, upon which the lantern was taken from

its position, and being held by the spirit midway between the wardrobe and bureau, about five feet from the floor, its light was thrown upon the figure of Dr. Franklin, who was now discovered sitting in a chair in the window, directly in front of and against the dark curtain, *the light being reflected in the mirror.* His face was fleshly, his hair white and real, and the light striking full in his eyes gave them a life-like reality, even the whites being visible; but I noticed that his whole appearance, was deadened by the natural light, and lacked the life which is so replete under the illumination of the spirit-light. By raps we were informed—'Dear Estelle holds the light.'. I was surprised at the length of time during which the lantern was held suspended. It was fully ten minutes before it was replaced upon the bureau, and during this time we were carefully examining the face and figure of Dr. Franklin, who sat in full view before us. Much difficulty was experienced with the lantern, which being so closely enveloped was frequently suffocated for want of air, and had to be relighted some eight or ten times. Occasionally, while being taken up, too much light would escape, when it was immediately placed again upon the bureau, as the light apparently neutralized the force by which the lantern was held. While it remained suspended I adjusted the cloth several times, so as to allow a small quantity of light to escape. The following was written upon cards—'My son, this is for the benefit of the world. You can now say that you have seen me in an earthly light, and in your own room.—B. F.' 'I cannot come so, I can only come in my spiritual light.—ESTELLE.'

with whom Mr. Russell was residing when he penned his solemn judgment on Spiritualism, which enlightened the world in the *Times* newspaper. We found that this gentleman had invited Mr. Russell to stay with him on a visit at Racine, and that after exhausting the shooting and other out-door amusements of the neighbourhood, there was an unfortunate rainy day, on which his friend, who is a firm believer, threw down a copy of the *Banner of Light* for the amusement of his guest. From this solitary incident, having previously pronounced Spiritualism to be "a confounded humbug," and upon this trifling stock of information, Mr. Russell allowed himself to mislead the readers of the *Times* into the belief that he was capable of giving them decided results of his careful inquiry into Spiritualism. We have a small opinion of the honesty and thoroughness of the general press in dealing with any unfashionable subject, and we look upon it as a piece of rare good fortune, to have met with Mr. Russell's friend in England, and to have been able to show by his testimony the slender information on which Mr. Russell is content to rely for his opinions.

SPIRITUALISM IN RELIGION.

By A. E. Newton.

[*From an Address delivered in Lamartine Hall, New York, on Sunday Evening, December 15th*, 1861.]

One great need of humanity is deliverance from theological error and from external authority in religious belief; with the establishment of true religion, and a true church as its embodiment. A vast work has been accomplished in this direction since the advent of modern Spiritualism, but a greater still remains to be done. No more unyielding obstacle does the progress of humanity encounter than is to be found in the tenacity with which mankind cling to religious errors. Nor is this trait to be altogether deplored. It grows out of the innate love of truth and right in the heart of humanity. What men have learned as religious truth, however erroneous, becomes so associated and interwoven with the sense of right and duty, that most minds are slow to distinguish between them. Hence bigotry is often but an intense love of truth, with a narrow intellectual perception of it, coupled with a fear lest the introduction of a new idea may lead to the rejection of some cherished truth.

This tenacity, therefore, should be dealt with tenderly, though firmly. It is the great conservative element of our mental constitutions, as useful on the side of truth as it is harmful on the side

of error. Let us not, then, deal too harshly with the earnest religious convictions of any class of men. Let us not be mere iconoclasts—destroyers of sacred things. Let us not rush to the extreme folly of some new-fledged "progressives," who can see no truth in the theologies, and no use in the religious institutions of the Past. As if the sun of truth never began to shine until *we* awoke to see it! As if cradles, and small-clothes, and primary schools are and have been of no use to anybody, because *we* may have outgrown them!

Nay, rather let us learn to discriminate, with loyal and reverent minds, between what is eternally true and what is incidentally false. Let us acknowledge the religious nature and needs, aspirations and inspirations, of humanity, to be just as legitimate and imperative as anything else that pertains to the race. And let us seek, through the deepening, broadening, and heightening of our own spiritual experience, to set forth Truth in her wholeness—in the full-orbed splendour of completeness—confident that men will prefer sunlight to flickering tapers, when once it dawns upon them.

But each person must be taught to use his own powers of discernment. The assumption of external authority in religious belief is a mill-stone around the neck of humanity. So long as it prevails, the masses of mankind lie manacled and helpless at the mercy of the priesthood, or the "authorized" interpreters of "the Book." Nor will their condition be much improved by merely transferring authority in these matters from priest, or book, to some favourite "medium," seer, spirit, or to the "spirit-world" in general, as many Spiritualists incline to do. The harm that is done by authoritarian teaching results not alone from the positive error that may be taught. It would be scarcely

unreasoning authority by no means requires the rejection of any *truth* which may have been taught by such authority. Religious intuition is a faculty in the human constitution co-ordinate with intellectual perception, and worthy of, at least, equal respect. Both should go hand-in-hand in the search for, and scrutiny of truth. It is a great mistake to suppose that the mental freedom which Spiritualism tends to promote leads necessarily to irreligion, or to a rejection even of the leading doctrines of Christianity. True, the examples and teachings of many prominent Spiritualists, so called, have done much to give currency to such a mistake. Many have imagined that the revelations of spirits in our day have wholly superseded and set aside, as worn-out superstitions, the leading ideas of the Christian teachings. I am obliged to dissent from this view. I deem it a hasty and superficial conclusion, indicating a lack of any deep experience of the spiritual needs of the soul, or perception of the profound significance of those teachings. The religious element of man's nature is as inexpugnable as any other, and the Christian writings contain some of the profoundest expressions of that element, from the intuitive side, which the world has yet received.

So far, then, from setting aside the essential ideas of Christianity, I affirm that modern Spiritualism has furnished illustration and rational proof of them—*such as can be had from no other source*, and such as should elicit the interest and joy of every professed believer in Christianity. Not only do the facts of Spiritualism demonstrate the reality of a future life, of inspiration and spiritual interpositions (miracles, so-called), which are basic facts of Christianity,—but it also gives us the *philosophy* and *uses* of many of the peculiar rites and practices of the Church—such, for example, as baptism, the laying on of hands, the Eucharistic supper, the customs of singing and prayer in public assemblies, of fastings, of invocations of saints and angels, and many others, which have been observed for the most part traditionally and blindly.

More: the facts of Spiritualism and the laws of our spiritual constitutions, which it has brought to light, illustrate and rationally confirm many of the more abstruse doctrines of the Christian system, which have been stumbling-blocks to many minds, both in and out of the Church;—such as mediation, atonement, vicarious sufferings, sacrifices, salvation and justification by faith in Christ, regeneration or spiritual birth, self-renunciation or dying to live, the doctrine of the Cross, the resurrection, the judgment, the divine incarnation, the divine humanity, and hence the divinity of the Christ, the divine trinity, and the existence and agency of the Holy Spirit.

I cannot now undertake to explain these things, but I affirm

that these rites and truths of the Christian religion, and the truths and ceremonials of all other religions, so far as adapted to the needs of the present age, must be conserved, rationally explained, and intelligently applied to uses. In short, a NEW CATHOLIC or UNIVERSAL CHURCH must be instituted, embracing ALL TRUTH, tolerating all honest differences, and wisely fostering all the interests, temporal as well as spiritual, of humanity.

This universal church already exists, invisible, in the hearts of all truly spiritual men and women. *It consists of those, in every sect and persuasion, throughout the world, in whom the love of goodness and truth predominates over selfishness and evil.* It must become visible, by the voluntary coalescing of purified and consecrated men and women into a nucleus or centre of power, for the practical redemption of the earth from its many miseries. This work the churches of the past have failed to accomplish. It is, therefore, a part—in fact, the first and most indispensable part—of the work before us as Spiritual Reformers. * * * *

The religious or spiritual element in man is that from which outflow all true beneficence, all love of right and justice, all pure devotion to use and good. It is, moreover, the only element in which *oneness* or *unity* is possible. The selfish instincts necessarily sever individuals, making each antagonistic to all others. The intellectual activities tend equally to division and disputation. Where either of these predominate, conflict must exist; but where the spiritual are in the ascendant, peace and goodwill must prevail.

Within the limits of this brief essay, I cannot set forth the details of such an improved social state as must grow out of a

life, which may be as base as any grade of life on earth. As the angelic life is introduced into human society, so will the "kingdom of heaven come on earth,"—and only so. In such a society, each caring for others instead of self, all are cared for; and society thus becomes a providence over all its members. In this way is justified the superior practical wisdom of the Christian precept, "Let no man seek his own, but every man another's welfare," over the selfish maxim of the world, "Look out for number one!" The latter always and necessarily defeats its own end, as in our present society. The former must secure universal plenty and blessedness—for all know that "it is more blessed to give than to receive." Under its reign the whole atmosphere in a community becomes one of love and of life—an atmosphere in which angels can walk with man, and all things lovely can flourish and bloom for ever.

A HINT ON THE LAW OF SPHERES.

THE more important practical results of Spiritualism have been gained, not through the verbal announcements of spirits (which I consider of less consequence *per se*, than those of mortals, because, in the former case, we do not know precisely *who* is working at the other end of the telegraphic wires), but by regarding the manifestations from the same simply *scientific* point of view with any ordinary physical phenomena, and judging, just as the natural philosopher judges concerning the latter, of the nature of the forces involved, their relations and bearings on life. If I have learned anything from Spiritualism, it has been by considering it solely in this light. Let us now, for example, consider one of its phenomena. You have all noticed how particular the spirits are in arranging individuals around a table. It may not be till after many changes of position among them that the circle is pronounced so far harmonized. Then its members are directed to recal wandering thoughts, and, perhaps, to join in singing a hymn—and, when all the poles of mind become, so to speak, fused into one, manifestations take place, with, probably, very curious results. But if anything occurs to disturb this harmony, as, for instance, the intrusion of an unauthorized person into the circle, they will cease, and perhaps no others will take place at that sitting.

This is because the spheres of the individual members must harmonize, coalesce and combine, to form a unit, or else the action and reaction between opposing forces will prevent any manifesta-

tion. If this be so in reference to spiritual circles, do you not see it must necessarily obtain, to some extent, in *every* social gathering? It is not, for instance, a matter of indifference where each of you takes his seat in this congregation, for I take for granted that it has a oneness, by virtue of its sphere; and it follows, that each gathering of people, each circumscribed locality, whether in city or country, has its specific polarity. This general proposition may be illustrated by the familiar fact that at a Methodist camp-meeting there is what may be called a charmed circle of praying devotees, from which emanates a mysterious influence, that changes a person brought up to the "altar" in a moment, and seems to transform his whole moral being. One practical deduction from this psychological fact is, that each individual who is in the habit of attending stated public meetings, should be particular to observe the influence he experiences in different portions of the room, and to select and retain that position which is most in harmony with the general sphere of the assembly. The same rule may be extended to the fixing of our places of abode, whether in city or country; and its importance is shown in the phenomena of the disease known in medicine as nostalgia, or home-sickness, which has proved absolutely fatal in not a few instances. The hint of this law of spheres was taken from the mere organization of the spiritual circle; and it is a subject which every Spiritualist should have begun to study, long ago.—Rev. Wm. Fishbough.

MR. ROBERT DALE OWEN.

MANIFESTATIONS ON THE CONTINENT.

From the *Revue Spiritualiste* we learn that Mr. Squire continues the exercise of his mediumship in Paris. His *séances* are attended by many of the scientific and literary there.

M. Debray writes from Nocé (Orne) that he has witnessed, with a circle of five, together with some striking physical manifestations, some direct spirit-writing. "Three sheets of paper," writes M. Debray, "were placed under the table, after being examined and marked by all of the circle, the room being well lighted. In two minutes the papers were taken up; upon one of the sheets, a communication of a dozen words, addressed to one of the company, was found written, as if in ink. On another occasion a communication was written as if by a pencil. Both these writings are almost inimitable from the singular form of the letters.

A M. Spedalieri has made a tour in Calabria (South Italy). He was there invited to attend a *séance* at the house of some relatives of his. A paper and pencil were laid on the table. The medium touched the table's margin with his fingers, and in a few minutes the table began to balance and turn. By this means a prediction was alphabetically made, with respect to an event about coming off in a local court of justice, and which prediction was verified two months after.

Our old friend, M. Jobard of Brussels, writes from Metz—"I cautiously sounded my host as to whether there were any in Metz who gave themselves to table-talking? 'Certainly,' was the answer, 'Metz is a second Paris for novelties. We have here le Comte —, a fine fellow nevertheless, le Vicomte —, le Colonel —, le Professeur de —, le Captaine de —, and several other honourable and well-informed people, who are so unfortunate as to be believers in such follies; even old pupils of the Ecole Polytechnique, finished mathematicians, married persons even, who had never before shown any signs of mental derangement, who have turned religious, and think they have souls which will be punished or rewarded in another life. It is hardly to be believed what is said about their meetings, where they pray God, like imbeciles, to send them good spirits. What are we coming to? What are we coming to?"

"As soon as I found out one of these," says M. Jobard, "he told others, and presently measures were taken to get up a banquet in honour of the new visitor. I had already been at two *séances*, held at the very functionary's who is charged with looking after secret societies, guarding morals, and locking up the mad.

"The spirit of Lamennais came, and gave them a rap of the knuckles with respect to this banquet—'Is it thus that the early Christians celebrated their first gatherings? Leave to modern

Pagans these absurd feasts, where in one day is devoured subsistence enough for a hundred families. Fie! You ought to be ashamed of imitating such!'

"A collection of communications received by these Metz Spiritualists is just published. Spirits, it seems, adapt their teachings to the intelligence of their questioners; no matter what great or fine questions are put to spirits, if they perceive that the medium is incapable of comprehending the answer, they limit themselves to Scripture exhortation—'*Follow the path of virtue; do good; flee from evil*,' &c. The tract I speak of will give you an elevated idea of the mediums here.

"I have just passed an evening with a noble and, at the same time, religious family, who for a long time have had communications with spirits. The conversation was entirely on this subject. Among us was the tutor of the family, an abbé. From information received there, I should say that Spiritualism has made great progress in this corner of France. Two communications upon prayer by the spirit of Lamennais having been sent to a curé of the town, who thought them so good and orthodox that he read them from the desk, saying that they could not be the work of a man. You will judge of them in the tract already mentioned, entitled *Spiritualisme à Metz*.

"Spiritualism has made an opening at Havre, the medium being a young American lady. In Belgium we have two excellent mediums now—one French, the other English."

Among other interesting particulars in the correspondence of the *Revue* is the following:—

"Phenomena of an eminently spiritual order have been long observed in the religious community of La Souterraine (Creuse),

the statue of St. Joseph, and after prayer, the superior cried out in an inspired tone—'In the name of St. Joseph, arise and walk!' The sister arose and walked perfectly healed.

"Dr. Vergne first denied the possibility; but upon seeing that the girl *is* well, he attributes the necessary healing and reduction to—*emotion!*"

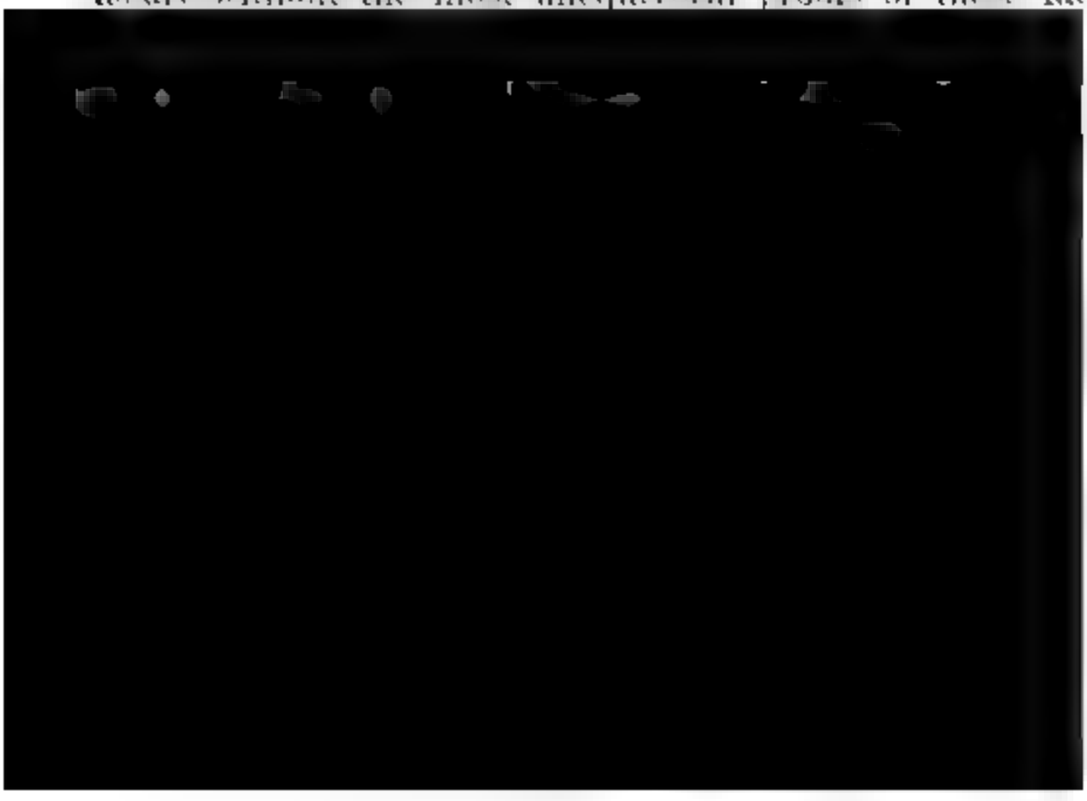
THE CHILD'S WARNING.

The stars are out, the city sleeps, the houses each a grave—
May saints and angels watch above!—may Christ the sleepers save!
The mother dreams a dream of peace, her children two between—
The boy in crib, the girl by her—sweet slumber hers I ween.
Till Lina starts, with shrill, wild cry—"Wake, mother! bid them go,
The lord that holds my brother's hand—the lady white as snow.
Quick, mother, save! Ah! now they're gone, those two grand strangers there;
I know not how they came—I heard no footstep on the stair.
The latch was turned without a sound—I'm sure I was awake;
I saw the lamp just as it is—the flame I noticed shake
As with a gust, when they went by toward the crib, and drew
The covering from my brother's head—it seemed he something knew;
For in his sleep he stirred and smiled, and smiling too she swept
Past us to him, that lady bright, and kissed him as he slept.
I was not all afraid, and yet to speak I did not dare;
And would I speak I somehow felt it ought to be a prayer.
I did not cry at first, mother, till in my heart I knew—
I can't tell how—they came for him; and, oh! what should I do?
What should we do without him, though he's too young to play?—
What should I do without him if he were ta'en away?"
"Nay, nay, my child, it was a dream, be hushed upon my breast"—
The mother cries, but her dim eyes will close no more in rest.
She lulls her Lina off, and then slides down and trembling creeps,
With heaving breast and moan supprest, to where her infant sleeps;
She marks his holy slumbering face, heaven's impress lingering still:
To paint the living death of sleep what painter hath the skill?
His soft round arms above his head are crossed in holy sign,
One waxen finger points above as though in trance divine.
He saw the land we cannot see—dreamed dreams we may not dream;
Had caught of Jesus' voice a tone, of Mary's smile a gleam.
A year has past; the stream rolls fast below the churchyard green;
Where lilies bloom round many a tomb a new-dug grave is seen—
A little grave, and all so fresh, its flowers scarce rooted lie,
And droop as though to mourn for one, one thought too young to die.
Gleam sharp and high against the bright noon-sky the snowy hills;
High in the blue, far out of view, the lark her heaven-song trills;
With lusty throat his double note the cuckoo pealeth clear;
Through rank grass deep cicalas leap—the month of June is near.
The mother stands with claspéd hands beneath the happy sky,
The mother weeps when all doth smile, and bitter is her cry—
"My babe, why sent, one summer lent to us, the next to die?
Cold earth give back to me, and light, and summer's golden prime,
The life within that grave, for sin the doom—what was his crime?
Hush, sinful fear! he is not here; I know now why they came;
With them above he dwells in love, spared trial, loss, and blame.
It was no dream what Lina saw—it was no dream I felt,
When in vain prayer beside him there, to Christ all night I knelt.
We must not pray with us to stay, exiled from holier bliss,
Whom angels, or it may be more than angels, stoop to kiss."

R.

PRESENTIMENT.

A GOOD many sensible people (among whom I take th
to rank myself) profess a thorough belief in this s
mysterious doctrine, and were I ambitious of such dis
many respectable names might here be quoted in proc
claims to general credence and respectful consideration
seek not popularity, and neither ask nor expect any one
my opinions, but on the most unquestionable evidence of
senses. As for those who deprecate the doctrine altog
partaking too much of the mysterious and miraculous fo
belief, I would only remind them that we are surroun
mysteries and miracles in this world, as hard to be accou
by any reasoning faculties we possess, as those I now p
for their belief; and I would, moreover, recommend t
before they attempt to limit the operations of Divine Pro
to mark more narrowly the voice that speaks from he
the soul of man in his common intercourse with the wo
particularly on occasions of extreme emergency. As f
more simple and unlearned objectors, who consider pres
as some way or other connected with the wild and
science of astrology, I have only to say, that they iden
principles as opposite in their nature and results as tr
error. The constellations have nothing to do with the
Neither is it on the tales of tradition, nor yet on the te
of living witnessess, that I ground my belief, but solely
conviction of my own individual experience of facts.
us are without the most unequivocal proofs of these fac



them in this life, and often, in cases of extremity, to warn them of approaching danger, and not only to forewarn, but to restrain, overrule and withhold them, even against the bent of their own wills, from impending mischief. I believe that every individual is accompanied through life by one of these ministering angels; and that no evil whatever can possibly happen to any of the human race but through the malign agency of those satanic spirits who maintain a perpetual contest with the others for the soul thus subjected to their influences. I believe there is no moment in a man's life in which he is not acted upon by one or other of these opposing agencies, and often by both at the same time. But I assign to the guardian angel an overruling influence and right of ascendency, particularly over man's spiritual nature, which often captivates the will, even when the grosser nature is held in subjection to the power of his common enemy. It is this good angel, I believe, who speaks to them in their nightly dreams, and in all their serious musings—it is he who suggests the good purpose and restrains the froward impulse—who points the way to heaven, and repels the downward tendency of their vitiated nature. I also believe that he is the minister of chastisement, and that it is his rebukes which some are wont to call the stings of conscience. And finally, that he is commissioned to abide with men to the last; forewarn them of their approaching dissolution, and animate their fainting spirits with the glorious anticipation of eternal felicity. Such is briefly my creed; but some go so far as to think that almost every important event of their lives is discernible to the attentive mind before it happens; and that it is only because they do not listen to the still small voice of their guardian angel that they are left unprepared to meet the various contingencies of life. This internal monitor speaks in a language which none are at a loss to understand when disposed to give it a hearing. All find themselves impelled or repelled by an invisible power, and that so strongly on some occasions, as to resist and effectually overcome their most determined purposes.

I shall content myself at present with specifying only two instances of the actual operation of this power, in my own experience—the first a complete triumph of this inward monitor over my will and inclination; the second an unhappy failure—with the consequences of both on my life and worldly circumstances.

While stopping on the banks of one of those smaller lakes in Upper Canada whose waters communicate with the Huron, I was invited by a small party to join them in a water excursion across a magnificent bay about six miles broad. It was lovely autumn weather—the lake was as still as a duck pond—the excursion promised much pleasure, and I was ready enough to partake in

it; indeed, I could then assign no reason for not doing although it was Sunday morning. But a sudden presentim of evil at that moment flashed upon my mind, and, in spite every objection I could oppose, arrested my purpose. In vai was urged to go; the fine bark canoe lay at my landing-pla in the management of which I knew some of the company to expert. I had no apology to offer, yet I was inflexible. I f my inclination restrained by an internal influence for which could not account. I saw the party leave the shore in hi spirits; but none of that party, save one (a young Englishm who swam three miles for his life), was ever destined to see t shore again. The story told by the survivor was especia interesting to me, whose life, I saw, had been thus miraculou preserved. They had been somewhat merry at the house their entertainer, and on their return had contrived to upset t canoe. The able swimmers succeeded in righting the canoe, b in attempting to get into it, the less expert had capsized it second time. The best swimmer was seized with cramp a went down; two others got on the top of the canoe, but h long they continued in that perilous situation was never know only two bodies were found.

The other instance I alluded to, was attended with ve disastrous consequences to me, from which I have not y recovered. It is briefly as follows: I was still residing in t same premises I occupied when the former event took plac My house stood on an eminence overlooking the lake. I h been invited to dine at a friend's house in the vicinity, on t approaching Christmas-eve, and had promised to go. On t appointed day I happened to be at some distance in the wood

was sad, though I could not tell why. About seven o'clock a flickering light was observed playing on the outside of the windows. One of the party went out, and instantly returned, exclaiming, 'Oh, Mr. ——, your house in flames!' I rushed out, and beheld a bright column of flame ascending high above the woods, through the dark wintry sky. A heap of smoking ashes was all that met my view on Christmas-morning. All I possessed was gone. The snow lay two feet thick on the ground, and I was in the midst of a wild and homeless wilderness.

Such are the two instances I have selected from the memory of my own experience, of the actual existence and astonishing power of this mysterious agency. Leaving the reader to form his own opinion of them, I shall probably follow them up in another paper, with some instances of the wonderful interposition of Divine Providence manifested in the preservation of life under circumstances of most critical emergency, and where no intimation of danger was apparent.—*Hogg's Instructor.*

[We shall give the other paper referred to, probably, in our next number.]

SPIRITUALISM IN THE PAST GENERATION.

[From the *Herald of Progress.*]

I WISH to give your readers a recital of some events in the life history of my revered grandmother. I can assure them that what I write is perfectly true, and there are many persons still living who can attest to the correctness of every statement.

My grandmother was married at eighteen years of age, and immediately after her marriage removed to Illinois, where my grandfather had purchased an immense tract of land. They inhabited a small log cabin, my grandfather having had no time to provide any better residence for his bride. Illinois was then almost a wilderness.

A few days after taking possession of their isolated home, my grandfather found it requisite to take a journey of fifty miles on horseback, to procure workmen to build him a suitable home. On leaving his bride, he said—"Now, Kate, do not get frightened while I am gone. I will return as soon as I can possibly do so; and although I know you will be lonely, you have enough to eat and drink, and plenty of housework to employ your mind." My grandmother bade him be under no uneasiness concerning her, and said she would get along well enough while he was absent; and so she bid him God speed and a safe return. She did not dare own, even to herself, what a coward she was when alone, and indeed did not realise how terrible it was to feel

herself utterly alone in the wilderness, fifty miles distant from a human being, until her husband had passed from her sight. When she had watched him as far as she could gaze upon his receding form, she turned into the lonely cabin with a sinking trembling heart. Still she tried to encourage her fainting, sinking spirits by saying to herself—"Why should I fear? God will protect me here as well as elsewhere."

So thinking, she employed the day attending to her household duties, and half forgot her fears: but when night came on, she again gave way to her feelings, and imagined every breath of wind that stirred the leaves of the trees some wild animal about to spring upon her. So, closing the doors and barring them tightly, she knelt down by her lonely bedside, and prayed God to protect her from all harm: then, stirring up the fire in the huge fireplace, she at once retired. She said she lay with her head covered up, trembling with terrible fear, for she heard wolves howling around the house, as if in search of human prey. Sleep was utterly impossible. Perspiration, cold as ice, rolled down her face in streams like water; but all at once *a voice spoke aloud* and said plainly—"Catherine, are you afraid when I am with you?"

She at once ceased trembling; her fears all fled, and she arose from her bed to replenish the fire, which was very nearly extinguished. Finding she had no wood, she fearlessly opened the door, and went out to procure some. As she reached the wood pile, a wolf fled around the corner of the house. She took as much as she could carry, returned to the house, replenished her fire, went to bed, and slept without the least fear until the next morning. When her husband returned, three days after, and

strangers, but before they would go half way to her home, et her invariably on her way to the house of sickness. same voice, she always knew if any friend or relative at ice was dead. I remember distinctly when I was once ; her—being myself but a child of ten years—she arose rning weeping. I asked her what she was crying for. swered me, " My dear sister, and the only living one I dead." I again asked, " How do you know, grandma?" told me," she replied. I looked ever after on her with atest reverence, as one who could converse with God. But years before I knew all the circumstances of her benevolent The morning she was told of her sister's death, she sent a to the village post-office for a letter which she said was iving all the particulars of her sister's illness. She also y uncle, with whom she then resided, the date of her , her disease, and some other minor particulars. On the of the servant with the letter, every word was confirmed. is it was all through her life, and she was nearly seventy f age at the time of her decease. Still, till within two of that time, she went as often as before to attend the sick g. No matter how poor and humble one might be, she refused to attend, and in visiting such she never went handed. When taken sick, previous to her death, she ed:—" This is to be my last of mortal pain or illness; I ver be able to leave my bed again until the end comes *time*—that will be the day before my death, the 9th of onth; then I wish you to carry me out to the door, that how you the spot where I wish to be buried."

r words proved true. On the afternoon of the 9th, she ed to be carried to the door, and when her wish had been d with, she pointed to a little hill facing the door, where held up in the arms of her weeping children, grand- n, and great-grandchildren. A large tree grew on the top little hill. Pointing to it, she said:—" I picked out that esting place long ago; I wish that tree to shade my grave; u can rest well satisfied, my beloved children, that by this o-morrow I shall be with Him who has kindly protected my life long. You will miss me I know, but you cannot keep me here when my soul longs to soar among the I shall be with them as the clock strikes ten to-morrow g."

the country around had heard of her illness, and none d that she would die at the hour she stated. There were of families there next morning, rich and poor, whom she ended and benefited. The whole house was one scene of ng and weeping; many were unable to get into the house

until others came out and gave them a chance to bid her a last farewell. She spoke calmly to all, and had kissed her last grandchild as the clock commenced striking ten. She looked up towards the skies, and, with a beautiful smile clasped her hands together, and so gently and softly did she depart, that none could say at what moment the breath left her mortal body. But when the clock had finished striking, her eyes closed of themselves—she was with the angels.

On account of so many, whom she had benefited, wishing to see her after death, her body was kept four days before they laid her in the spot she herself selected. There had never in those days been such a funeral in that part of the country, and, to this day, those who are still living in that vicinity will tell you of the "blessed woman to whom God talked." She died twenty-two years ago, but her deeds and name are still fresh in the memory of hundreds.

What is this but Spiritualism of the most convincing kind? Were she on earth now, she would be called one of the greatest living mediums. Many sceptical persons say Spiritualism is a *new invention of modern sensationists*. The above facts prove, at least, that *it is no new thing*, and were many other life-histories brought to light, as this one of my revered ancestor, we could find sufficient evidence to prove that so-called *Modern Spiritualism* was a fact in religion so far back that none living can tell when or how it first commenced. I say "religion," for I cannot for a moment think that one who is well versed in the opinions of "Spiritualists" can be anything else but charitable, pure, and good in every way, and such an one must be truly religious.

M. A. G. W.

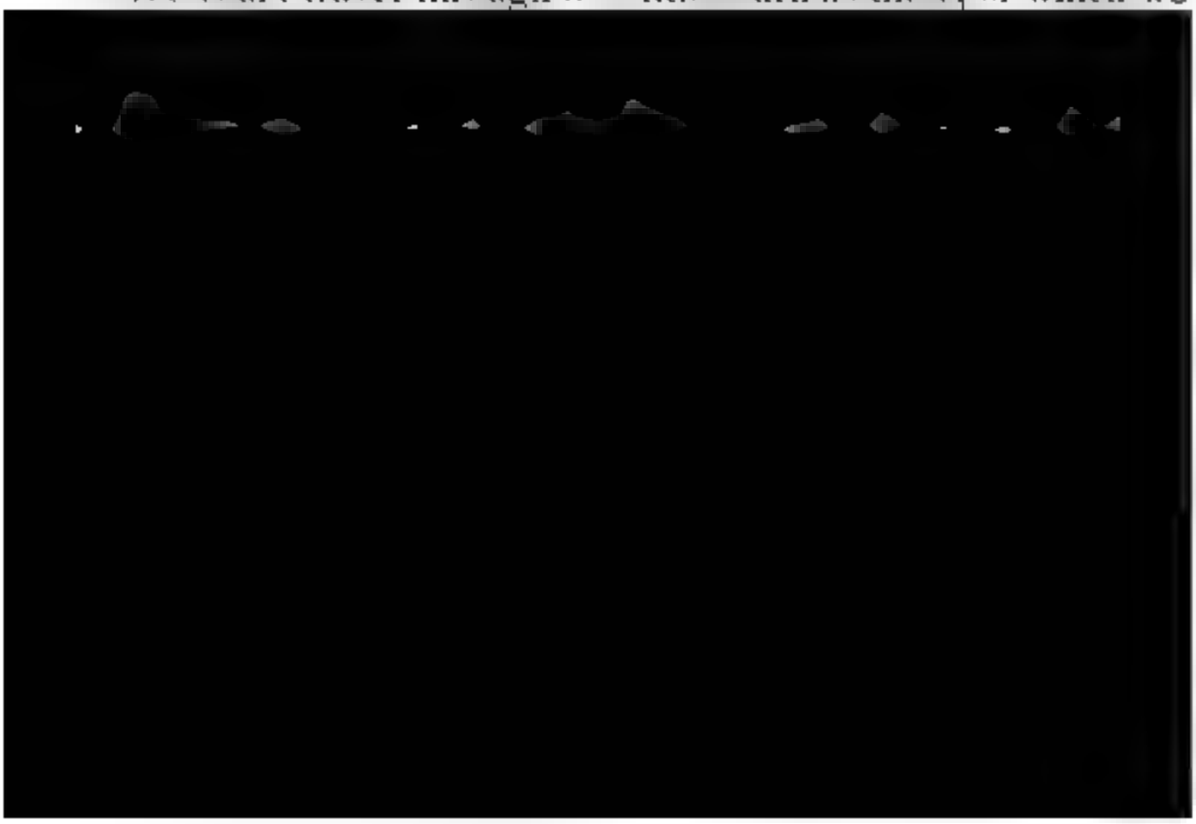
sense and observation, and more especially a woman, who always possesses these two great essentials, is after all the best household physician. Of course we do not mean that "every man at 40 is either a fool or a physician," though we have known some who, at that age, answered to both those appellations. But there is a broad common sense and eclecticism in healing, which the faculty is more likely than a layman to drop out of his researches. Medicine, like the other sciences, has been regarded too much as an abstract and special study of drugs and chemicals, and of their action on health and disease, and for the purpose of experimenting, the poor patients have been the laboratory, and have severely suffered the penalty. It has been to the patient's intuitions, and not to those of the doctor, that the world is now indebted for the smaller dosing of drugs, and for the disuse of the lancet, and still again the public mind is in advance of the profession, for while each school of medicine is busy in proclaiming its own infallibility, and the quackery of all the rest, our wise world is quietly taking note of the silent tread of the bills of mortality, which the doctors have not yet succeeded in obliterating, and is taking from each system all the common sense it can find in it.

Mr. Andrew Jackson Davis can greatly help them in this good endeavour, and to us it seems, as if each man and woman would better comprehend for themselves the laws of health, and by consequence, those of disease, by a perusal of his *Harbinger of Health*. We are no believers in any occult system of medicine or of theology, which permits of an infallible doctorhood or priesthood, for the medicine being for our proper bodies, and the theology for our own individual proper souls, we claim the privilege of knowing something about it for ourselves, and of telling whether or not it does us good. In saying this, however, we draw a distinction between priests and pastors, and between the dogmatic and the reasoning doctor. It leaves an ample space for the true physician, both of body and mind, and the more he can combine the study of both the higher is his rank in the family of man.

We do not know to what extent the peculiar psychological powers of Mr. Davis were used in the production of the present work, nor for the purpose of pronouncing on its use, is it necessary to settle its origin and genesis. It is enough that here we have it before us. The tone of medical works seldom attracts the general reader. Their language is so technical that it is not often one can gain much definite knowledge from them. But Mr. Davis gives us food of quite a different flavour. Every page of his volume is not only readable but attractive, and there is such a quaintness and humour in his mode of imparting knowledge, and withal he is so hearty and healthy in his tone, that we catch in-

voluntarily his quiet philosophic strain. There is much more than medicine in his work. His first chapter admits you through "the pearly gates of science" to "the philosophy of disease." He tells us there are "no infallible remedies," and that "self-healing energies are better than medicines." We are introduced to "physiological virtue" to "the philosophy of human magnetism," and we are told in another chapter, most difficult of all, "how to do good." Then come "diagnoses and prescriptions" embracing a wide field. It was said of Bishop Berkeley that he began with tar water, and ended with the Trinity. Mr. Davis begins with "spring-time diseases," and ends with "intuitive glimpses of truth." He tells us "how to exert the will," speaks of "man's telegraphic powers," and of "nature's progressive energies," and of "spiritual briars and thorns," "of the cause and cure of impatience," the "marriage of the temperaments," "exhausted primates in man," and "how to balance the system." We find an excellent paragraph on "an orange before breakfast," soon followed by one on the "food of vampires," from which a digestible moral is educed, on "food as a medicine," "magnetic disturbances," "Do infants grow up in heaven?" "treatment for epileptic fits," "remedy for weakness and pain," and "remedy for a multitude of sins." There is "a cure for sick headache," and for an "inveterate dyspepsia;" there is "medicine for a weak stomach," and a "cure for a sour stomach;" "a magnetic treatment of intoxication" is decidedly worth a trial, and "Matilda's objections to deep breathing," should be considered by the few young ladies who are to be found amongst our readers.

We could travel through 300 titles such as these, of which we



words which we have introduced as our heading. It is a common failing, in our ignorance of a subject, to mistake words for things. As Job says of a similar habit in those olden days, "Who is this that darkeneth counsel by words without knowledge?" Let our readers ask themselves, after all the phenomena of spiritual forces which are known to them, what is the precise value to them of the following explanation of the essential causation of such phenomena:—"*Yet the secret of all this may be simply the concentration of organic force, and the instinctive effort to relieve congestion of blood by intense and often unconscious action.*" If this be not fully enough to enable you to give a lucid and conclusive explanation of your views of causation, refer again to our author, who enlarges his words, though not our ideas, by the following:—"But how will the light of physiology bear on this most subtle subject? Listen; for you have not studied with me the secret of the nerve and its potent endowment of the muscle, but if you will believe that the nerve-force, before diffused through the system, may be intensely *concentrated* in one sense or organ, you will learn the secret. You will discover qualities in these organs that were *latent* or in *abeyance*, until, by some special excitement, they have become so highly exalted as to burst forth in the semblance of a *new faculty*. With the credulous this is, of course, the working of a spirit; and it is astounding, EVEN TO THOSE WHO CAN EXPLAIN IT." Certainly, if this is the whole explanation, it is astounding enough, in the sense in which everything is astounding which is inexplicable, but what we are principally concerned in, is to notice the complacency of the author, who on the strength of these "words without knowledge," speaks of himself as one of "those who can explain it." To us, we frankly confess that, if we had to describe to a friend the author's theory, we should be unable even to say what it is. Is it our old friend the od force under a new name? Is it the unconscious cerebration theory of Dr. Carpenter? Is it the reflex action of the mind of Mr. J. D. Morell? or is it, as Dr. Elliotson says, that the brain *secretes mind* as the liver secretes bile? But whichever or whatever it may be, what does it mean? It conveys no idea to our mind which we can communicate to our readers. We know nothing of a nerve-force which can do, or has ever been detected in doing, the wonderful things attributed to spirit. What and where are the qualities, and in which organ or organs are they resident, which were latent and in abeyance until they shewed the new faculty of which the author speaks? Has the author taken the shoes from off his feet at the door of the temple, and reverently and with bated breath, on tiptoe, stolen inside to watch nature in her divine workshop. Did he see the wondrous processes of her work, and

all the essential forces, and holy mechanisms of the man made in the image of his God, and did he then return, and promise to himself that he would disclose the problem to his fellow-man? Ah! how sadly he has lost the great secret of humanity. Like Agassiz, who thrice saw so clearly in his dream the vertebrated process in the fossil, and thrice forgot it when he woke, he can only darken our counsel by words without knowledge. One touchstone which we apply to all these theories, and from which we observe that they intuitively shrink, is the Bible, which is the oldest and fullest record extant of spiritual experiences. We are glad to find that analogies, however remote in degree, are daily more and more clearly traced, between the forms of spiritual power at this day, and those which we find recorded in the Bible, and to pass over the instances which the author himself quotes, of modern manifestations, such as that of the ecstatic girl near Bedford-row, whom we also saw, and which his theory of nerve-force can in no degree account for, we would ask him to apply this latest-born nomenclature to the miracles of our Saviour, to the visions of Peter and of Paul, and to such instances as are collected from the Old and New Testaments, in the article in our last number. "*With the credulous*, these are of course the working of a spirit, and they are indeed astounding, *even to those who can explain them.*"

The great fault of Mr. Dendy, as of all the other small discoverers, is, that they take a part for the whole. Man is in himself an universe, extending through all the degrees of matter, and through the degrees of spirit, and round, and in, and through him, play all the forces of the universe, obedient to his high behests. Extending into this world of sense as to his natural

Correspondence.

MR. S. C. HALL AND MR. FOSTER.

Sir,—May I consider myself free to offer a few remarks in reference to Mr. Foster? to whom, I must say, you have not given a cordial greeting on his arrival among us.

I perceive, every now and then, with extreme regret, that Spiritualism does not infer that considerate sympathy which is true "charity," which Spiritualists themselves so essentially require; and it is to be lamented that your Magazine is frequently more prone to irritate than to conciliate. While, however, you do not yourself assail Mr. Foster, you undoubtedly lead to an inference that those who do so are justified in their suspicions, and the charges that thence arise.

If Mr. Foster is in part a dissembler, he is altogether a cheat; but this you do not believe,—although some of your friends suspect, and some of your correspondents proclaim him to be one, and you have given currency to the sentiments of both.

Now, Sir, if it be desirable to make known the marvels of Spiritualism, it is above all things necessary that we should obtain the aid and co-operation of competent "mediums." Unfortunately, there are but few. It is out of the question to send "enquirers," either half-believers, doubters, or sceptics, to persons who, not receiving payments, cannot be intruded on often, or without scrupulous nicety: the very fact of being an invited guest, stills enquiry, forbids searching remarks, and, therefore, rarely convinces or satisfies. Mr. Home is, in the estimation of many, thus circumstanced:—his means are sufficiently ample—he is a gentleman of exceedingly courteous manners: having always mixed in good society, and improved his natural faculties by study and travel, there will be always a reluctance to imply doubt and hint fraud at any *séance* in which he is the prime mover. Of the hundreds, I presume thousands, who are known to you as desiring to enquire concerning Spiritualism, how few there are who can receive instruction! simply because the means are so very limited for sustaining assertion by proof.

It was on that account I rejoiced when I heard that Mr. Foster was coming among us, and it is on that account I lament the inuendoes conveyed through you to his prejudice.

I will therefore ask you to state, that Mr. Foster passed an evening at my house, in the presence of my own family only, excepting one old and dear friend. Mr. Foster was not accompanied by any one. He came alone. I need not intrude upon your space to describe what took place. It has been already

described in your Magazine—although one or two incidents occurred more remarkable than those I have read of there.

I desire to convey to you my entire conviction as to the truth of Mr. Foster's mediumship, and as to its wonderful power. It would have been as utterly impossible for him to have fraudulently done that which he did do, as to convert a diamond ring into an ink-stand; and I presume to say the persons present were such as must have detected fraud in any one who dared to practise it—persons who are at all times watchful rather than confiding—who can sift evidence, and are quick to detect, and ready to expose wrong.

The manifestations granted to Mr. Foster's mediumship are as astonishing and convincing as any I have yet seen; and will, I am sure, do very much to confirm and create belief in Spiritualism as a new power.

I will only add that I found in Mr. Foster a gentleman of very agreeable manners, his personal appearance greatly in his favour; of mind, however, more stern and resolute than yielding or conciliating. He seemed however fully aware that all who see him have a right to disbelieve or to doubt and to question; and appeared entirely free from self-sufficiency and arrogance, ready and willing to allow for suspicion, and to respond to all reasonable enquiries fairly and fully, as he undoubtedly ought to be.

Why he did not like the "Doctor Fell" who visited him, I cannot say, and perhaps he cannot tell: probably just now, as an American, he may be peculiarly sensitive. At all events, he is free to do as he pleases. If he had refused a sitting to some man of science or of public repute, suspicion might have more justly attached to him than by his declining to sit with avowed spiritualists, who perhaps did not take the most delicate way in the

phenomena, and to proclaim their truth. We do not complain of Mr. S. C. Hall's strictures on our frequent want of charity, and on our proneness to irritate rather than to conciliate our opponents. We feel that the charge is true, and our only excuse is that we cannot help it sometimes—*Humanum est errare;* and we find it so very easy, that we cannot resist the temptation. We are not however conscious of doing Mr. Foster less than justice, by our remarks in the last number. We were anxious to explain the position of "a test medium" for two reasons—firstly, because Mr. Foster himself, by his refusal to satisfy the just requirements of the two gentlemen who called on him for a séance, seemed to stand in need of our explanation; and secondly, because, as he was the first public test-medium who was likely to attract the notice of large numbers of the scientific and educated classes in this country, we did not wish that Spiritualists should have a less positive and demonstrative method of observation, than would surely be applied by outsiders. It was for these reasons that we insisted on a rigorous and scientific meaning for the word test, and we hope it will be applied by all who intend to draw conclusions, either favourable or unfavourable, from what they may observe. By doing so alone can they give a reason for the faith that is in them. As to Mr. Hall himself, he appears intuitively to have adopted our formula, when he states that "it would have been as utterly impossible for Mr. Foster to have fraudulently done that which he did do, as to have converted a diamond ring into an inkstand." Let each manifestation be investigated, so that the observer may be able to make the same declaration, and then it can be said that the medium is a tested medium. We felt no want of charity, when we asked for this to be done, nor do we think that any can be fairly charged upon us. We should indeed be prepared to argue that in such a test investigation, charity, or its opposite, would be out of place, neither would it be necessary to go into any question of Mr. Foster's character, in order to form a scientific conclusion. It is well known that the physical manifestations in no degree depend on the good or bad character of the medium. We do not agree with Mr. Hall, that Spiritualism is a *new* power, nor that "if Mr. Foster were in part a dissembler, he is altogether a cheat," because we believe it to be lamentably common that real mediums will occasionally "help the Spirits." For the rest of our incriminated remarks, we have only to say that having filled several pages with laudatory testimonies to Mr. Foster's mediumship, it would have been dishonest to omit a few lines of an opposite kind. Both sets of writers were equally respectable and truthful, and from our position as Editor, equally entitled to a hearing in an impartial journal.—Ed.]

A NEW NATURAL HYPOTHESIS.

To the Editor of the "Spiritual Magazine."

DEAR SIR,—No intelligent Spiritualist desires to hold opinions that will not bear the most rigid investigation. Any theory, natural or spiritual, that is mundane or super-mundane which will the most satisfactorily account for the now well established and mysterious phenomena, designated Modern Spiritual Manifestations, will, I am sure, be received by every mind that has been fairly opened to receive truth in this matter

I write as a believer in the spiritual hypothesis, and cannot therefore be charged with any special bias in the direction of naturalism, and yet, if natural mundane laws can fairly be shown to account more satisfactorily, than the interposition of disembodied spiritual agencies, for the phenomena, I am prepared to lay aside the latter, and adopt the former. As the matter at present stands, I believe spiritual interposition alone fully accounts for the phenomena, but I desire, in order to elicit truth, to lay before your readers a natural theory which occurred to me a few days ago, and which I have never before seen referred to or defended. It is a theory based upon the phenomena of sleep and dreams.

The phenomena of sleep and dreams have long been and are yet a vexed and open question with natural and psychological philosophers. What becomes of consciousness in deep sleep? Does the soul sleep as well as the body? Have we a double consciousness, a sleeping and waking one, and do the two consciousnesses trench upon each other's domains? Are dreams the result of partial wakefulness of the cerebrum, when there is great spiritual, mental, or emotional activity?—of the cerebellum when there is great muscular exaltation, as in the cases of somnambulists? Are dreams the mere vagaries of the fancy or are they realities to the spiritual man or soul? Does the spirit or soul in sleep or dreaming, project itself to distant places, and has it power if so projected to produce distant mechanical and psychological effects? Correct answers to all these questions, and many more, are of great importance in the solution of the question respecting the origin of Modern Spiritual Manifestations. Are these manifestations not produced by embodied spirits, when the material organisms to which they belong are locked in sleep?

One thing is tolerably clear,—we do not know what becomes of the soul or spiritual body during the sleep of its envelope, the natural body. It is also clear, if any reliance is to be placed upon the records contained in Mrs Crowe's *Night*

[The very important questions suggested in this letter receive a partial answer in our short notice of Mr. Dendy's book, and of the nerve-force to which he attributes the manifestations. The suggestion as to dreams is well raised in the recent work of the Rev. Granville Forbes. Such cases as those of Angelique Cottin and Frederika Hauffe, it is much more easy to speak of, as spiritual than as natural, for they have in them, particularly in that of Frederika Hauffe, nearly every phase of modern developments. Why should we call them natural, and having so limited them, measure all the phenomena of Spiritualism by them, and then pronounce these latter also to be natural. It is better to reverse the operation, and thus to get a consistent hypothesis. So with sleep and dreams. We consider the state of the mind during sleep to be eminently spiritual, and to furnish one of the strongest evidences in favour of a spiritual body, and of its living in a spiritual atmosphere, and in a spiritual world. There is abundant evidence of the occasional partial separation of this spiritual body from the natural body during life, of its being seen by others at distant places, and even of its having so much reality about it, as to exercise a dynamic action upon material objects. If this be so, it is easy to concede that, after being relieved by the death of the natural body, the spiritual body should be even more active, and have still greater powers of communion with other spirits, both in and out of the body. Dreams, which are usually the imperfect action of the spiritual body through the partially closed cerebrum, are a strong proof of a spiritual existence and power, which one may call natural, because it is common, and another may call spiritual, because he sees that it is so in its essence. There has in all ages of the race been recognised a spiritual causation in dreams. There is even something holy and of awe in looking at a person asleep, as if we knew that the sleeper was in another land. Many prophetic dreams are recorded both in sacred and profane history, and God is said to speak to men in dreams and visions. Dream-land is a spiritual state, and its visions and teachings are therefore enigmatical to the natural or waking mind. Could we truly read the symbolism and corresponding essence of dreams, could we translate the spiritual into the natural, even the most incongruous dreams might be found to have a meaning. Even if the ingenious theory which Mr. Barkas has so well suggested were true, that we get when we are awake the unconscious dream-life of the other hemisphere, we should fail to see in it anything but the most wonderful spiritual action, and nothing at all that was natural, as pertaining to the known laws of matter. We should get Chinese and Madagascar dreams, with an occasional touch of the Patagonian and the Esquimaux. It

would be further very strange to find that each hemisphere as it once within the twenty-four hours gave its dream-life to the other, told consistently the childish lie in good English, that it was somebody else who was doing it all, and that to prove this, it communicated to us facts known to no one in either hemisphere, but only to the spirit who professed to be speaking with us. We will conclude with the following paraphrase: "Dreams and Spiritualism are very much alike, particularly dreams."—ED.]

SPIRITUALISM IN PARIS.

To the Editor of the "Spiritual Magazine."

London, December, 1861.

SIR,—The readers of the *Spiritual Magazine* after the interesting and remarkable papers of Mr. Coleman, respecting the progress of Spiritualism in America, may perhaps receive with indulgence a brief sketch of the condition of spiritual studies in Paris, as perceived by me in a recent visit Although I have no wonders to relate, I have, at any rate, to report the steady onward march of investigation in France.

The principle advocates of spiritual science in Paris are MM. Allan Kardec and Pierart, and, as may be expected, they each adopt their own peculiar construction of the great problem. M. Kardec has published a series of interesting works, and, in point of date as well as enthusiasm, is entitled to priority. During my visit to Paris I did myself the pleasure of calling upon him, and found him an agreeable and thoughtful man, very strenuous in the advocacy of the doctrine of ultra-mundane communications. In stature he is above the middle height, and his eye is bright and full of playful intelligence, with evident sincerity. On my first call, early in the morning, he was going out, so that we had but time to appoint another occasion for a further conversation. On the next day, being Wednesday, the 4th December, at three in the afternoon, I accordingly visited M. Kardec, and found that a kind of *conversazione* was in progress, at which a few believers in spiritual science were present. As I entered the room, a gentleman who had some three days before, satisfactorily developed himself as a writing medium, was reading to the assembled company, three fluent and well-conceived communications which had been written through his hand Upon their conclusion [redacted]

country, and that his correspondence is continually on the increase. He now receives persons desirous to know the state of the subject from 3 P.M. to 5 P.M. on Mondays, Wednesdays, and Fridays, at the office of the *Revue Spirite* in the Rue St. Anne, where the Society for the Investigation of Spiritism also holds its meeting. I was sorry that the urgency of my return to England prevented my accepting M. Kardec's invitation to be present at the meeting on Friday, the 6th December. Although the general method is that of writing-mediumship, the speaking and seeing-mediumships are sometimes used. Books have thus been dictated to very youthful persons, and of these I purchased and brought with me, the History of Joan D'Arc (*Histoire de Jeanne D'Arc*) dictated by herself to Mdlle. Ermance Dufaux, a medium aged only 14 years. This work consists of 382 pages and gives an interesting history of the life and acts of the Maid of Orleans, together with the facts in connection with her own intercourse with ultra-mundane beings. It is written in a simple, straight-forward, attractive style, and well repays perusal.

I also purchased a work purporting to emanate from a spiritual source, and entitled *Histoire des Premiers Hommes, ou La Fin des Malentendus* (History of the First Men or the End of Misunderstanding) a revelation written under the dictation of a spirit by Benjamin Mazel. This work is a singular cosmogony, comprising the creation of the universe, the promotion of man, the struggle of the dark angels, and their final fall, narrated in wise and forcible language M. Allan Kardec is also on the point of publishing several new works, of which I beg to add the titles:—

Le Spiritisme à sa plus Simple Expression, a pamphlet intended to popularise the element of Spiritist doctrine. Price a quarter of a franc.

Réfutation des Critiques contre le Spiritisme au point de vue du Materialisme de la Science et de la Religion. An answer to a pamphlet of M. the Curé Marouzeau.

Several other works are to be issued in the course of 1862, one of which is stated to be of great importance.

While in the shop of M. Ledoyen the publisher in the Palais Royale, I conversed with him respecting Spiritualism. I found him a firm adherent to the doctrine, and vehement in his expression of his belief in it, and his satisfaction at being acquainted with it. Several other gentlemen present joined with him in their praises of the doctrine, and in the assertion of the comfort they derived from it. One gentleman especially, emphatically exclaimed, "*Je me ferai couper en trente-six pieces pour la vèrité de la Spiritisme!*" ("I would have myself cut into thirty-six pieces for the truth of Spiritism.") Therefore, we may justly conclude that, were it necessary, the disciples of our growing faith would not hesitate to become martyrs in person, as well as in reputation, for the cause. I communicate this short sketch of what I learnt on my visit, as I think it is likely to show to English Spiritualists that they are in considerable advance, in point of variety of means in communicating, of our Gallic brethren.

Yours truly,
KENNETH R. H. MACKENZIE, F.S.A.

SPIRIT-POWER.

To the Editor of the "Spiritual Magazine."

15, Basinghall Street, *E.C.*

SIR,—During the discussion in the *Star* and *Dial* newspaper, in August last, I received a number of letters from persons interested in the subject, urging me to allow them to be present at a sitting to witness the phenomena of Spirit-power. My reply was,—If I were to neglect my profession, and cease to eat, drink, and sleep, there would not be time enough for me to devote to those persons who are desirous for me to oblige them in that way. That, as the Father of us all loved us all, He would send his angels to make us certain of their existence by visible signs, if we were in *earnest* and would take the proper means to receive evidence. Let the members of the family sit round a good-sized loo table, in a calm but cheerful spirit, and, in a child-like manner, ask the privilege of witnessing the phenomena—agree to sit at a certain hour, three

times a week for a month or two, and I was sure that in 95 cases out of 100 the result would be, the occurrence of spirit-action in their own families.

Yesterday, I received a letter from one of those I had so written to, and I give an extract from it, with this advice to talkers but non-workers—"Go thou and do likewise."

I am, yours truly,

30th December, 1861. JOHN JONES.

Bayswater, 28th December, 1861.

SIR,—*I wrote to you some time since respecting a séance, as I wished to be present at one; and you replied, that by perseverance at home, the various phenomena would be developed, &c*

Acting on your suggestion, I, with my sister and brother-in-law, commenced trying what could be done for about two months—but nothing particular happened—and getting rather tired of it, we gave it up; but resumed the sittings in about a fortnight, and directly we did so, the desired manifestations took place. We have held five séances from the latter period, beginning on December 15th; each being in advance of the preceding. The phenomena being raps in great numbers on the floor, chairs, and table—intelligent replies by them to questions; table tipping, moving, and the legs of the table rapping on the floor in reply to questions, &c.

It seems my sister is the medium, the raps being heard both day and night, at intervals, wherever she may be.

I take the liberty to be thus diffuse, as having read your work on the "Natural and Supernatural," which work I cannot too much commend. I know I am writing to one who looks at these things from a utilitarian and scientific point of view. . . . My wish is to assist in taking the Spirit-rapping movement out of the domain of mere diversion or curiosity, and give it that position in the popular mind, which its results fully warrant, and which invest it with an importance second to no subject whatever.

I am, Sir, yours truly,

To J. Jones, Esq. *J. M.....*

To the Editor of the "Spiritual Magazine."

Southport, 15th January, 1862.

SIR,—The reviewer of Mr. Coleman's *Spiritualism in America*, in the *Saturday Review*, says, "It is one of the tests of an historical fact, that it was not contradicted on its first announcement; but Mr Coleman's facts are denied—this alone is fatal." The reviewer would probably think himself insulted if his being

[redacted]

THE

Spiritual Magazine.

Vol. III.] MARCH, 1862. [No. 3.

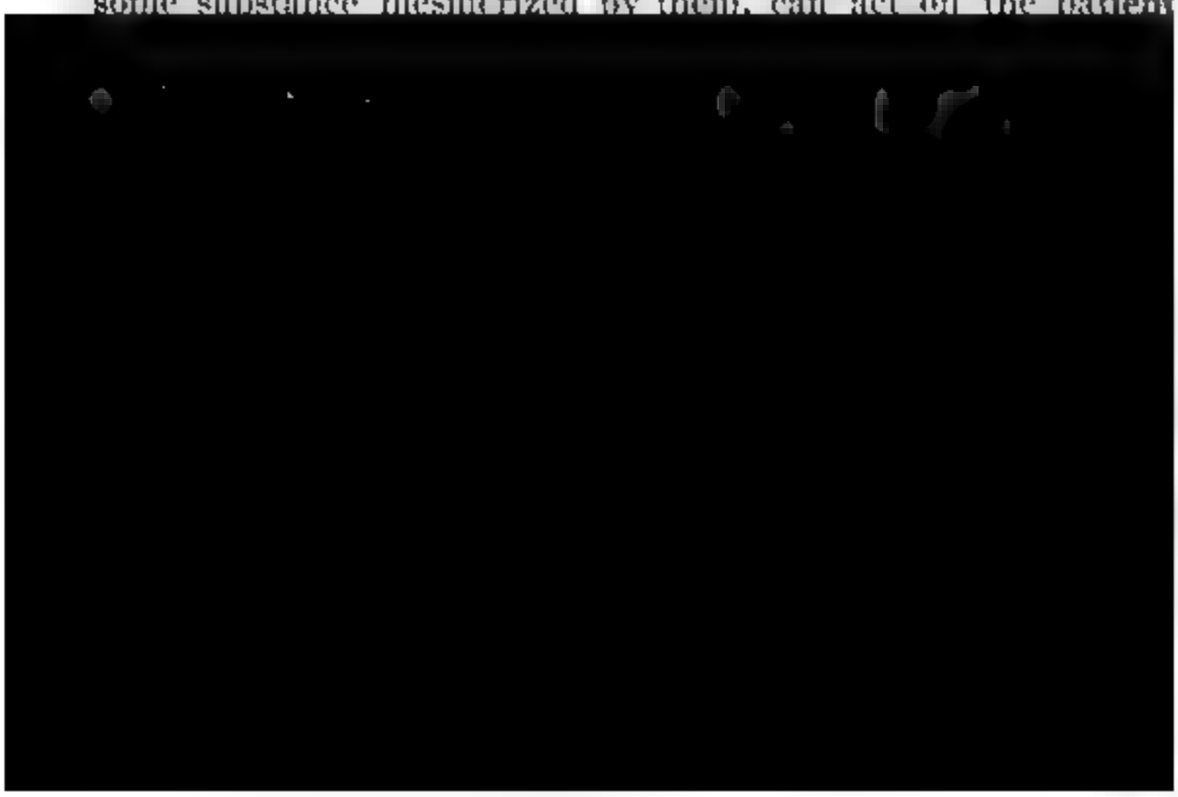
DIVINING RODS AND HAZEL WANDS.

It is grateful to us to have to quote again from the pages of *All the Year Round*, some excellent remarks by Mr. Dickens' great collaborateur, Sir E. Bulwer Lytton, on this subject. Neither divining rods nor hazel wands have been much heard of as forming part of the modern manifestations. As for divining rods, they are, with the exception of those mentioned in the Bible, almost entirely connected in our minds with the magical arts of the earlier and middle ages, and they have disappeared from amongst us, who are seeking rather to develope Spiritualism as an incident of higher laws, than to cultivate the supposed relations of the magician. Hazel wands, on the contrary, have been more heard of, for no such uncanny ideas attach to them, for they have been carried to advantage in the hands of sickly girls, and others of the magnetic temperament in searching successfully for mines and springs of water. The hazel wand performed wonders in the hands of Angelique Cottin. Indeed, its use has been occasional for many years in England also. We know that the well-known Mr. Cookworthy, the Swedenborgian, and the father of English pottery, used it with remarkable success in prospecting for the celebrated china clay found by him in Cornwall. We also know a lady now in London who has a somewhat analogous though more spiritual power, and who, while in London on one occasion, without the hazel wand, detected, by merely passing her hand over the plan of an estate situate near Reigate, the exact spot on which water would be found, stating at the same time that the sinking then being made was in the wrong place. Both her statements were found to be true. Water was found within twelve feet of the surface where she indicated it, after a large expenditure had been made in continuing the other sinking to a great depth without success.

There is no doubt also that, as in the case of the planchette, some woods and materials are better adapted than others for collecting and retaining the magnetic properties, communicated through the human spirit. For the planchette, sandal wood has

been mentioned as the best. How it has come to select the ha we know not, excepting that the wood is common and handy the purpose, or that its use is like much of our wisdom, the resul tradition, the origin of which is lost.

Sir Bulwer Lytton is able to quote Bacon, the great Mas of Philosophy, on this interesting subject. It is not long si Sir W. Page Wood, in delivering a lecture at Exeter H introduced the subject of the spiritual phenomena, and with most contemptuous sneer, asked "Could such things be in country of Bacon, and in the nineteenth century?" "Yes," say to the Vice-Chancellor, "such things can be, and are in country of Bacon; and if you had known Bacon better, would have found that his belief and his philosophy were both favour of what you denied." We have shewn this in quotati from the works of the great philosopher in our very first numb and we agree with Sir Bulwer Lytton, who says for the ben of Sir W. Page Wood, Mr. Dickens, and others of that stai "Lord Bacon, were he now living, *would be the man to solve mysteries that branch out of mesmerism, or (so called) spirit manifestation, for he would not pretend to despise their phenom for fear of hurting his reputation for good sense*;" and Baco quoted by Sir Bulwer Lytton, suggesting "that there be ma things, some of them inanimate, that operate upon the spirits men by secret sympathy and antipathy," and to which Bacon gi the quaint name of "imaginants;" and Sir Bulwer adds, " even that wand, of which I have described to you the magic-l effects, may have had properties communicated to it, by whic performs the work of the magician, as mesmerists pretend t some substance mesmerized by them, can act on the patient



whether a man can communicate to an inanimate material substance, a power to act upon the mind or imagination of another man—may it not, I say, be possible that such a substance may contain in itself such a virtue or property, potent over certain constitutions, though not over all? For instance, it is in my experience that the common hazel-wood will strongly affect some nervous temperaments, though wholly without effects on others. I remember a young girl who, having taken up a hazel stick freshly cut, could not relax her hold of it; and when it was wrenched away from her by force, was irresistibly attracted towards it, repossessed herself of it, and, after holding it a few minutes, was cast into a kind of trance in which she beheld phantasmal visions. Mentioning this curious case, which I supposed unique, to a learned brother of our profession, he told me that he had known other instances of the effect of the hazel, upon nervous temperaments in persons of both sexes. Possibly it was some such peculiar property in the hazel that made it the wood selected for the old divining rod. Again, we know that the bay-tree or laurel was dedicated to the oracular Pythian Apollo. Now wherever, in the old world, we find that the learning of the priests enabled them to exhibit exceptional phenomena, which imposed upon popular credulity, there was a something or other which it is worth a philosopher's while to explore. And, accordingly, I always suspected that there was in the laurel, some property favourable to ecstatic vision, in highly impressionable temperaments. My suspicion, a few years ago, was justified by the experience of a German physician, who had under his care a cataleptic or ecstatic patient, and who assured me, that he found nothing in this patient, so stimulated the state of 'sleep-waking,' or so disposed that state to indulge in the hallucinations of previsions, as the berry of the laurel.* Well, we do not know what this wand, that produced a seemingly magical effect upon you, was really composed of. You did not notice the metal employed in the wire, which you say communicated a thrill to the sensitive nerves in the palm of the hand. You cannot tell, how far it might have been the vehicle, of some fluid force in nature. Or still more probably, whether the pores of your hand insensibly imbibed, and communicated to the brain, some of those powerful narcotics, from which the Budhists and the Arabs make unguents that induce visionary hallucinations, and in which substances undetected in the hollow of the wand, or the handle of the wand itself, might be steeped.† One thing we do know, *viz.*, that

* I may add that Dr. Kerner instances the effect of laurel-berries on the Seeress of Prevorst, corresponding with that asserted by Julius Faber in the text.

† See for these unguents the work of M. Maury La Magie et l'Astrologie, &c., p. 417.

amongst the ancients, and especially in the East, the constructio of wands for magical purposes, was no common-place mechanica craft, but a special and secret art appropriated to men, who culti vated with assiduity all that was then known of natural science, i order to extract from it agencies that might appear supernatural Possibly, then, the rods or wands of the East, and of whic Scripture makes mention, were framed upon some principles, o which we in our day are very naturally ignorant, since we do no ransack science for the same secrets. And thus in the selectio or preparation of the material employed, mainly consisted, what ever may be referrible to natural philosophical causes, in th antique science of Rhabdomancy, or divination and enchantmen by wands. The staff or wand of which you tell me, was, you say, made of iron or steel and tipped with crystal. Possibly iron and crystal do really contain some properties, not hitherto scientifically analyzed, and only, indeed, potential over exceptional temperaments, which may account for the fact that iron and crystal have been favourites with all professed mystics, ancient and modern. The Delphic Pythoness had her iron tripod, Mesmer his iron bed; and many persons, indisputably honest, cannot gaze long upon a ball of crystal, but what they begin to see visions. I suspect that a philosophical cause for such seemingly preternatural effects of crystal and iron, will be found in connexion with the extreme impressionability to changes in temperature, which is the characteristic both of crystal and iron. But if these materials do contain certain powers over exceptional constitutions, we do not arrive at a supernatural, but at a natural phenomenon."

of witch hazel, peach, or some appropriate tree, which it is believed will turn down with considerable force and point toward the subterranean stream, whenever he stands directly over it. Such is the general opinion of water finders; and some of them even declare that the twig turns down with sufficient force to twist it in their hands, breaking the bark. It is also believed that by holding a switch or rod in the hand by the smaller end, leaving it in a position free to move, it will adapt its direction to the course of a subterranean stream, and thus become a guide by which the stream may be traced. It is believed that on the water finder holding a small rod or twig in his hand above the site of the subterranean stream, it will soon be thrown into motion by a mysterious attraction, and begin to vibrate vertically to and from the water.

"In these opinions, although they may appear ridiculous to the man of science, we observe the form in which a familiar fact presents itself and is received by the unscientific mind. As to any attraction between the twigs and the subterranean stream of water, when no human being interferes, we have not the slightest evidence of its existence. The whole cause, therefore, of the facts and phenomena, must be found in the constitution, capacities, and peculiarities of the individuals who make the experiment. The forked twig or divining rod is held in such a manner, compressed by the hand, as to be very liable, if the pressure is not carefully made, to be thrown down by the force used. Hence its turning down, even with apparent violence, is not at all surprising. But the water finder tells us, sincerely, no doubt, that he makes no effort to cause the twig to turn down, on the contrary, wishes to prevent it. Nevertheless, we know that the twig can be maintained in its erect position only by the judiciously balanced force which he applies to it, and that whenever, from any cause, his force is improperly applied, it must descend, whether he wills such a result or not.

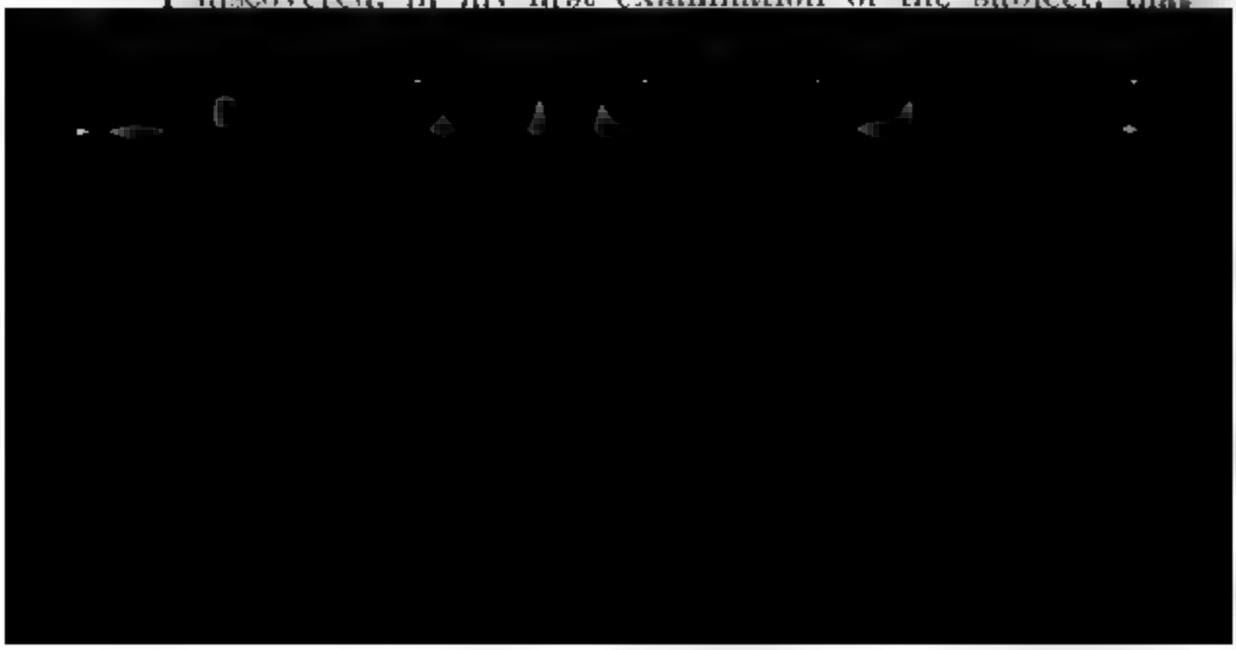
"So in the case of following the guidance of an elastic switch, it is very easy, when it is held almost balanced from one extremity, swinging to and fro in an elastic manner, to change its direction by the unconscious movement of the hand of the holder; it is obvious that a very slight movement, however communicated, even the slight movements which are always experienced from the impulse of the heart, and from the movements of respiration, will be sufficient to produce a gentle vibration of the twig. By these means we can explain the movements of the divining rod of the water finder, as being entirely caused by the action of his own muscular system, independent of any anticipation on his part, or any design to produce such results.

"This reasoning, however, does not explain the wonderful fact, which has been verified in thousands of instances, that the

true situation of subterranean streams may be thus pointed out, and even the depth at which the water lies correctly indicated. To explain this fact we must refer to the wonderful powers of the nervous system, which recognize the influence of a medicine enveloped in a paper, or hermetically sealed in a bottle. The powers by which we recognize the influence of a medicine through solid media—by which we recognize the mental influence belonging to the contents of an unopened letter, and by which we recognize the pathological properties—are powers of a similar character to that which is concerned in water finding. It is a consequence of an impressible nervous system, that all substances around us, and at various distances, are capable of exerting an influence upon us. Sensitive persons may be powerfully affected by a magnet at fifteen or twenty feet distance. That so simple and harmless a fluid as water, should exert a distinct influence upon the human constitution, at a considerable distance, is not incredible when we have witnessed parallel facts as to the operation of other agents.

"In order to explain the mysteries of Bletonism, I have selected persons of a high impressibility, with a view of determining, by the excitement of their organs, in what portion of the brain the power of the Bletonist could be located. Knowing that it was a perceptive power, I discovered that any highly impressible person might be endued with the power of the Bletonist, by exciting sufficiently the sensitive and perceptive organs. In the greater number of highly impressible persons, these organs are spontaneously sufficiently active for our purpose, and such persons are capable of becoming water-finders if they exercise their power.

"I discovered, in my first examination of the subject, that



would gradually be attracted towards the water and descend, as if compelled by an increasing force, the muscles of the arm appearing to undergo a peculiar contractile and benumbing influence.

"Having observed these facts, I sought an opportunity to apply the principle to the case of a somewhat noted water finder. The old gentleman was brought to my office. I gave him a hint of my views as to his peculiar powers, which he received with considerable scepticism. Nevertheless, I proposed to test the water experiment, and to show him that the whole mystery of water-finding consisted not in any peculiar virtue of the divining rod, but in a peculiar influence exerted by water over the human system. By the experiment of holding his arm extended in different parts of the room over a bucket of water, and elsewhere, I endeavoured to convince him of the truth of the principle. He found that whenever his arm was held over the water, it was strongly disposed to descend; yet, it was not till repeated trials, in other portions of the apartment that he could be convinced that the water exerted any peculiar influence, although his arm did not exhibit the same disposition to descend in other places. Finally, however, resolved that he would not be convinced if he could help it, he determined to hold his arm above a bucket of water, and not allow any influence from that source to effect it. He accordingly held out his hand, and steadily resisted the influence, which, nevertheless, was visibly operating and causing its descent. He continued this struggle until his arm was spasmodically agitated by his effort, and yielded the point only when he found himself unable to resist any longer.

"After giving him this demonstration of his impressibility, I informed him that the same principles were appliable to other influences as well as that of water, and placed upon his forehead, in succession, the letters of Judge S., General Jackson, Mr. Calhoun, &c., from each of which he derived a striking and characteristic impression corresponding to the characters of the writers and the mode in which he was accustomed to regard them. Thus we learn that the phenomena of Bletonism are nothing more than a popular and universal mode of displaying the impressibility of the nervous system, which Neurology has demonstrated. The rod or twig, or any other apparatus for the exercise of this power, is a convenient method for its exhibition, as the muscles of the operator, while holding the twig, are affected by the influence of the subterranean stream. But in truth, no such apparatus is necessary. The impressible Bletonist may go forth with his hand alone—may recognize subterranean streams, indicate their course and depth; and I believe may not only indicate the course of the subterranean streams, but may also determine the position of mineral strata."

An interesting account is given by our own Dr. Mayo of some experiments made by him in Germany, as follows:

"In the spring of 1847, being then at Weilbach, in Nassau, a region teeming with underground sources of water, I requested the son of the proprietor of the bathing establishment —a tall, thin, pale, white-haired youth, by name Edward Seebold —to walk in my presence up and down a promising spot of ground, holding a divining fork of hazel, with the accessories recommended by M. de Tristran to beginners—that is to say, he held in his right hand three pieces of silver, besides one handle of the rod, while the handle which he held in his left hand was covered with thin silk. The lad had not made five steps, when the point of the divining fork began to ascend. He laughed with astonishment at the event, which was totally unexpected by him; and he said that he experienced a tickling or thrilling sensation in his hands. He continued to walk up and down before me. The fork had soon described a complete circle; then it described another; and so it continued to do as long as he walked thus, and as often as, after stopping, he resumed his walk. The experiment was repeated by him in my presence, with like success, several times during the ensuing month. Then the lad fell into ill health, and I rarely saw him. However, one day I sent for him, and begged him to do me the favour of making another trial with the divining fork. He did so, but the instrument moved slowly and sluggishly; and when, having completed a semicircle, it pointed backwards towards the pit of his stomach, it stopped, and would go no farther. At the same time the lad said he felt an uneasy sensation, which quickly increased to pain, at the pit of the stomach, and he became

the instrument ascended, or moved normally; but when, by my desire, they walked *backwards*, the instrument immediately went the other way. I should observe that, in the hands of Edward Seebold, the instrument moved in the same direction whether he walked forwards or backwards; and I have mentioned that at first it described in his hands a complete circle. But with the four parties I have just been speaking of, the motion of the fork was always limited in extent. When it moved normally at starting, it stopped after describing an arc of about 225°; in the same way when it moved abnormally at starting, it would stop after describing an arc of about 135°; that is to say, there was one spot the same for the two cases, beyond which it could not get. Then I found that, in the hands of my man, the divining rod would move even when he was standing still, although with a less lively action; still it stopped as before, nearly at the same point. Sometimes it ascended, sometimes descended. Then I tried some experiments, touching the point with a magnetic needle. I found, in the course of them, that when my man knew which way I expected the fork to move, it invariably answered my expectations; but when I had the man blindfolded, the results were uncertain and contradictory. The end of all this was, that I became certain that several of those in whose hands the divining rod moves, set it in motion and directed its motion by the pressure of their fingers, and by carrying their hands nearer to, or farther apart. In walking forward, the hands are unconsciously borne towards each other; in walking backwards, the reverse is the case. Therefore, I recommend no one to prosecute these experiments unless he can execute them himself, and unless the divining rod describes a complete circle in his hands; and even then he should be on his guard against self-deception."

In that most interesting work, *The Autobiography of Heinrich Zschokke*,* the celebrated author bears his personal testimony to the power of discovering metals and fossils as well as subterranean waters in the following sentence:—

"My connexion with mining operations, brought me the acquaintance of many persons with whom I was much interested. The operations themselves were unimportant, for the interior of the Jura is mostly poor in metals, but an alabaster quarry which I discovered brought me into a friendly correspondence with the venerable Prince Primate, Karl von Dalberg, and my search after salt and coal to the acquaintance of a young Rhabdomantin of twenty years old, who was sent to me by the well-known geologist, Dr. Ebel, of Zurich. In almost every canton of Switzerland are

* Chapman and Hall, 1845, page 143.

found persons endowed with the mysterious natural gift of covering, by a peculiar sensation, the existence of subterra waters, metals, or fossils. I have known many of them, and c put their marvellous talent to the proof. One of these was Abbot of the Convent of St. Urban in the canton of Lucern man of learning and science: and another a young woman excelled all I have ever known. I carried her and her compa with me through several districts entirely unknown to her, with the geological formation of which, and the position of its and sweet waters, I was quite familiar, and I never once fc her deceived. The results of the most careful observation, l compelled me at length to renounce the obstinate suspicion incredulity I at first felt on this subject, and have presented with a new phase of nature, although one still involved in e matical obscurity. To detail circumstantially every experir I made, to satisfy myself on the point, would take up too n space at present, but I think it right to mention some of the ca which led me occasionally to vary from others in my view Nature and of God."

Another branch of this subject is mentioned in the follo passage, which we find quoted in Mr. Howitt's translatio *Ennemoser:*

"Rhabdomancy was an ancient method of divination perfor by means of rods or staves. St. Jerome mentions this kin divination in his commentary on Hosea, chap. vi. 12, where prophet says, in the name of God, *My people ask counsel at stocks; and their staff declareth unto them:* which passage father understands of the Grecian *Rhabdomancy.* The sam met with again in Ezekiel, xxi. 21, 22, where the prophet

of the Church, and Councils, as supposing some compact with the devil. Fludd has written several treatises on divination and its different species; and Cicero has two books on the divination of the ancients, in which he confutes the whole system. Cardan also, in his 4th book, De Sapientia, describes every species of them."

There are several other very interesting facts which we wish to bring together on this subject, especially one from the pen of the late Lady Byron, who had herself this curious faculty of using the wand. We shall, therefore, resume the subject in the next number.

INTERNAL RESPIRATION.—ITS NATURE AND CAUSE.

In a recent number of the *Spiritual Magazine* it is asked, "Can any direction be given for inducing what is termed Internal Respiration?" As I have introduced the subject to the notice of the readers of the Magazine in a former article, it may be well that I should endeavour to answer this very interesting and vastly important question. Before proceeding to do so, however, it will be necessary to answer a previous question—*viz.*, "What is Internal Respiration?" Swedenborg was the first to bring it before the consideration of the world, not from any historic record, but purely in his capacity as a seer, as a matter of revelation. He declares that it was a mode of breathing exercised by the inhabitants of our planet previous to the Flood. He informs us that he was not permitted to say much concerning the Internal Respiration of these antediluvian people, for reasons hereafter to be stated. What he does say, however, is in the highest degree interesting and important.

It is remarkable that Swedenborgians have been so silent concerning this wonderful phenomena of Internal Respiration. As far as the writer is aware, not a pen has moved among them to explain its nature, cause, or consequences. They have ominously ignored the subject, for reasons best known to themselves. Perhaps it is in the order of Divine Providence that they have been thus entirely silent—Swedenborg does not say much about it himself. He says, "concerning Internal Respiration nothing can as yet be said, inasmuch as at this day it is a subject altogether unknown." In another place he says, "There is not a single person on the earth at all acquainted with it." And again, "It is not expedient to expatiate much on this subject at the present

time." From these statements we may gather that Swedenbc had the conviction that the time would come when much mc would be known about Internal Respiration, and when it mig be expedient to "expatiate" upon the subject. As it is from writings, that our knowledge of this most ancient mode of breat ing is derived, it will be necessary to go into an examination what he says concerning it. In introducing the subject he sa: "What has been unknown to the world, and will, perhaps, appe incredible, the man of the most ancient church had Internal I spiration."—*Arcana Cœlestia*, par. 607. But it would appe that this mode of breathing was not peculiar to these origi inhabitants of our earth. He declares that the inhabitants of t planet Mars are of a genius similar to these most ancient peop and breathe as they breathed. He testifies to a most import truth—a truth to which some of our best philosophic minds a turned, namely, that modes of breathing are determined by, a vary according to, spiritual conditions. Need it be a matter surprise, that man, being so much out of the order of his bei spiritually, should also be found to be perverted in his breathi functions—yea, as to his whole physical nature, whereby "T whole creation groaneth and travaileth in pain together u now!"

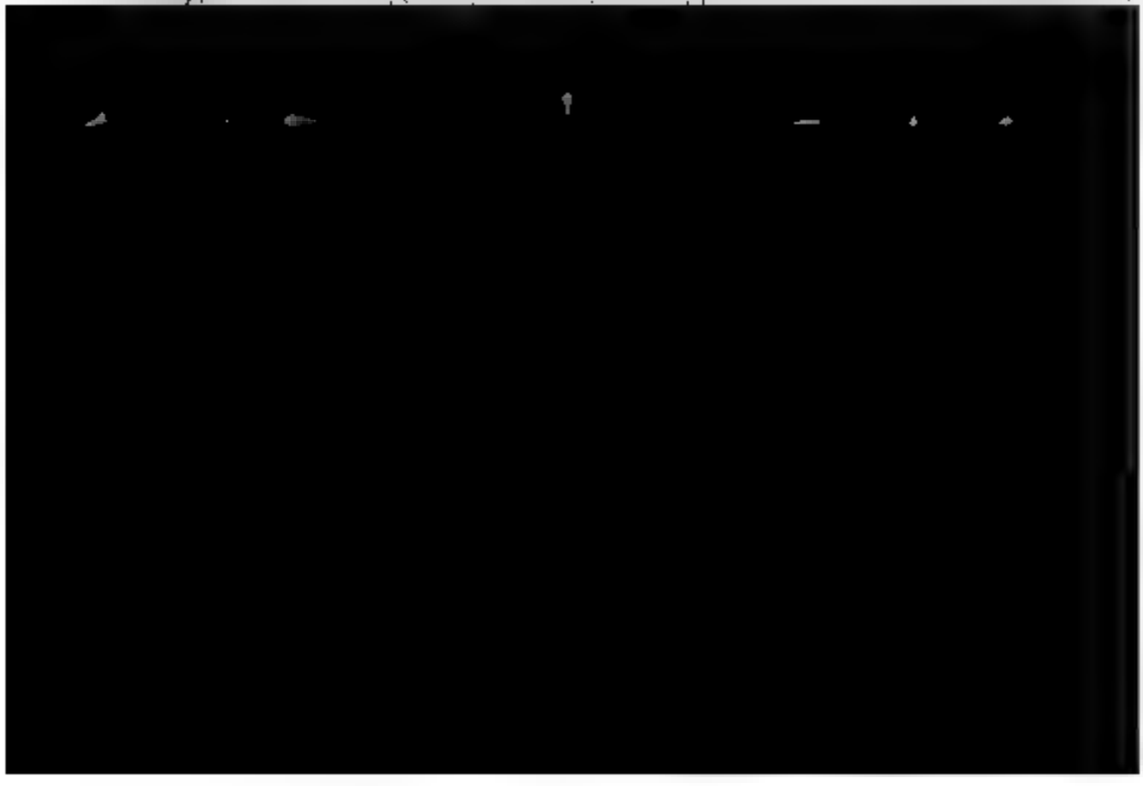
But to return to our question, "What is Internal Respi tion?" Let Swedenborg answer. He says, in relation to t antediluvians, "It was given me to perceive the nature of th Internal Respiration; it proceeded from the navel towards t heart, and thus through the lips without anything sonorous; a it did not enter the ear of another by an external way, and stri what is called the drum of the ear, but by a certain way wit

change, and who, having survived the ordeal, began to breathe in the external manner we now do, the atmospheric air. With these, "Internal Respiration was annihilated in the breast." I wish to call special attention to these things for various reasons :— 1. Because it is shown, that though Internal Respiration is a Spiritual phenomenon, it is nevertheless attended with certain physical conditions, and with the awakening of functions still extant in the human system, though at present out of use. 2. Because it is shown that when Internal Respiration is spoken of, we are to understand that it is not the breathing of man's spirit, simply, that is referred to, but the breathing of the spirit, *contained in the body*, and that it is, therefore, to be contradistinguished from merely natural breathing on the one hand, and from simple spirit-breathing on the other. In other words, that there is in those who have Internal Respiration, no longer a discreet degree between the breathing of the body and the breathing of the spirit, but, as in the case of the most ancient people, the breathing of the spirit is ultimated, *perceptibly*, and *consciously*, *through bodily organs*, no longer dormant, but active. The spirit of man never ceases to breathe—but this is not what is meant by Internal Respiration. What is meant by it, is the unition of two degrees of breathing—one of the body, and another of the spirit, the one involved within the other. 3. Another reason for taking special notice of these circumstances, is, because when we understand *what* Internal Respiration is, it will be more easy to see what means are required to induce it.

When we learn what induced Internal Respiration in the case of the antediluvians, and what caused it to cease in the postdiluvians, the question will be easily answered. To those who have given their attention to the higher principles of spiritual philosophy, Swedenborg's reason, showing why this race enjoyed Internal Respiration, will appear in the highest degree satisfactory. He says, "It was because as to their wills they were joined to the Lord and to the angels." These words deserve to be written in letters of gold. They furnish a brief but complete answer to the enquiry, "How is Internal Respiration to be restored as a condition of humanity?" Such was the condition of these inly-breathing men, as to their affections, that they respired with the angels, for, as we shall have occasion to see more fully in the sequel, the state of the breathing always is as the state of the affections, in relation to spiritual truth.

The whole passage in relation to this point is remarkable, and ought to be quoted entire. It is as follows :—"It was shown me to the life, how the Internal Respiration of the most ancient people, flowed tacitly into a kind of External Respiration, and thus into a tacit speech perceived by one in his internal man.

'They said that respiration with them underwent variation cording to the state of their love and faith towards the Lord reason of which they stated to be because they had communic with heaven, and, therefore, it could not be otherwise, for respired with the angels in whose company they were.' "—*A Celestia*, par. 1,119. The quality of respiration is always the quality of affection. If the affection be interior, so wi the respiration, consequently, the love and faith of this p being of the most interior quality, opening them to the hi degree of their minds, they received instruction from the in the spirit by direct and immediate revelation. Being one the Lord as to their will, and, consequently, one with the a it could not be otherwise than that the state of their affec would give them interior respiration. Those who understan nature of influx, will see at a glance, that such respiratio spiritual influx, and that, as in the case of these most an people, those who enjoy it, must have conscious and contin revelation from heaven. "They were joined to angels by veriest life," says Swedenborg. They inhaled the *auras* of he in which angels breathe, and wonderful to the naturalistic m our time, who can hardly think of any mode of breathing e the natural, these heavenly breaths flowed into their bodi some manner tacitly, but still sensibly and perceptibly. difference between their mode of breathing, and that of the of this time, being this, that whereas men now breathe external air consciously enough, and have no consciousness that their spirits breathe, their external respiration was tacit at the same time blended with a conscious breathing of the through bodily organs, which, though now out of use, undoub



WRITING ON THE SKIN.

On this subject Mr. N. Morgan, of Monkwearmouth, Sunderland, has addressed us a letter, from which we make the following extract, as to a fact recently witnessed by him at the house of Dr. Fenwick, at Newcastle-upon-Tyne:—

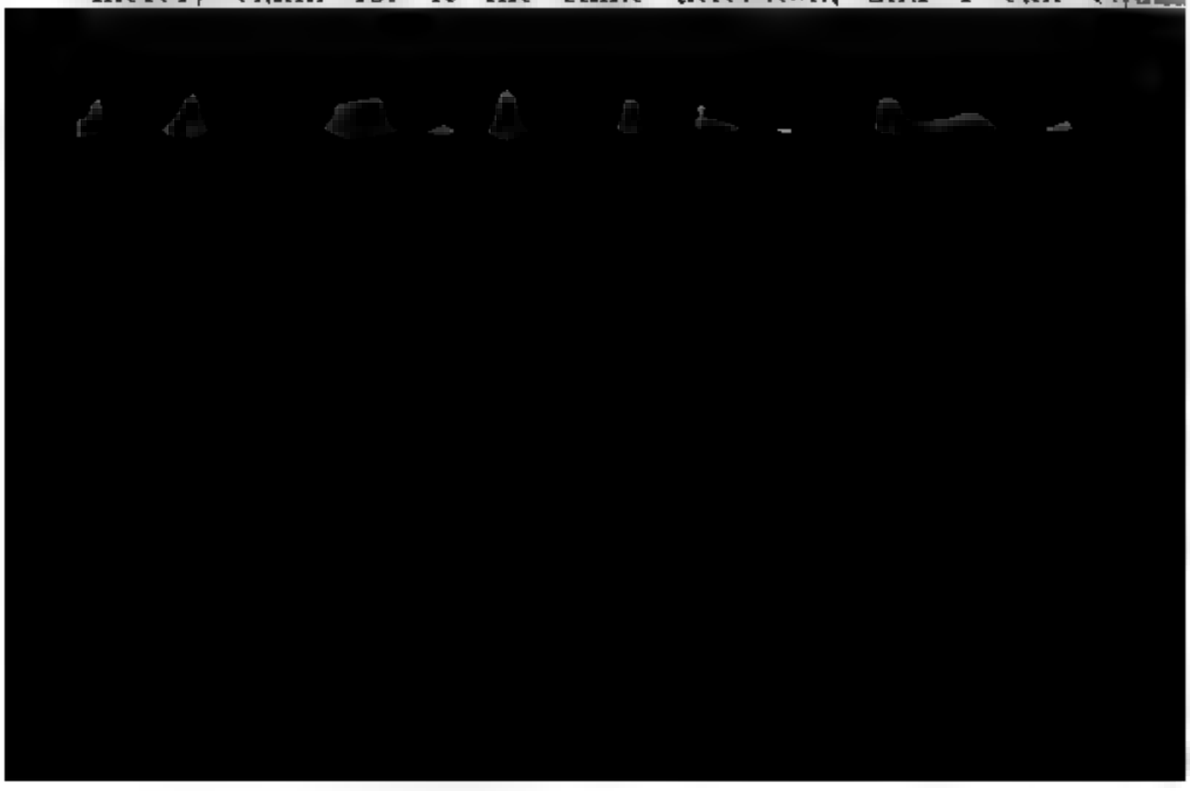
"The writing as it is called upon a medium's arms, is a fact for philosophers more versed in general science, physiological and psychological laws, than your humble servant; yet I may be pardoned for stating that I require a better and surer foundation on which to rest my belief in modern Spiritualism. In the experiment which I witnessed, the medium laid bare his arm and requested us to witness the phenomenon, and we saw the letter A appear in faint red lines about two inches long across the fore arm, and in another instance D M came and disappeared under our inspection. There was no abrasion of the skin, or no appearance of any external application having been used by the medium. Dr. Fenwick examined the letters, he pressed his thumb upon them, and the part became white, but the letters returned on the removal of the pressure; which fact indicated that whatever was the cause, the effects were produced through the arterial circulation. One drawback to a complete inspection of this remarkable feature of mediumship was, the short space of time which the writing remained upon his arm. Now supposing (as appearances warrant us in doing) that this novel method of departed spirits testing their presence, was effected through the medium of the arterial circulation; the impulse must have been given through the brain and nervous system. Then the following hypothesis suggests itself: If a disembodied spirit can so act upon the circulation of a medium, why may we not suppose that the medium can by a strong effort of his will produce similar effects? He evidently undergoes considerable mental emotion previous to the phenomena being manifested."

We quite agree with our intelligent correspondent, that the fact of letters or drawings being seen on the flesh is of itself no proof that they are done by a spirit out of the body. That question would have to be settled by the intrinsic evidence of what was so written or drawn or by other means. So little is known of this newly observed fact, that it would be much better to multiply instances and subject them to the most careful analysis and observation, than at first to form theories upon them. In the meantime, there is perhaps as much reason for believing that they may be produced by the spirit in the body of the medium, as by the spirit of one who has left this world; and supposing that the name to be written were known to the

medium, either by the ordinary process of clairvoyance, or other means, it might be made to appear on the arm of t person having this peculiar faculty by some psychological proc of his own spirit. The means by which this is done are as mu removed from our ken as the means by which nature carri on her other operations. It may be that spirits are employ in doing it, or it may be from an inner cause within the bounds of our more external laws. Still, such laws are spiritual in t last resort, and the question would after all be between spirits laws, and spiritual beings of another world. That is the proble to be solved by further experiment and observation.

We have another letter bearing on the subject from anoth correspondent eminent in the literary world, Mr. E. L. Blanchar whose letter we regret that we cannot for other reasons pri entire. It is written mainly as giving his experience, as di tinguished from that of Mr. James Lowe, the editor of the *Crit* an account of which recently appeared in that journal. We we sorry to find that Mr. Lowe and his two friends had invested much money as £3 in their unsatisfactory search after truth, a we agree with them that the charge made was an impositio On this subject of writing on the skin, Mr. Lowe and his frien evidently saw more than they expected, or can account for b any natural means.

Mr. Blanchard says, after narrating the facts, "I was qui satisfied, and I believe my friends were also. Of course I do n expect this hurried record of my own experiences will convin those who have had no corresponding ones of their own, nor c I write it in answer to the statement of Mr. James Lowe, but merely claim for it the same attention, and I can equal



ounding things that have taken place, I send you my small ontribution to the Fund of Facts which you are collecting for he advancement of Spiritualism, and imitating the boldness of he editor of *The Critic* in disdaining the anonymous, I furnish ay subscription with a name which you have my free permission o publish."

SOME ACCOUNT OF ELIZABETH SQUIRRELL.

My *Battle for Life, the Autobiography of a Phrenologist*, written by David George Goyder, a remarkable chronicle of the undaunted struggles of a God-fearing and earnest truth-seeker, amongst much matter of deep interest to all readers, contains the following account of the worthy author's acquaintance with Elizabeth Squirrell, and which to the readers of the *Spiritual Magazine* will have especial interest:—

"In the year 1852," says the veteran Phrenologist, "the Suffolk newspapers recorded a most extraordinary case of abstinence from food for many weeks, the subject being a young girl, aged fourteen years, her name Elizabeth Squirrell. The parents belonged to the Baptist denomination, her grandfather having been a minister in that persuasion for many years.

"The interest I took in Phrenology induced in me an intense desire to visit this young girl, and investigate the case for myself. Her parents then resided in the village of Shottisham, about sixteen miles from Ipswich. I found her a most interesting child, as it respected physiognomical expression. The forehead was deep and square, the hair long, and flowing about the shoulders and neck; the face by no means emaciated, as any person might have imagined, by long abstinence from food, but on the contrary, presenting the appearance of comparative health, with a delicate roseate tint on the cheeks. I was informed that she had been ill two years; for the last twelve months had taken very little solid food, and for the last nine weeks neither solid or liquid nourishment of any kind. I stated to her parents that I had studied medicine, that I felt great interest in the extraordinary state of their daughter, and should feel obliged if they would allow me to make a medical examination. My request was at once granted, and in the presence of the child's mother, I commenced my investigations. She was quite deaf, was deficient in the sense of smell, laboured under amaurosis in one eye, while the pupil of the other was covered with a thick film, so that she could neither hear, see, nor smell. On examination of the mouth I found the æsophagus much contracted, indeed, so small as scarcely to admit a drop of water, without danger of suffocation;

solid food was therefore quite out of the question. The a dominal muscles were contracted; there was also weakness the spine, and the extremities were completely paralysed. I no requested permission to measure and manipulate the head, whi was also acceded to with equal readiness."

Mr. Goyder then gives an analysis of the organism and pr bable character of Elizabeth Squirrell, which, in a somewh abridged form, we present to our readers, ourselves firml convinced that the study of the phrenological development persons endowed with spiritual power will throw much light upo the varieties in the nature, reliability, quality and quantity the occult phenomena given forth through their instrumentalit A writer, in a recent number of *The Dawn*, observes that "ther can be no doubt that human character depends on human or ganization. Efflux is always according to form, and all form i according to quality." And even as are the size and cleanlines of the human vessel presented for the reception of the wine o the spirit, will be the quantity and flavour of that wine when i reaches the lips; even as are the size and colour and transparenc of the window of the mind, the soul and the heart, will be th abundance of the glory and power of the Divine Light whe they reach the eye.

Of Miss Squirrell's brain Mr. Goyder observes, "It is a brai of nearly average size, although she is yet little more tha fourteen years of age. I was told that her education had bee of the ordinary village kind.

"Her affection to her parents must be great, and her respec and reverence for them may be inferred from the combined pow of Philoprogenitiveness and Veneration. She has a well-developed

swallowed, so to speak, by the strong power of conscience. Her Acquisitiveness, which is barely average, seeks not worldly accumulation; and did she possess property, her desire would be to dispense it to those to whom it would be most useful. Her powers of invention are great, and were she blessed with health, notwithstanding that her sense of hearing and seeing are lost, I should expect her to devise many expedients by which her great deprivations might be mitigated. She has much self-respect and moral dignity of purpose; everything of a mean, sensual, or selfish nature will be abhorrent to her; yet I think she is much under the influence of Love of Approbation, has a strong desire to please, and feels acutely everything which has a tendency to disparage her in the estimation of others. Her disposition is essentially kind. She would suffer pain herself with comparative equanimity, rather than those she loves should be subjected to it. It would afford her the highest possible delight to be of use to others, and she would use her powers of persuasion to turn her friends into the paths of virtue. She has the deepest reverence for the Supreme Being—Veneration being one of the most powerfully developed organs in her head; and this, combined with the other religious sentiments, all of which are large, will induce a reverence for sacred subjects, and lead her with confidence to a belief in the wonders of the unseen world. What she sees to be just, she will maintain with steady determination. I believe her to be utterly incapable of uttering wilful falsehood; and nothing is likely to give her more pain than hearing that her word is questioned. Her powers of Ideality and Marvellousness are indeed the most powerfully developed organs in her brain; but I will not go to the extreme length of saying that they are affected by disease, though they may be. Still I am convinced that she sees what she describes; and I feel assured that the eye of the soul is as bright and penetrative as that of the body is dark. Her descriptions of celestial scenery are exceedingly beautiful, but she generally concludes with 'they are indescribable, or ineffable.' She has great poetic ability, and her language is likely to be polished, chaste and elegant. Altogether, the combination of Hope, Marvellousness, Ideality, Individuality, Order, Time and Tune, present such extraordinary development, that, were her health restored, they would render her a poetess of great power. Her perception is exceedingly minute and accurate. In argument she will be calm, but very observant. . . . . Her ideas of form and proportion are very minute and precise. Her ideas of order are great, and she would like everything around her to be neat and even elegant, and arranged in the best taste. Her large Individuality, Form, Size, Colour, and Order will induce a love of flowers, and in truth of all beautiful things. She has the ability

for the acquisition of almost every kind of knowledge; but o course the loss of sight and hearing must prevent such acquisition Her musical powers are beautifully developed. I have neve seen so much beauty and sweetness of character, blended with s much meekness of wisdom, as in the case of this young girl. am in no wise disposed to discredit her assertion that she is i communication with angels. I believe that I have been mad better by being permitted to hold conversation with her, and b the confidence with which she speaks of the bright and glorious spirit-land.

"From the time of writing the above analysis up to the present moment (1857) I have enjoyed much of the society of this young person, and have also received many highly interesting communications from her. The following letter furnishes a concise statement of her case, which she has permitted me to publish:—

"'October 26, 1855.

"'My very dear Sir,—Sorrow enlightens, purifies, raises up, and more than all subdues the soul. And all whom sorrow blesses in this wise are blessed indeed, and are true sheep of that Good Shepherd, of whom, through all his journeyings onward to the perennially divine, it was truly said, 'He was a man of sorrows and acquainted with grief.' . . . . . But I fear you must think me rambling from my original purpose, which was to give you some account of my states, from the period when you first became acquainted with me and interested in my condition. I will, therefore, begin from your first visit to me, which occurred in July, 1852. I had then abstained entirely from food and drink for upwards of ten weeks. . . . . At the time of this visit

kept me faithful to the only really legitimate sources of happiness and improvement in this life, *i.e.*, human affections and sympathies, human endeavours and experiences. . . . . We are not to fancy that an etherealized body and a spiritually perceptive mind make a gulf of separation between us and the mass of mankind.

"'Very many who saw me during my abstinence looked upon me as a young fanatic, a devotee to some wild spiritual illusion; supposing that I considered myself an altogether supernatural person, that is, sustained by miracle, receiving especial spiritual benefits, and beyond the interchange of human affections. I could not disabuse these people of their impressions concerning me. My external appearance was with them, for my refined habit of body, together with my blindness and deafness, made me look white and appear peculiar, and so they persisted in making me out what I was not, and in imputing to me sayings and statements of which I was so far guiltless as to have never even dreamed them. And *now* even, when I have merged again into the usual substantial and evident method of eating and drinking, and have (God be thanked for it!) the use of the blessed senses of sight and hearing, I fear I am looked upon by the majority, if not as an impostor, yet as a something little better—a being with no heart, except for notoriety, and a mind vitiated by spiritual illusions and spiritual pride. But to return. During my abstinence, of course, the great mooted question with all was —*How was I sustained?* But to the supposition offered by many that it was probably by a miracle, I always returned the most unequivocal negation, because I trembled for the consequence of admitting such an hypothesis as that, when science ought to have done, and could have accounted for it to the satisfaction of all. To me it was clear, that I was sustained by the atmosphere surrounding me—*the air. In it was food exactly suited to my attenuated and delicate state of body, and I lived and thrived on this food*, until my body again resumed its former habits. At the time of my abstinence, the atmosphere was redolent with the odours of innumerable flowers and herbs, for it was the height of summer time, and so far from being starved, I was literally feasted, and no more abstained really than the plant does, because we do not feed it with meat and bread and cheese, and give it wine to drink.* I could not live on air now, because I am not in a condition of body to do so. Many secret atmospheric exhala-

* Esdras, before he beheld his wonderful vision of the Jewish Church under the appearance of a woman walking in a field, lamenting the sudden death of her only son, was commanded, after repeated fastings, by the angel who talked with him, "to go into a field of flowers and eat only the flowers of the field, taste no flesh, drink no wine, but eat flowers."

tions pass by me unheeded now, whereas, in my abstinence, they were all noted; and not a breeze went by, but it brought with it something for me to eat. I delighted much during the fasting in water, not to drink, but to bathe my face, neck and arms in. I have made as many as twenty ablutions in a day.

"'I did not begin to see spirits with the commencement of my abstinence. I had been in the habit of seeing spiritual objects (with my inner eye, of course) from almost the first few days of my attack, and I had been ill two years before I abstained. The first time I saw a spirit, or into the inner world, was on the afternoon of the third Sunday of my illness, when I had a vision, but of such glorious beauty and truth that I can render but a faint reflection. I was only twelve years old when this vision occurred. . . . . An hour before the vision, I had as little conception of what was awaiting me as if I had never even heard of existence beyond the natural one. I had always, however, considered intercourse with spiritual beings possible; but this was wholly an intuitive conviction. I will describe, as well as I am able, my first vision, and you will then have some idea of the nature of all my spirit-seeings. I have always looked upon that first vision as the truest and most beautiful of all the spiritual scenes I have witnessed. It came to me when I was in agony of mind consequent on a dread of death, which lay on me continually for many days like a nightmare. I thought I was a great sinner, and that because of it, God could not love me, and I imagined, whenever I thought of dying, hell with all its horrors yawning at my feet. . . . . On the afternoon of the day of my vision, I lay on my sick bed in unusual weariness and listlessness of body, but

wakeful, and very painfully cognisant of all surrounding objects and motions.

"'While lying in this still and thoughtful position, my attention was suddenly arrested by distant sounds, as if of human voices singing. These voices were indescribably sweet and mellifluous, but carried to such ethereal heights as to induce in the listener a 'tremulous felicity of fear.' I listened with my whole soul and sense absorbed in what I heard. The singing ceased not for many minutes; and when it did cease, such an excessive brightness of light so filled and illumined the whole room that my friends were hidden from me, and I only saw one unspotted space of colourless brightness. A moment it remained full and fixed, and then it parted, and dissolved on either side of me, while I felt as if rapidly ascending upwards. Higher and higher I seemed to ascend, with full consciousness about me, until I felt as if finally leaving the earth, and winging my way to God, and with a mortal's fear I shook with amazement and apprehension. As I faltered, my ascent was stopped, and I stood in a small enclosed space, with nothing remarkable about it save one very large window, which fronted the place in which I stood, and through which was pouring a flood of brilliancy utterly overwhelming. I seemed to wait here a long while, and feeling that I was in His hands, I prayed to God that if it were His will to shew me further of His mysteries, He would enable me to endure their presence without shrinking. Before I had ended praying, I was aware of a presence beside my own in the place, and looking up, I beheld a person of majestic mien and stature, gazing on me with looks of anxious and troubled tenderness. He did not speak until I asked Him fearfully and humbly, 'Where am I? Tell me I beseech you, sir, to where am I brought?' 'Ah, poor distrustful child,' replied the spirit, 'can you not trust in Him, when your God is pleased for an instant to separate you from your earthly friends and habitations? But, come with me, for I have much to show you; *but if you fear, you cannot receive any truth aright.*'* I answered that I would have courage, and taking me by the hand, he led me up a long and narrow ascent, on the top of which stood a large mansion. A house it certainly was, though unlike those we inhabit here. It appeared reared of the choicest and fairest marble, was vast, but most exquisitely proportioned, and altogether lovely and pure in appearance. An extensive portico was supported on either side

* To be devoid of fear appears, from the experience of all persons enjoying spiritual communion, a condition of soul and body absolutely necessary for the reception of Divine truth. And are not "the fearful" mentioned with "the unbelieving, the abominable, murderers," and others who are debarred from entering the New Jerusalem?

by four colossal pillars, each of which were thickly studded with what seemed diamonds; the entire top of the portico was wreathed about with white blossoms. As we neared this lovely palace, I grew too happy for containment, and cried out with rapture to my guide, 'Surely this is the house called 'Beautiful!' It must be angels alone who could dwell here!'

"'On entering this lovely palace to which my spiritual guide had brought me, a scene burst on my bewildered gaze which could not be depicted so as to be realizable by any except with the pen and spiritual knowledge of an angel. Of its solemn grandeur, mighty vastness, and surpassing glory and beauty, I can give no adequate description whatever; did I make an attempt I should be only wasting words in vain speech. We were ushered into what seemed a temple, for an immense concourse of persons was assembled as if for worship. I can give you no idea of the space occupied by this assemblage, or of the number of the assembled. The former appeared to be illimitable, and yet to be travelled over at a glance; while the latter was so great that the mind could not calculate it. The persons of the assembled were all so perfect, pure and beautiful, that I felt assured I was in the midst of a company of that heavenly host we read of in Scripture as 'encamping around those that fear the Lord.' Every individual of this vast congregation was arrayed in a garment of purest white, while girdles of gold encircled their waists, crowns of gold their heads, and each held a book and a stringed instrument. On the latter they, with one accord, performed, accompanying the music with their voices. I, a poor frail child of earth, introduced into such hitherto unimagined glories and felicities, stood still, speechless and afraid,

this group, and in the attitude of one who teaches, an of most solemn and heavenly bearing. Before him en book, apparently the Word of God; his right hand r grasped its leaves, while at intervals he stooped and t affectionately with his lips. The preacher, for such tly was, was descanting on the love and wisdom of God, n the creation and preservation, and then in the re- and regeneration of man. I listened breathlessly, for s seemed as if spoken exclusively to me. I listened, ently my terror had fled—my assurance was full and . Presently, the preacher ended his discourse, the as- ispersed, and again taking my hand, my guide led me o a place or state, even more grand and glorious than seen. There were mingled young and old, all uniting t peace and harmony, although variously employed. re formed into groups, where they sang and read from the Word of God; some were dictating spiritual and lessons, while others were instructing little children y and work of God. Every individual was beautiful, leformity of face or form was distinguishable, of all the that were here convened together. Every face was a of its possessor, and reflected back nothing but the pure, holy and loving soul. None were unemployed; in happy, joyous activity. There were no bickerings, contentions; here each acted towards the other with harity and love, and with all meekness, patience and s. Wisdom and intelligence, in their brightest array, rom every eye, and sate on every brow. There was no f a moral, spiritual, or celestial interest, of which they converse, and with the fullest understanding of what rcd. I can still remember the substance of what they ut to re-produce it in their own language, would be mortal's power. Whilst I waited in this heavenly company of spirits came around me, and conversing th me, gave me much spiritual counsel, and even tem- ice. They told me the nature of my illness, and what the best treatment for me to receive. They assured any strange conditions of body into which I should nd of much persecution and contempt of which I should e subject. 'But,' added they, '*Be assured that every- ultimately tend to the glory of God, and to the progress on regeneration.*'

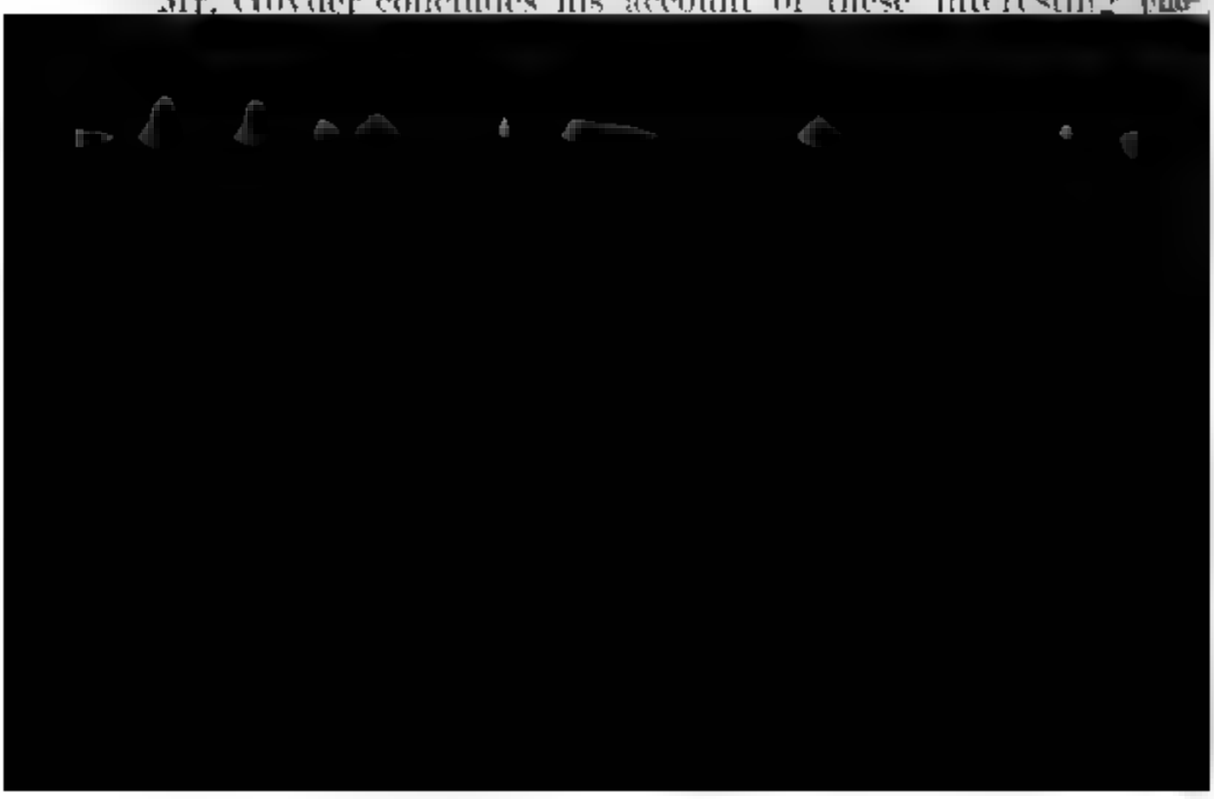
is, my dear friend, is the plainest reflection I am able ou of a spiritual scene, which was in itself too beautiful escription to do it justice, and too spiritually hidden in ts to be revealed by any other than a dweller in the

eternal world. This first vision was the type of all succeeding ones—each subsequent spiritual scene has borne some correspondence to this first. This first vision formed a centre for my spiritual experience, around which every diversity has revolved in order—reflecting back again in some degree the brightness of its truth and beauty. This first vision made an epoch in my little life, the greatest which I have known. From it I date my love for spiritual and elevated things, and the light which makes them clear. Ever since it occurred I have had a conscious love for God in my heart, which neither pain, nor persecution, nor sorrow, have ever been able to remove. If I have sometimes murmured at God's dispensations to me, I have never in my heart doubted Him, nor ever ceased to love Him. . . . . Since that vision I have always realized the whole spirit of that statement of the apostle, 'God is love.' He has always been essentially love to me. . . . . I will now, however, bid you a brief adieu. I need not particularize the events of the last two years of my life, you are in part familiar with them. It is sufficient to say that my bodily condition is not only ameliorated, but is made permanently better—that I am now able to see, hear, take food, and am only wanting the ability to stand and walk to make me comparatively well. I am altogether physically better, Spiritually, I am happy. Of mental food, I have, through kindness of friends, if in no other way, a plentiful supply. I have indeed much to be thankful for; and, dear Sir, I hope I may with truth subscribe myself,

"'Your thankful and affectionate young friend,

"'E. M. SQUIRRELL.'"

Mr. Goyder concludes his account of these interesting pho-



ıd the Prophets of ante-Christian times, or the Apostles
ord, were in any way acquainted with that spiritual
ıy, which the wondrous facts and revelations of these
ys, are urging into a form visible to the rational mind.
assure him that a little attention to the spirit and inner
Scripture, assisted by a knowledge of Greek and Hebrew,
ient to enable him to avail himself of the labours of the
will bring to light a very profound system of psychology
derlies the wondrous structure of the sacred writings.
red penmen, whether sacred or profane, are always wiser
know. Inspiration is of two kinds—the ordinary, com-
rmed genius, by which the poet, the artist, and the
produce, with such apparent ease, those enduring monu-
at baffle all the elaborate plodding of the mere mechanic.
ulty which comes pure from the only source of all wisdom,
it may be perverted by the quality of the recipient. The
s of Turner are rich in the elements of that symbolic
y which all nature speaks such wondrous things to the
d mind. But was the painter so well aware of this fact
erpreter, Ruskin? Of Divine inspiration, our only written
s are the various books which compose the sacred volume,
the spirits of the writers have been so elevated above the
of the natural mind, as to become pure mediums of ever-
ivine truth. In either case, we may reasonably suppose,
ums have been in a great degree unconscious of the vast
f wisdom contained in their extatic utterances.
irst important matter bearing on the subject of our essay
e distinction which the sacred writers uniformly observe
the terms *soul* and *spirit*. Some confusion has been
d by careless writers, translators in the use of these
ıt let us take soul (*psyche*) in its true Scriptural sense as
g the principle of merely animal life, which we share
lower creation. The natural mind is simply the thoughts
tions which belong to this low faculty. Spirit, *pneuma*,
her hand, is that Divine germ which raises man above
creation, the faculty that can *love*, and, therefore, *know*
f this faculty eternal life is predicted in Scripture, and
to consist in the knowledge of God, "This is life eternal
Thee the only true God, and Jesus Christ, whom thou
" To the mere soul *death* is attributed, and all who live
soulish or animal life are told that eternal death is a con-
. Even of our Saviour it is written that "He poured
ul unto death." The soul, therefore, is essentially mortal
vified by its union with the spirit. A word has been
hich precisely expresses the meaning of the Greek term
the Apostle Paul, and also by Jude, where he says

ψυχικοὶ, Πνευμα μὴ ἔχοντες xix. 25, *soulical*, not having the spirit. The authorized version gives the word sensual—a good term, but not so precisely the meaning of the Greek, soulical or animal. This distinction between soul and spirit once fixed in the mind, the numerous passages in the writings of Paul, especially based on the truth of such distinction are easily understood. As that the natural mind cannot apprehend the things of the spirit, for they are foolishness unto it. Also the Apostle's doctrine of a natural and a spiritual body. Concerning the former he exclaims, "Who shall deliver me from this body of death?" but the spiritual body he describes as that which shall rise again and live eternally. In strict conformity with this principle, Gen. ii. 7, "It is said that the Lord God formed man, &c., and breathed into his nostrils the breath of life, and man became a living soul," נפש חיה and the meaning of the word *nepesh* or soul is restricted to animal life by applying the same word to inferior animals, fishes, even reptiles; but in these cases, as in Gen. i, 24, it is erroneously translated "living creature" for living soul. From this example, the reader may see how important it is to refer to the original text in all controverted Scriptures, or how can he escape the perversions of that numerous class of ignorant or party writers who undertake to teach theology to the Bible, instead of learning their theology from the Bible. It is also important to observe in connexion with this dual structure of man, that two creations are mentioned in Genesis. In chapter 1st, man is created *like unto* the image of God, male and female, but he is not yet an inhabitant of this lower world. He exists in a higher sphere, even as every plant of the field was spiritually created before it assumed a *form* in material elements. In chapter II., we read of the *formation* of man or incarnation in the dust of the ground, and his reception of a natural in addition to his spiritual life. Here, in short, we have the origin of evil

between the two states—heaven is the Divine order, and
on the unchangeable laws of an eternal and unchangeable
ell has its origin from man, and is simply the inversion of
laws of God. Professor Maurice in quoting the text—
not them which kill the body, but are not able to kill the
it rather fear Him who is able to destroy both soul and
hell"—if we remember right, asks the reader, to whom
s *Him* the Greek (τον) refer? What is it that destroys
ul and body in hell? Is it God, or is it *sin?* The
we imagine may prove a pretty clear indication as to
the reader is advanced in the spiritual knowledge of God.
it is important to observe this word *destroy* in connexion
l and body—for if soul and body be destroyed, there must
ad to both these principles, and these alone are chargeable
—and if they be destroyed, what remains but the original
l germ of Adam in his first creation? So again, in the
ollowing the teaching of our Saviour—"Agree with thine
ry quickly, &c., lest thou be cast into prison"—supposed
fy the prison of hell, our Lord says, "Verily thou shalt
e out thence till thou hast paid the uttermost farthing."
t this imply, since the uttermost farthing will be paid, no
in how many ages, by the ultimate destruction of the sinful
? In this sense it accords with the term "second death,"
a death, there must be somewhat that dies or terminates its
ce. Moreover, it is declared in Revelations that Death
des (hell) were cast into the lake of fire, which is the second
If this does not mean that death and hell are brought to
by the consuming fire of the Divine nature, what does it
Those who advocate the eternity of sin and hell, will
show how such a state of things can accord with the final
nplete victory of Christ over Satan. We do not wish to
either way, but to induce the reader to make for himself
xamination of the whole question, not from the mere letter,
n the spirit and meaning of Divine revelation. On almost
uestion of this sort there are texts which, in the literal
seem positively to *affirm*, balanced by others of equal
ty, which seem as positively to deny. It should also be
ered that the New Testament, though written in Greek,
rle, structure, and mode of thought essentially Hebrew.
hat original most beautiful and spiritual language it has
finity. To Pagan principles, modes of thought, perversity,
nd self-worship, it is entirely antagonistic.
se expressions of our Lord—"The fire that never shall be
ed"—"The worm that never dies" would, we apprehend,
ied with perfect truth to a fire that should not be quenched
edifice was destroyed, or to a serpent that no one could

kill till it had destroyed its victim. The cities of Sodom a Gomorrah are said in Scripture to be suffering the vengeance eternal fire (the fire of ages)—though that fire has long since be extinguished, and only the ashes remain. Though fire in its orig may be divine and properly termed *eternal*, yet its property universally to destroy and utterly consume whatever is contra to its own nature. Can it then fail ultimately to destroy sin The ultimate doom of the wicked is termed in Scripture "Eve lasting destruction," and a "Second death," both which phras imply a termination, namely, when the sinful nature is dead destroyed. The term everlasting, in its Scriptural sense, wou be amply satisfied by a long duration, as that, so long as me continued to sin, destruction would await them. Whoever desir to solve this problem to his own satisfaction must not overloo that law of permission accordant with the free will of man, whi is especially developed in the Old Testament dispensation. B this law a minor evil is permitted to avoid a greater, as polyga to those who were not sufficiently chaste to apprehend the idea marriage in its Divine origin, also wars, and the institution of monarchy, when the Israelites became too corrupt for theocra rule. By this law, also, we apprehend hell is permitted to avo the still greater torment to the wicked of the Divine or ev angelic presence. Job attributes his sufferings to God, but t Scriptures inform us they were the work of Satan.

CATHOLICUS.

DR. SPURGIN'S TESTIMONY.

rious symptoms which had escaped the notice of the others, r. Spurgin judged that the disease, theretofore confined to the nts and limbs, had only quitted its deadly grasp to fasten upon e vitals, and his prognostications of an early and fatal result re too sadly verified—when, late on that very night (the two untry doctors having departed) he was summoned from his d to attend the patient, who had suddenly become worse. He as, in fact, already dying, and, about three o'clock, expired. So mpletely were all in the house (Dr. Spurgin excepted) taken y surprise, at this sudden close of the scene, that they appeared s it were paralyzed; and the last melancholy offices for the ceased had to be performed by Dr. Spurgin himself, and a lady, Mrs. T., nearly connected with the family, who had been on a sit to her sick relative. They had just concluded, when a remendous blow was struck upon the wainscot, exactly at the ead of the bed. It was described by the two amazed hearers, o be such as might be given by a powerful man, armed with a sledge-hammer, and using his whole strength; the room, and even the house, seeming to vibrate with the shock. One glance of indignation at the supposed indecent outrage, was exchanged, and then the Doctor ran into the gallery to ascertain the doer; but, though scarcely an instant had elapsed, no one was visible. It is right to state that the entire household consisted of two or three old respectable servants and nurses, all of whom had been warmly attached to, and anxious for, their master, and therefore most unlikely to have been guilty of such a silly and shameful insult to the solemn majesty of death. On making further enquiry, the lady informed Dr. Spurgin that he need not further investigate the cause of the noises, since they always occurred at the death of members of the family. Dr. Spurgin, upon whom the circumstance made a strong impression, has frequently declared his inability to account for it by any natural and physical cause."

INSTANCES OF PRESERVATION.

HUMAN life is but a chapter of incidents, and few men, I believe, have reached threescore and ten without having on their remembrance many marvellous instances of the interposition of Divine Providence in their deliverance from perils and dangers of some kind. Indeed, I believe the story of almost any man's life, were it fairly and ingenuously recorded, would furnish a very instructive volume, particularly to the individual himself. But, although these perilous adventures are soon forgotten while we are immersed in the active pursuits of life, yet when time has

sobered down the effervescence of youthful blood, and the age of reflection draws on, disposing the mind to a more serious consideration of bygone events, the remembrance of them returns, accompanied with feelings very different from those they excited when they took place. Now, in recording these events for the consideration of others, we perform a very grateful duty both to God and our fellow-men; for it is no less an offering of gratitude to our Divine Preserver than a demonstration to man of the ever-watchful care of our Heavenly Guardian in averting impending dangers, or snatching us by sudden and miraculous interposition from instant destruction.

Now, to men who have been drifting about the world for the better part of their lives, such incidents are by no means uncommon, and in noting down a few such passages in my own life, I only render my mite of gratitude to that gracious Being who has often protected and delivered me in my hour of utmost need.

Our perils and deliverances partake of two characters—the one arising out of natural causes, progressive in its developments, and obvious in its results—the other sudden, unanticipated, and purely accidental. Of the first I shall adduce but one instance, and that not so much on account of its unfrequency (for in a tropical climate such events are common enough), but merely on account of the extraordinary circumstances that accompanied it, and the singular effects it left on my constitution.

This was the first instance of preservation that left a serious impression on my mind, and changed the entire current of my thoughts, as it changed my European constitution into a tropical one, which I still retain, notwithstanding the many vicissitudes it

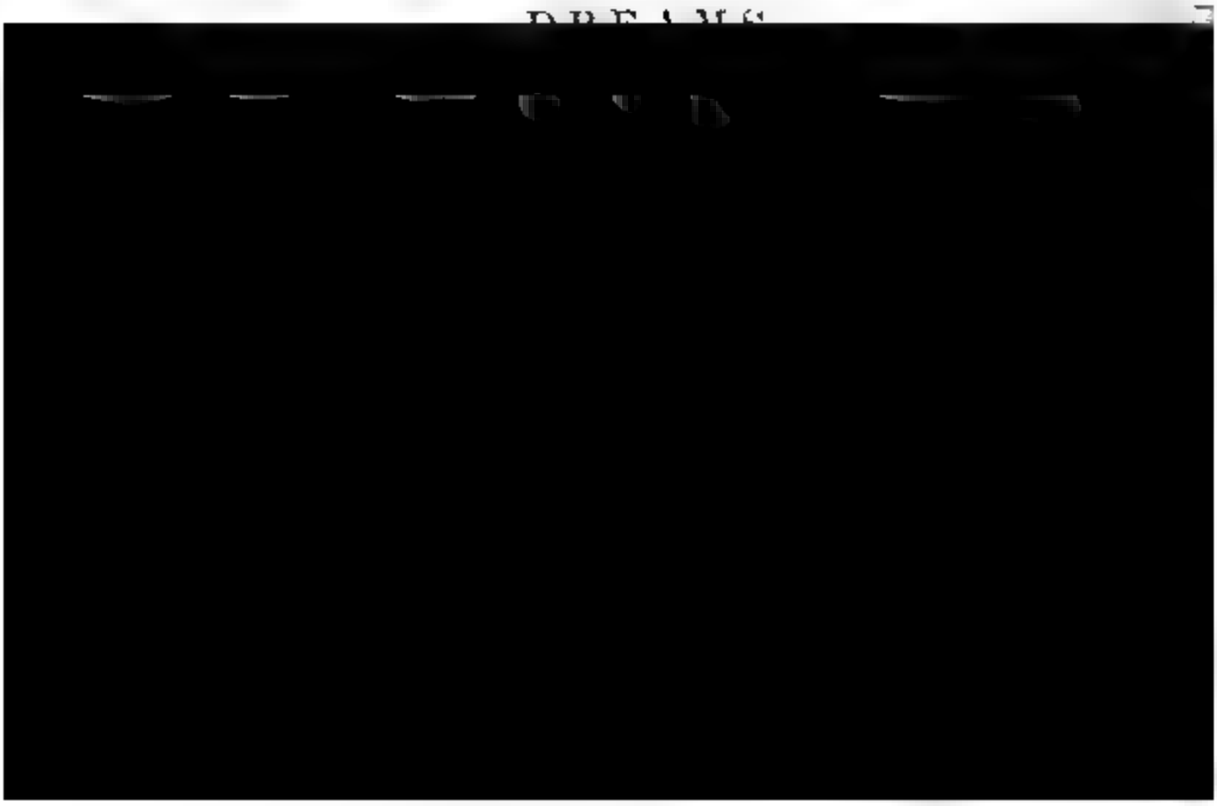
rein in my arm. With the copious effusion the paroxysm adually subsided. Nature had spent her last effort; I felt as my spirit was departing, and sunk senseless into the arms of a who held me. I must have remained in this state a conerable time, for it seems they thought I was dead; and truly en my senses returned I felt as if restored from death to life. most surprising change had indeed passed over me, for everying I looked at seemed new to me—they appeared to me as if had never seen them before!—I felt that I should live; but it peared like the beginning of a new life I was entering upon! and strange as it may seem, the effects produced by that ckness on both my moral and physical system remain with me this day. For these reasons I consider the above incident as most singular event in my life.

The two other instances of preservation I shall quote are of t description commonly called accidental, and as mere accidents y are, I fear, only regarded by the generality of people. The st of these occurred in my attempting to leap from one ship to nother at the port of Quebec. I was in the outer ship, between hich and the wharf lay several others. The ebbing of the tide oduced a rolling motion in the vessels, causing an incessant ening and closing of the space between them. Not being fficiently watchful of this roll, I miscalculated my distance, and lept between the two ships, clinging with my fingers to the rojecting plank of the adjoining vessel. Fortunately, my Quebec iend was on the spot, and instantly seizing me by the wrist, rew me up just in time to escape the returning roll of the ship, hich in another moment would have squeezed me as thin as a th. Before the sun of that day had set I had forgotten the rcumstance!

The last instance I propose to communicate was accompanied ith circumstances so apparently miraculous, that I gave it a ace among many others in my journal, from which I now abridge . This marvellous event happened on the banks of that same ke so often referred to in my paper on "Presentiment." All quainted with American timber are aware of the prodigious owth and formation of the hemlock tree. In a decayed state long horizontal limbs are commonly snapped off by the action the winds to within a few feet of the trunk, and these projecns are so hard and inflexible as to resist the keenest edge of woodman's axe. Now, in going down to bathe, I often bserved one of these ancient giants, with his roots completely posed by the surging of the lake, and supported, as I imagined, the low but precipitous bank on which he appeared to lean. e was of a prodigious girth, and encircled to the top with these oken limbs, now peeled and pointed into horns. Had I been

more conversant with woodcraft, I would soon have discovered that it was not on the bank he leant, but on the head of a tall beech sapling that grew on the top of it. Now this beech sapling stood directly in my way to my bathing-place, and, without dreaming of any danger, I proceeded one morning to cut it down. Every blow of the axe produced a quivering motion in the tree, which would have sufficiently alarmed a more experienced axe-man, but I paid no attention to it. Down at last it came, and with it the old giant hemlock, with all his bristling fangs! He fell right on the top of me, and yet not one of these horns had touched me! But when I had recovered from the shock, and vomited a sufficient quantity of water, I found myself completely pinned down to the soil by these horns, and the enormous mass suspended by them only a few inches over my body! There was no help near and I felt myself in a very awkward predicament. Fortunately, the soil was of a loose sandy description, so that, after a world of scraping and scratching, I was enabled to release limb after limb, and finally my head, from this singular bondage; and when at last completely extricated, and looking at these dreadful spikes, which instead of piercing me had borne up the ponderous trunk but a few inches over me, I could scarcely believe my senses that I was safe.

These reminiscences require no comment. They speak for themselves, and that more eloquently to the reflecting mind than any form of argument, for the ever-watchful care of Divine Providence over his blind and reckless creatures.—*Hogg's Instructor.*



y be studied apart: we must look at both in their mutual
Shelley opens "Queen Mab" with—

> How wonderful is death!
> Death, and his brother, sleep!

e image is as philosophically true as it is poetically
. Sleep is a short death, as death (so far as our mortal
s concerned) is a prolonged sleep.* The absolute or
leep is temporarily an entire sealing up of all the natural
and functions, save only those necessary to the main-
of life; mind and brain, nerve and muscle are quiescent,
as it were folded up and powerless. There is a with-
, or rather indrawing, of the understanding which sinks
bosom of the will during this mysterious syncope of its
. "As the tender brood at night gather themselves
he wing of the mother-bird, so the thoughts collect
res under the panoply of the inward light of love." As
r Bush expresses it, "The intellectual department of our
ithdraws inwardly during sleep, and enters into con-
with the more latent life of the will or affection, and
gs itself more fully within the range of that influx of
ne life and love which comes especially in contact with
r essential element of existence, which is the affection."
e intimate conjunction of the affections and the intellect
hin the fact that sometimes in sleep the faculties are
above the natural plane of their operation, the mental
being carried on with a vividness, rapidity, and clearness,
we ordinarily have no conception, so that in this state
perceived in one minute than the lips could utter in
urs, and the inner memory is so quickened, that there is
ction of its buried joys and griefs.
physiological states which precede and immediately in-
ep,—closing up the windows through which the spirit
on the outer world, would be an interesting subject for a
paper; in this, I can only point out that one principal
the obscurity and confusion of our ideas concerning
l dreams arises from our regarding them as simple states,
, in fact, they are very complex—consisting of different
d degrees, and degrees in these several states; though,
I know, never clearly analyzed and classified. Between
ect sleep which I have indicated, and which is rarely
, and wakefulness, there is a great space, an entire gamut
. We do not know which of the senses are sleeping, and
re more or less wakeful under given circumstances; but

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lines in Hamlet's soliloquy will occur to every one—

> "—To die—to sleep—
> To sleep—perchance to dream!"

it is believed by physiologists that all the five senses rarely sleep at the same time. Again, the senses may be closed, while there may still be a large amount of nervous and muscular activity; the body may rest and the mind be vigilant: in the waking state the mind may have set up an action of the brain which shall continue in automatic play, or be excited into reflex action during the hours of sleep, and then, the controlling agency of the mind being withdrawn, fantastic, incongruous ideas and images, as in a phantasmagoria, dance before the dreamer.

Considerable light may, I think, be thrown upon the subject, by considering the analogies of ordinary and mesmeric sleep. The subject of the mesmeric operator finds that his eyes become heavy, he cannot but close them; his ears grow dull of hearing, his circulation grows languid, his powers become faint and dim; he becomes insensible to all around, save the operator; he sees, hears, tastes, feels, wills, through him alone; if he transcends this state, he then finally passes into the deep sleep, or what Mr. Davis calls the "superior condition." Before, he may have been sympathetically clairvoyant, his clairvoyance being directed, or influenced by the suggestions of the operator; but now he has attained *independent* clairvoyance, he sees, and, if also clairaudient, hears for himself, independent of material obstacles, or of the ordinary conditions of time and space. The natural faculties are closed, but the spiritual faculties are (at least, partially) opened; and according to his spiritual state, and the quality of his interior vision and faculty, will the spiritual world, in its corresponding degrees, be opened to him, and he will be enabled to see and commune with spiritual beings, though but rarely can the consciousness of all this be brought by him into his normal waking state.

we are to be citizens. As the interiors of man's nature more opened, spirits have more sensible access to the eams than at other times. Hence one reason why liar guardianship is exercised over man in his sleep to y the infestations of evil spirits. "This office," says rg, "they discharge with the utmost delight, insomuch is an emulation among them who shall approach; and to excite in man the joys and delights which they his affection and temper. These angelic spirits are who, in the life of the body, delighted and loved, by ns and endeavour, to render the life of others happy." lers that this is particularly so with regard to infants. eir little faces in sleep are almost transfigured with a radiance, it may be more than a figure of speech,—a reality that the angels are whispering to them. The fect the sleep, the more difficult for our dream expe- be brought into the region of the outer consciousness, the mistaken theory that dreams occur only in imperfect eing these only which are commonly remembered.

above view is correct, there is then truth in both the nd the spiritual theory of dreams, though neither gives truth. That in certain states of sleep, dreams are l by some physical irritant we well know; whispering of the sleeper, the report of cannon, the application of to the fect, are among the recorded provocatives of dreams, corresponding to the sensations which these excite. The state of the nerves and brain, the quantity ty of the food we have recently partaken, continuous plication to some given subject—these are among the nent physical causes of natural dreaming. But that n entirely different class of dreams, proceeding not ral but spiritual agency, we have the direct evidence of the testimony of men in all ages, and the character dant circumstances of many dreams, which are inexpon any other hypothesis. The ancient philosophers erstood the distinction I have attempted to draw. us, in particular, carefully distinguishes between the eaming, in which celestial voices are heard and celestial rceived, and the dreaming that is dependant on recol- nd corporeal impressions. In the former he tells us the ed from the constraints of the body, it becomes united natures, and participates in the wisdom and fore- e of the gods: the night-time of the body being the of the soul. T. S.

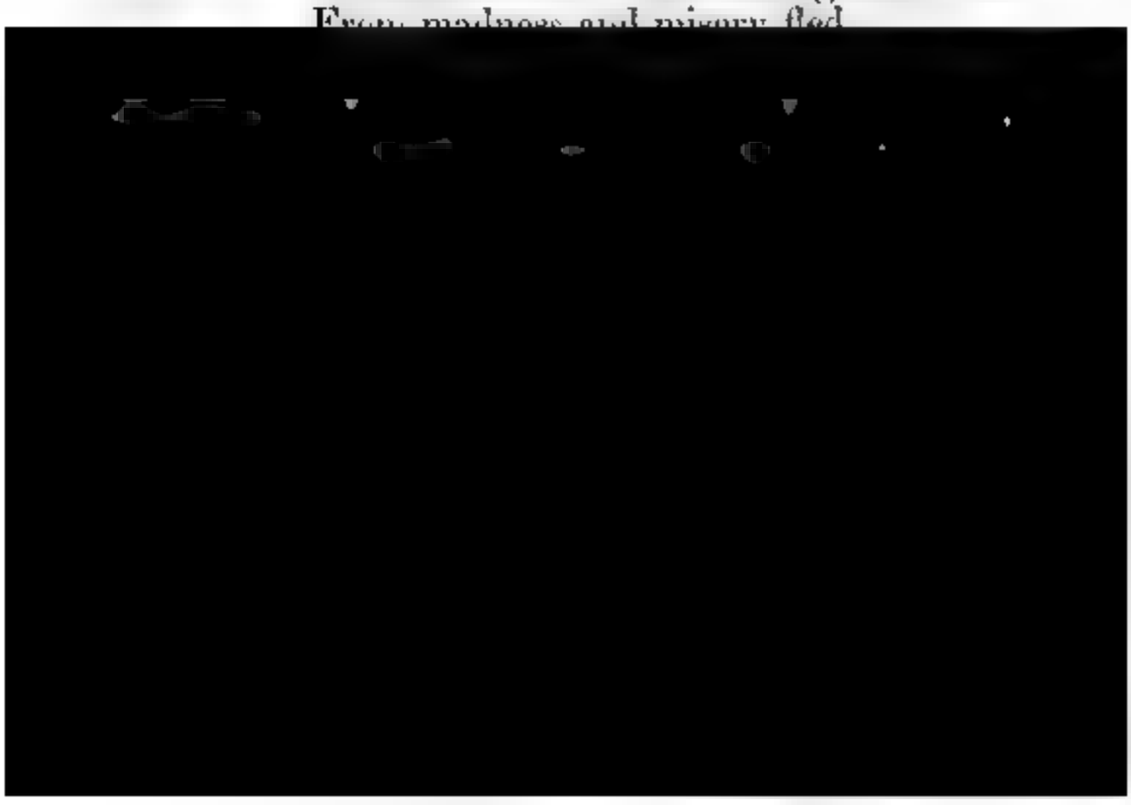
THE KINGDOM.

The following striking and beautiful poem was utter
Miss Lizzie Doten, at the close of her discourse at the dedi
of the new Spiritual Hall in Boston. The *Banner of Light*,
which we copy the poem, says: "The choir then sang a vers
softening anthem, while the influence was being changed, and
the medium arose again, under the inspiration of Edgar
Poe, and slowly and deliberately repeated the following
It must commend itself to all familiar with Poe, as being
derfully like the poem of Ulalume, one of the wildest, stra
maddest, and most musical of the productions of that sin
and gifted genius."

"And I saw no temple therein."—Rev. xxi: 22.

'Twas the ominous month of October—
How the memories rise in my soul,
How they swell like a sea in my soul—
When a spirit, sad, silent, and sober,
Whose glance was a word of control,
Drew me down to the dark lake Avernus,
In the desolate kingdom of Death—
To the mist-covered lake of Avernus,
In the ghoul-haunted kingdom of Death.

And there, as I shivered and waited,
I talked with the souls of the dead—
With those whom the living call dead;
The lawless, the lone, and the hated,
Who broke from their bondage and fled—
From madness and misery fled



It was there the Eumenides* found us,
In sight of no shelter or shore—
No beacon or light from the shore.
They lashed up the white waves around us,
We sank in the waters' wild roar;
But not to the regions infernal,
Through billows of sulphurous flame,
But unto the City Eternal,
The Home of the Blessed, we came.

To the gate of the beautiful city,
All fainting and weary we pressed—
Impatient and hopeful we pressed.
Oh, Heart of the Holy, take pity,
And welcome us home to our rest!
Pursued by the Fates and the Furies,
In darkness and danger we fled—
From the pitiless Fates and the Furies,
Through the desolate realms of the dead.

'*Jure Divino*, I here claim admission!"
Exclaimed a proud prelate, who rushed to the gate;
Ave sanctissima, hear my petition,
Holy Saint Peter, oh, why should I wait?
Oh, *fons pietatis*, oh, glorious flood,
My soul is washed clean in the Lamb's precious blood."

Like the song of a bird that yet lingers,
When the wide-wandering warbler has flown;
Like the wind-harp by Æolus blown,
As if touched by the lightest of fingers,
The portal wide open was thrown;
And we saw—not the holy Saint Peter,
Not even an angel of light,
But a vision far dearer and sweeter,
Not brilliant nor blindingly bright,
But marvellous unto the sight.

In the midst of the mystical splendour
Stood a beautiful, beautiful child—
A golden-haired, azure-eyed child.
With a look that was touching and tender.
She stretched out her white hand and smiled:
"Ay, welcome, thrice welcome, poor mortals,
Oh, why do ye linger and wait?
Come fearlessly in at these portals,
No warder keeps watch at the gate!"

* The Fates and Furies.

"*Gloria Deo! te deum laudamus*,"
Exclaimed the proud prelate. "I'm safe into heaven;
Through the blood of the Lamb and the martyrs who claim us,
My soul has been purchased, my sins are forgiven;
I tread where the saints and the martyrs have trod—
Lead on, thou fair child, to the temple of God!"

The child stood in silence and wondered,
Then bowed down her beautiful head,
And even as fragrance is shed
From the lily the waves have swept under,
She meekly and tenderly said—
So simply and truthfully said:
"In vain do ye seek to behold him;
He dwells in no temple apart,
The height of the heavens cannot hold him,
And yet he is here in my heart—
He is here, and he will not depart."

Then out from the mystical splendour,
The swift changing, crystalline light,
The rainbow-hued, scintillant light,
Gleamed faces more touching and tender
Than ever had greeted our sight—
Our sin-blinded, death-darkened sight;
And they sang: "Welcome home to the kingdom,
Ye earth-born and serpent-beguiled;
The Lord is the light of this kingdom,
[redacted]

d died before the close of its session, and been buried in the metery of Nicœa. When the day for the final subscription rived, the Bishops took the volume to the grave of the two ceased men, addressed them as Mussulmans still address their ints, and solemnly conjured them that if now, in the clearness the Divine presence, they still approved, they would come d sign with their brethren the decrees of the Faith. They en sealed the volume and laid it on the tomb, leaving blank aces for the signatures; watched in prayer all night, and turned in the morning, when on breaking the seal they found e two subscriptions: '*We, Chrysanthus and Mysonius, fully concurring with the first Holy and Œcumenical Synod, although removed from earth, have signed the volume with our own hands.*'"

The above account, resembling those given by Baron Goldenstübbe, and vouched for by several of our friends who possess spirit-writing obtained on tombs, does not in itself wear an utterly incredible aspect. Of course the credibility of every long-past fact, must depend first on the manner in which it is authenticated, and secondly on the internal evidence presented for its truth. As to the second, it is hard to see what motive an assembly of earnest men like the bishops could have for perpetrating such a fraud, and also, supposing them to have the motive, why they took the trouble to watch and pray all night, when a little forgery before they slept would have done as well. We find also, as might be expected, that there were powerful mediums or spiritual seers among the assembly at Nicœa. All will remember the powers attributed to Constantine himself in his earlier years. The vision of the cross, seen by him before his victory over Maxentius, was not the only instance of his gifts. In Lecture v. of *Stanley's Eastern Church*, we are told "that at the banquet given by Constantine to the Bishops, James of Nisibis (so ran the Eastern tale) saw angels standing round the Emperor, and underneath his purple robe discovered a sackclock garment. Constantine in return saw angels ministering to James, placed his seat above the other Bishops, and said, 'There are three pillars of the world: Antony in Egypt, Nicholas of Myra, and James in Assyria.'"

The following, Dr. Stanley says, is as certainly historical as the above is legendary; by it we learn that Constantine was believed to possess the healing touch attributed to the Stuarts:—"Paphuntius was lodged in the palace. The Emperor had often sent for him to hear the stories of his persecution, and now it was remarked how he threw his arms round the old man, and put his lips to the eyeless socket, as if to suck out with his reverential kiss the blessing which lurked in the sacred cavity, and stroke down with his imperial touch the frightful wound; how he

pressed his arms and legs and royal purple to the paralyzed lim and put his own eyeball into the socket." Note to the abo Theodoret speaks of the Emperor's doing this to all who h lost their right eye, but Rufinus and Socrates fix it specially Paphuntius; Gregory, of Cæsarea, extends it to all.

The perception of a hair shirt under the Emperor's robe v be an argument for the truth of the vision of James of Nisi Had the whole been an invention, such a particular would scarc have been thought worth notice, along with the more exal apparition of Angels ministering to Constantine. Those who familiar with both degrees of clairvoyance will recognize openness of the natural and spiritual internal sight at once, that the seer's eye could penetrate material substance, whil also perceived the forms of spiritual beings. Setting aside th asserted lucidations of mediumship in the Nicæan Assembly, giv in evidence of the *possibility*, at least, of the writing on the ton I turn to the historian on whose authority the legend is giv Nicephorus Callistus is thus spoken of in *Smith's Dictionary Greek and Roman Biography*:—"Although Callistus compi from the works of his predecessors, he entirely re-modelled materials, and his elegant style caused him to be called *Thucydi Ecclesiasticus*, while his want of judgment, his credulity and love of the marvellous, in consequence of which his work abou with fables, induced some critics to style him the *Plinius The gorum*." This is a censure which every writer, however cart as to authorities, or worthy in every other particular, has incur who has ventured to narrate any spiritual fact. Dr. Smith's f of "credulity" and "superstitious fancies" is so great, that biographies will hereafter be read with allowance, inasmuch

truth, saying that on the appointed day he had chosen the strange occupation, thinking it most out of the reach of guess or imagination." Crœsus afterwards had perfect confidence in the Delphic Oracle. Every book of ancient history proves that statements which have been transferred with contempt to the region of fable and superstition become coherent and intelligible, when read with the lately gained knowledge. To such an extent does this remark apply, that it is impossible to imagine the amount of light which will be thrown over sacred and profane history when read by the lamp of the spirit. Strangely enough, the reality of the modern phenomena is denied most strenuously by persons who profess, not only to believe in Divine revelation generally, but in the verbal inspiration and consequent literal truth of the Scripture narrative. Such persons are little aware that so well were the different phases of spiritual manifestation known to the ancients, especially the Jews, that from the Hebrew Scriptures alone, a small glossary of terms might be compiled, showing that the specific nature of every process was known, and its appropriate name assigned, by that people. In undervaluing the most external of the manifestations, we are apt to forget their great use in teaching the nature of spiritual action, a use especially suited to the needs of physiologists and (so called) mental philosophers. Had we only the internal phenomena of vision, dream, trance, &c., the reality of spirit, and its relation to grosser matter, would be questions as little understood, and as puzzling to enquirers as they still appear to those who have never examined the subject experimentally.

Since writing the above, I have seen a very interesting article in the January number by "T. S.," on the modes in which the Word of God came to the Jews. I hope "T. S." will say more on this subject, which is of all others connected with religion, one of the most important, and the least understood. When the Bible is read by the light of the Spirit, we shall hear no more of sceptical clergymen, or theoretical materialists, who regard what they do not understand as oriental metaphor or interpolation.

S. E. De M.

Extraordinary Dream.—A little girl, eight years of age, of the name of Barber, grandchild of John Nuss, of Britonferry Ironworks, left the house about a fortnight ago, and no tidings were heard of her until the 20th January, when a woman named Jane Thomas called upon Mr. John Lloyd, and told him that she dreamed that the child was in the culvert that goes under the houses. Mr. Lloyd went accordingly, in immediate search, and found the child, in less than three minutes, in the place where Thomas dreamt of. An inquest was held at the Villiers Arms Inn, before A. Cuthbertson, Esq., and after hearing the evidence a verdict of "Accidental death" was returned. It appears that there was a hole in the culvert, where the child occasionally used to wash some rags, and that she fell down there, and the current carried her away until she was pressed up between the narrow approaches of the river.—*Bristol Post.*

Notices of Books.

AN EXPOSITION OF SPIRITUALISM.*

THIS is a very useful verbatim reprint of all the letters which appeared *pro* and *con* in the two controversies of 1860 and 1861, in the *Star* newspaper, with the addition of an interesting article, against the spiritual theory, by Mr. Charles Bray, which appeared in the *British Controversionalist*, in August, 1861. (But why in this connexion did not the editor reproduce Mr. Howitt's letter which preceded and occasioned Mr. Bray's, or the able reply to the latter writer by Mr. Leighton, which appeared in the same publication.) There is also a valuable extract from Dr. Haddock's *Somnolism and Psycheism*. These together make up a handsome octavo volume of over 300 pages, and preserve in a convenient form, a variety of matter which is well worthy of preservation. The editor, or as he modestly styles himself the compiler, of the work, and whom we recognize as the writer, under his appropriate name of *Sceptic* of several of the letters, has added an Introduction and Notes, in which he expresses with judgment and candour his own explanation of the phenomena. We do not think these are the most valuable part of the book, but they are written with good taste and good feeling, and are eminently worthy of respectful treatment. Much of what we said last month in reviewing the essay of Mr. Dendy is applicable to *Sceptic's* views, and need not be repeated, but *Sceptic* goes a little further than Mr. Dendy, and more consistently, and as it appears to us more wrongly therefore, deni

m, and put in very understandable words, for which we d to him. To put the cart before the horse, and to take for the cause, and to be quite happy and satisfied with rangement, shew him to be in possession of an easy mind, are not at all likely to disturb. And yet we could hat a little light thrown on some small logical omission ument, might perchance lead him entirely to reverse ion, and to believe, with us, that spirit and spiritual the creators and sustainers of what we call matter at its organizations. We say throughout its organiza- ause it is no longer considered that any form of matter r amorphous.

pears to us that he has failed to see the true point of the theory, and that he should really be nearly ready to agree he should only be able to see it, for he says, "It remains to that *there can be such a thing as disembodied unorganized* before like effects can be attributed to the spirits of the Materialists do not deny the existence of spirit, *but te its identity apart from and independent of matter.*" n is the root of his error, that he imagines that matter ing. As Dr. Ashburner wisely suggested in his notes to ch, before he himself believed in the spiritual theory, ter *may not be nothing*," and now it is found that *im*matter thing, but that it is spirit, and the very life and causation ms of matter. It is the real and only *substantial* creation All else we see to be in constant change, but spiritual causation are always the same. We therefore agree that could be predicated of human spiritual beings, if they de of the thin, gaseous, formless abstractions, vulgarly d to them, and of whom it is justly said, "They become and go nowhere." But how easy to believe in a world s as the world of causes, inhabited by spiritual men, in organized bodies, substantial as spirit only can be, en- beautiful, or deformed, according as they have outwoven teriors, by their inner soul loves. This same spiritual body within us now, and it is the motive power permeating ural bodies, and their very life and being; not residing in part, as in the heart or brain, but it is in the whole body, very part, as its purer substance, and after death it enjoys r active and sensitive life in human form.

his introductory remarks, Sceptic again shews another f this same idea, by quotations from Comte, Darwin, and or Huxley, as to the intelligence of animals, and he says, lly too much modesty, "With the mass of evidence before he existence of mind and soul in the whole animal world, ire, wherein consists man's sole claim to immortality?"

He is evidently a willing disciple of Darwin's origin of spe
school, and the tenor of his remarks is to prove that man is o
a higher animal, with more intelligence than the brutes, and t
they both equally cease to be possible entities in a spiritual wo
We do not think it necessary to say more than we know, as to
existence of animals in the spiritual world, but we hope and beli
that we shall again meet them there, in that world of causes, w
out the creative powers of which, neither they nor any form
matter could exist in this world. Neither do we, for the sa
reason, agree with the Darwin theory, nor so limit the Div
mechanisms, as to think that this world and all its creations w
formed out of one expanding monad, which has developed fr
amorphous matter into the mineral kingdom, thence into
vegetable, thence into the animal, and thence into man. We
not think that the facts of nature bear out Mr. Darwin's unit
origin theory, of the mineral running into the vegetable, and
on through the animal into man. If it were so, we should exp
to see the highest forms of the one, taken up and running into
lowest forms of the next. We should expect to find the high
crystalline forms in the lowest of the vegetable kingdom,
highest of the vegetable forms in the lowest of the animal ty
and the highest of the animal types running into man. Bu
this so? Mr. Grindon says in his most beautiful work on *Life:
Nature, Varieties and Phenomena*:*—"Quadrupeds, for exam
do not terminate with the monkeys. Their maximum is the l
the acknowledged king of beasts from time immemorial. S
the vegetable world. Endogens do not terminate with the smi
though it anticipates the netted leaves of the exogens overhead,
with the princes of their type, the stately palms. The perfec

ntellectual culture. The animal, or soul life, is common to sentient beings, while man alone has the undying spiritual y, so that he is from birth in eternity and infinity. It does follow that because animal life dies out in this world, there no animals in the spirit-world, any more than because flowers ay here, there are none of those beautiful creations there. But grand difference between animals and men is, that men are able of being elevated into the only true life, which is to ak of the Divine and to love it, and thus to be true servants Him whose service is perfect freedom.

If evidence of the value of spirit-manifestations were needed, it uld be found in the prevalence of such views as the editor has t forward and confirmed from eminent writers. The apparently terminable character of metaphysical controversy is mainly e to the absence or non-recognition of current and well-attested ts evidencing man's spiritual and immortal nature, and these ts Spiritualism now abundantly supplies. We hope that this rk may lead to a similar republication of the earlier controversy the same subject in the *Morning Advertiser*, in which Dr. tkinson, Elihu Rich, Mr. Sala, Sir David Brewster, Mr. enjamin Coleman and Mrs. Trollope took an active part. It important as the first public discussion of the question in the wspaper press; and it resulted in the establishment of the rst monthly publication devoted to Spiritualism, *The Spiritual Herald*, published by Bailliére, Regent-street.

Correspondence.

PROPHETIC DREAM VISION.

To the Editor of the "Spiritual Magazine."

15, Basinghall-street, E.C.

Sir,—The other day, I met one of the leading official gentlemen connected ith the city. He said, I have read a portion of your book on the "Natural d Supernatural," and certainly the statements therein are very strange. The llowing incident happened to me:—"My father held as you are aware the ice of ——, and I was junior clerk in the same office. My father not feeling y well was staying at home a few days. One night I had a vivid dream, I w my father in a coffin, &c., and I was so startled that I awoke. Pleased to d it was only a dream; I turned myself in bed, and went to sleep. Again I ught the same scene, awoke and was surprised, but again turned and went to ep to dream the *third* time the same scene. I then felt sure it was a warning. the morning I advised my mother to call in our family doctor, without giving r the reason I had. He came, stated that my father had been overtasked in siness, but that a few days' rest would be sufficient to put him right. I then ivately told him my dreams, and that I would not be satisfied till a physician d been consulted. Under the circumstances he at once consented, two were alled in, and after the examination the three stated they were happy to inform e that there was nothing serious, he only required rest for a few weeks. ourteen days after this consultation, while in the office, a message came down

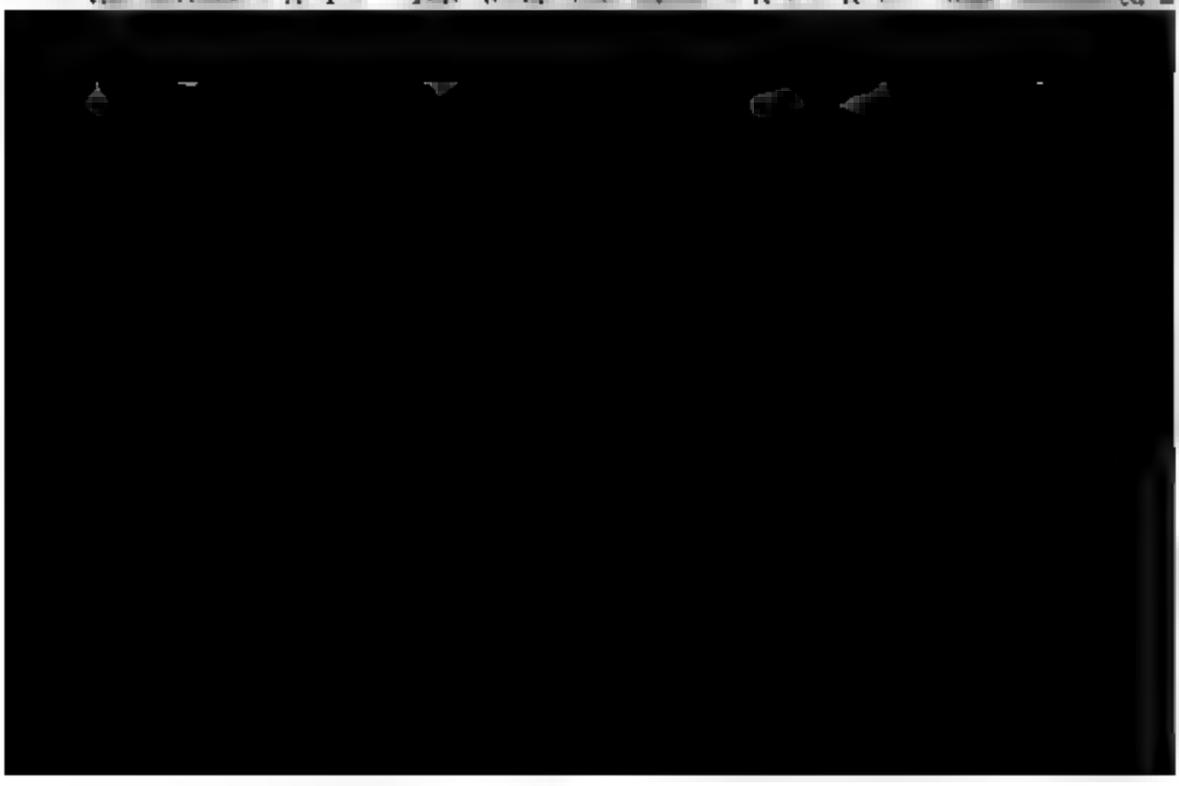
to me in haste from our family doctor, 'Your father is dying, come up at on I went home, and he had only time hurriedly to give me some information need respecting his official duties before he died. He was opened, and there was fou to have been a disease in the brain, that no one had any idea of, and I saw him reality in the coffin as I had three times seen him in the dreams." What or w acted upon the brain of the sleeper to produce the night visions of a comi event unknown by his family or the physicians? The narrator then stated, th he succeeded to his father's situation without any expectancy of, or any effort him, for obtaining the office held by his father, and he could not but feel th *special guiding Providence* was a truth. JOHN JONES.

BARON VON REICHENBACH AND SPIRITUALISM.

Berlin, Dec. 11, 1861.

Dear Sir,—On the 25th of October I had a visit from Baron Von Reichenbac who has been spending the summer in Paris and London, engaged in scientif researches, particularly in investigations in regard to aerolites. He is still her but is suffering from a sore foot, and is from other reasons obliged to keep to h bed. The object of his presence here is to convince the Professors of Natur Science in the University of Berlin of the existence of the Odic Light, and the conditions requisite to enable sensitives to see it. I have aided him in pr curing a number of media, one of whom is a somnambulist, and he found all be sensitives. Others have also procured him sensitives, so that he has n twenty-six such persons, and upon his recovery his experiments will commen in presence of the Professors Poggendorf, the two Roses, Mitcherlish, Dove, & It was Poggendorf who suggested the use of the darkened chamber here as I would not admit a second essay from Reichenbach into his "Annalen," unl R. would convince his colleagues of the emanations of the Odic Light.

At his first visit the Baron informed me that his position in regard Spiritualism had been changed, in consequence of having had an opportunit while in London, at the residence of Mr. Cowper (son-in-law of the Premi Lord Palmerston), to be present at a Spiritual circle. On that occasion th media, Mrs Marshall and her niece, were present, who did not understand word of German. He, therefore, after the rapping had commenced, put h questions intentionally in German, and they were answered correctly by raps t the table, and he had the names of several members of his family correct given. In regard to one name, however, he began to doubt the capacity of t table to give it—the name to be spelled being 'Friedrich'—while it spell



THE

piritual Magazine.

APRIL, 1862. [No. 4.

THE PRESS AND THE MEDIUMS.

a sudden we find ourselves in the midst of an eruption
press of a truly volcanic character, of flames and smoke,
me of them thrown to an awful height—scoriæ and lava.
s very terrible at first, but it is mere mechanical force,
ted by intelligence. The daily papers, now so numerous,
ave been enough of themselves, but there is besides a
f the weekly press, and all the provincial editors, who
y too must come in and give their help. This is all
about by a not very striking article which appeared in
es of March the 13th, under the heading of "A Sitting
r. Foster," and in which the writer, though carefully
himself some loopholes to get out of in case of necessity,
hat he had evidently seen "strange sights," and was
ll very much excited when he wrote the article; or,
ovincial paper has expressed it, that "he had been
nvinced or deluded." Indeed, the very fact of putting
riences into *The Times*, that most truckling of all
ldlings, showed the profound impression which had
de on the editor's mind. *The Times* has only spoken
yet on the subject of Spiritualism. About four years
me out with a leader, telling its readers what fools we
for believing in the alleged facts, and stating with
ristic aptitude that it would become a believer too, when
ts could tell the editor the price of consols a month
nd, or name the winner of the next Derby. We have
ets enough in this world already, and have no necessity
sifying their powers by spiritual help; but we point to
he first idea which *The Times* so naturally had on the
f the existence or non-existence of spiritual agency and
ual laws:—that if true, they should be turned to stock-
purposes. Selling doves in the Temple was the older
the self-same point of view.

second breaking ground of *The Times* was in December,

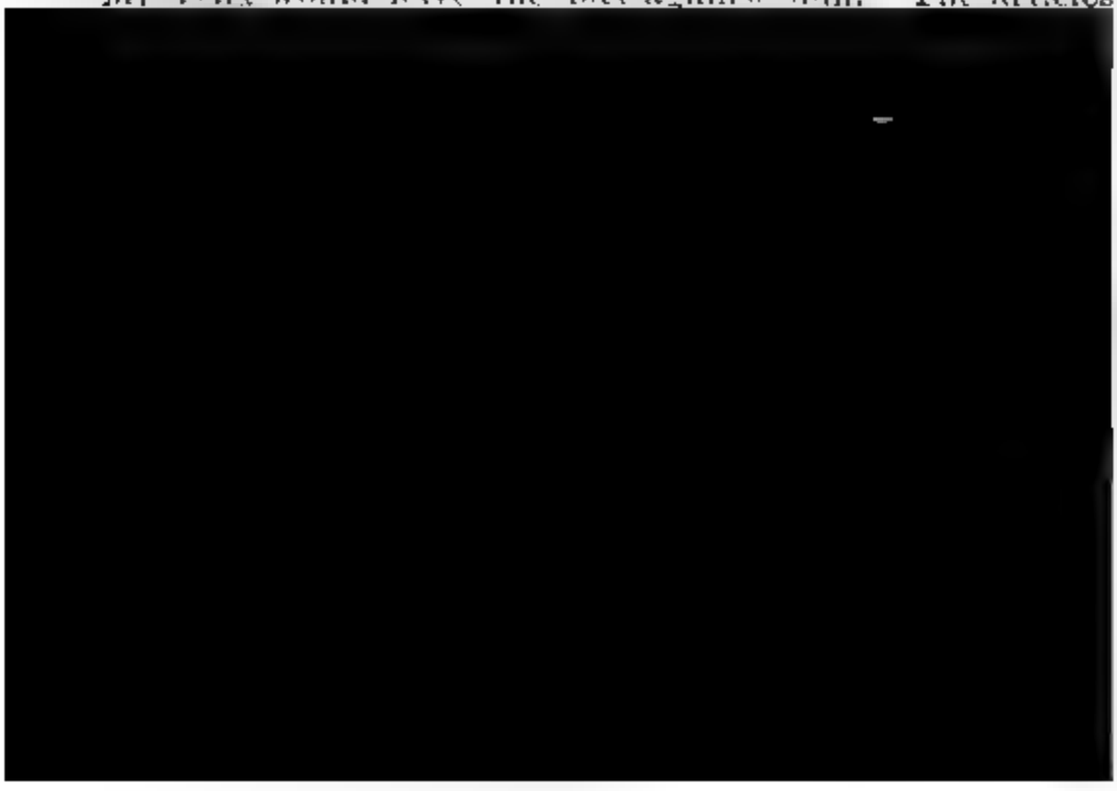
1860, when the editor went to see *Doctor* Bly, from Ameri
who was brought over by the *confrère* of Barnum, and who w
at once detected and denounced by us as an impostor. *The Tim*
however, went to see him, and was so satisfied with his perfor
ance that it came out with a most unfortunate paragra
evidently written with eyes and mouth wide open, saying "T
question is how the Doctor got the information of what t
editor had written." George III. asked a question of eq
importance about apple dumplings—"How the devil got t
apple in?" At page 30 of our second volume we shewed th
this pellet system, even if honestly carried out, is only one
the common facts of what is called mesmeric clairvoyance, b
that *Doctor* Bly performed it before *The Times* by the m
simple process of dexterously taking up the pellet containing t
name and reading it, whilst the attention of the editor had be
skilfully diverted into another channel. We had the informati
from a correspondent who was present at the time and detect
the imposture. At a subsequent sitting Bly was again detect
and *admitted the deception*, which we published in the Magazi
and this blunder has kept *The Times* afraid of the subject u
now, when the editor has again seen something so striking, th
he is obliged for the third time to open the safety valve.
shew how sensitive *The Times* has been in the interval, we m
only mention that on a recent occasion, on sending an adverti
ment of Mr. Coleman's *Notes of Spiritualism in America* to t
Times office, the following dialogue took place: "Of course t
is *against* Spiritualism?" "Well, no; it's rather in favour of i
"Oh, in that case, we can't take it in without considering
You had better call again." It was only after calling seve

," of which he gave us the particulars in a full column on
3th inst. We cannot say how much of what he saw
be trick, or how much might be true, but we distrust
wers of this editor as an investigator, and decline to re-
is gratuitous testimony to Mr. Foster's character. We
Mr. Foster to be a medium, as we have said, of remarkable
, but we know him also to deceive and to cheat, not only
e pellets, but in others of his pretended manifestations.
why we have throughout carefully cautioned our readers
a their guard, and to take nothing for granted, and at last
e a letter from Judge Edmonds, of New York, which gives
kening details of his criminality in another direction, that
nth we stated that we should no longer soil our pages with
me or mediumship. The publicity given to him by *The*
, and other members of the press, compels us to break this
as we have now done,—we hope for the last time. These
d physical manifestations of spirits appear to require some
overed psychical organization or relation, which in no degree
or proceeds from the moral nature, and it is known to be
t in persons of all ages and of both sexes, who are in other
either good, or bad, or indifferent. The public, and espe-
t part of it which is now, from the ranks of the upper
, as they are called, rushing open-mouthed into them as a
citement, think that they are the beginning and the end of
alism, but in fact they are a mere accident of it. The mani-
ns are so striking and valuable, mainly because our great
have chosen in their outside wisdom, to deny the possibility
r occurrence. Spiritualism proper, which is an enquiry into
al laws, and into their bearings and relations, has nothing
with these manifestations but as facts for collation, and for
lue of the deductions which flow from them. These deduc-
gain derive their value mainly as they lead to that vitalizing
stianity of which the world stands so much in need. We
put this more strongly, than by referring to the words
we have adopted as our motto in the title-page, and by
only will we be judged, as describing our ultimate aim
ject.

e recommend no necromancy, and we seek no outward
ation either for stock-jobbing or horse-racing purposes,
e hold fast to the everlasting truth of God's providence
s, through the ministration of angels and spirits, of which
all mediums, each in his own degree, and according to
mode and individuality, still at this day, "as it was in the
ning, and ever shall be." We, meantime, point to these facts
, and we say that they have in them the elements of vast
ions, aye even to the revolution of all the current notions

of the soul and its relation to the body, of the great spirit of causes, and of that comparatively smaller revolution wl sure to follow, if it do not precede the others—of the sc and false naturalism of our men of science.

The need of this last, cannot be better illustrated than fierce onslaughts made the day following the *Times* artic the *Daily Telegraph*, the *Morning Chronicle*, which has become a ghost, and the *Globe*, which take up the impossible with great consistency of purpose, and muc language. These had the effect of frightening the *Time* another Frankenstein, at its own creations, and it at onc ceeded in a slip-slop article to try to squeeze back throug of the loopholes cautiously left in the editor's first nar Mr. Sala, in the *Telegraph*, was quite rabid at his brother for going near Mr. Foster, forgetting that he himself had Mrs. Marshall, and expressed himself much pleased and a at her mediumship, and, moreover, left behind him his which are in our possession, and conclusively prove her as a medium. We offered, in a recent number, to lith these in proof of our assertion, if Mr. Sala denied our po but he has since maintained a discreet silence on that the subject. Mr. Sala, at a guess, however, and intend deny the possibility of mediumship altogether, and without able to give a reason for the faith that is in him, has stu upon a truth, which we hope he will adhere to. He says. Foster, the medium, is an audacious quack, and whom w use our best and persistent endeavours to expose." Let it but not on the general ground of all mediums being so, f Mr. Sala would have the fact against him. The articles



e have no cause to advocate, but the cause of truth, and that o far as concerns our inquiry into spiritual laws, it would not atter to us if all these induced physical phenomena were to ease to-day, or even if they had never occurred. They are most onvenient as facts, and highly useful for illustration, but true Spiritualism, as a philosophy and a vitalizing element in religion, oes not rest upon them, though it has been recently called into ctivity by the observation of them. We were, therefore, free to o unpledged into the question of whether or not such facts are, nd we assert affirmatively that they are proved by the testimony f millions of men now living, and are, moreover, within our wn knowledge.

The Times, we presume, sharing with Dr. Russell, "our own orrespondent," in his ignorance of all this testimony, says, "There s, however, one way of verifying the truth of Spiritualism which e doubt not would satisfy the public. Let its champions request he Royal Society, or some other scientific body of high repute, o appoint a mixed committee of *savans* and lawyers, in the nature of a jury, to test such experiments as may be submitted to them. If the spirits shrink from scientific interrogation as the revolving tables shrunk from Faraday's apparatus, we shall know what to think." We must remind *The Times* that the tables did not shrink from Faraday's apparatus, and that, perhaps, Mr. Faraday is not more sick and sorry for any incautious theory he ever broached, than for the one in question. The question will not be settled by such *savans* as he, or Sir David Brewster, or Sir Benjamin Brodie, who stand pledged by all their knowledge, and all their prejudices, against this truth, which would reduce them to begin life again with a new set of ideas; but it will be settled by men who have eyes and ears to see and hear, and free minds to acknowledge facts, whatever consequences may flow from hem. We also fear that it might hardly be settled by merely paid mediums for physical manifestations, against whom there is likely now to be an indiscriminating run of abuse. The editor of the *Times* and his *confreres* may not be aware that the idea of a scientific commission, appointed by authority, to enquire into the whole subject of the spiritual phenomena, originated with the Spiritualists: that so far as eight years back there was presented "A Memorial to the Honorable the Members of the Senate and House of Representatives of the United States, in Congress assembled," praying "for the appointment of a Scientific Commission, to which this subject shall be referred, and for such an appropriation as shall enable the commissioners to prosecute their enquiries to a successful termination;" and that to this Memorial were appended *thirteen thousand* signatures, that of Ex-Governor Tallmadge, of Wisconsin, being at the head of the list. Had this commission

been then appointed and fairly carried out, its report might have gone far toward an earlier settling of the question; but now, as in former time, it is generally the carpenters and fishermen, and not Senates or Royal Societies, who are the investigators and first apostles of new truths, especially of those truths which relate to man's spiritual nature, and the principles, conditions, and laws to which it is subject.

But we contend that the question is already settled, amongst a sufficient number of sensible and competent persons. It is not because a stray editor of *The Times* has been frightened out of his wits by the quick flying of a drum or a chest of drawers, that he is to come quite new on the old scene, and ask for an investigation. Let him read the article on "Testimony" in this number, and he will there see some names quite equal to settle this question. If he be not satisfied, let him appeal to such men as Lord Lyndhurst, Sir Bulwer Lytton, Dr. Ashburner, and to numbers no doubt within his own circle, but whose names we do not feel at liberty to make public. We can inform the *Times* also that the phenomena have been carefully investigated recently, as well as long ago, by many members of the Royal Society. A little inquiry will satisfy the editor on this point. There are numbers of mediums, too, of high and low degree in private life, who take no money for their gift. Such we know of amongst the highest in the land, in whose presence the most wonderful facts occur, and Sir Roderick Murchison can tell what he has seen, and what has within the last fortnight happened to him. It comprises within its range the most wonderful phenomena which have ever been witnessed in this country. Let him be asked to read a paper detailing these facts before the

f the mixture of fact and fraud which we observed, we deter-ined to omit all notice of him :—

"SIR,—A great deal of scandal is in circulation regarding pirit manifestations, which might easily be put a stop to, if the ediums themselves were aware of what is said on the subject. People on the look out for deceit, say, that when *en séance* they re desired to write the names of departed persons, and also y questions they wish to ask, on slips of paper and roll them up in small rolls or pellets; the medium then takes these pellets in his hand, places them before him in a heap, and s he withdraws his hand, secretes one in the hollow of the palm. If he sits in a large easy chair, as is sometimes the case, and lower than the table, the table-cloth falling over the edge enables him, unobserved and whilst apparently interested on other sub-jects, to put his hands down, open the pellet, and read the question. Then, apparently agitated by spirit-power, and putting his hands again on the table, he writes the answer in pencil to the question he has secretly read, and gives it to the inquirer, saying, that the spirits have written the answer through his hand. Of course this is easily done, if the medium wish to deceive, but if he be honest, he ought not to heap up a quantity of pellets before him, nor cover them with a sheet of paper, when but few are left. Each visitor should take four or five pellets with him ready written, and sealed up or gummed—those pellets the medium may take in his hand as often as he pleases because he cannot open them without breaking the seal or tearing the paper, if gummed together. At the end of the *séance* every visitor should have his own pellets returned to him *unbroken*.

"This would be a perfect proof of honesty. A medium may give the answers by the aid of the spirits, or by clairvoyance may read the contents, but if the pellets are left *unbroken*, every one must be satisfied of the honesty of the medium. Each visitor should write his question on coloured paper, by way of distinguishing it, number his pellets also, and keep a private list of their contents. No true medium can object to this test.

"Yours respectfully,

"FAIRPLAY."

We will go farther than our correspondent, and say again that we object altogether to the pellet system, which affords such opportunities for legerdemain, or in other words, for cheating. It has been often exposed, but seems to be still a favourite with mediums, especially with those who receive money for visits paid to them. We have ourselves observed the same practice to which our correspondent alludes, both with the pellets and other simulated

phenomena, and have in consequence been compelled to exclud from our pages all notice even of the arrival in this country of th medium who adopts it. Such conduct is most disgraceful, and w can only wish that it may be adequately punished. The offence i known to our laws by the name of obtaining money under false pre tences. The case is the more deplorable, from the person bein a medium of considerable power, and the wickedness is onl equalled by the stupidity of such conduct. We begin to fin the truth, so often asserted by some, of the danger of the mone element, which has appeared necessary in the case of publi mediums, for without it, all public mediumship would be wel nigh impossible. By the way, we were lately very near having an official opinion from Mr. Hall, the chief magistrate Bow-street, on the subject of mediumship. The day after M Lowe, the editor of the *Critic*, and his two friends were s cleverly relieved of three guineas by Mr. Foster; Mr. Lowe smarting under his loss, applied to Mr. Hall, at Bow-street, fo a warrant against the medium for obtaining money by fals pretences. The charge was made against the general practic of mediumship—not for any cheating during the sitting Mr. Hall, in the absence of this, refused to grant a warran stating that the charge on the general ground would be beset with difficulties, but had there been any of the pellet readin which our correspondent speaks of, he would at once, and ver properly in our opinion, have granted a warrant. Should an one hereafter observe such guilty practices, he will do an essenti service to Spiritualism and to the public, by laying the case a once before a magistrate, and by prosecuting it to a conviction Honest mediums have nothing to fear; and should any charg

tends to say that Mr. Colchester is not a medium, for we know n to be one, and have seen remarkable phenomena in his esence, and we know nothing against his character in other spects as in the case of Mr. Foster, but this system of mixing ct and fraud, is enough to put him out of the pale of those, hose manifestations we choose to record in *The Spiritual lagazine.*

SIR,—*Ils sont tous oiseaux d'une plumage et aussi des gibiers e potence.*

Never was a more trite application to the doings of both oster and Colchester. I detected the latter with the same cility as the former. I convinced Mr. N——— of the gross ception in every particular. He failed in everything he ttempted with me, and when I put Mr. N——— on his guard, e also failed with him.

It is a duty in common *honesty* for the *Spiritual Magazine* o expose this deception, and let it be done thoroughly and ffectually. If it be so done by our recognized organ, we defeat ur enemies "horse, foot, and dragoons." One error purposely ommitted should preclude the perpetrator from the benefit of the ual manifestations; for when and how are we to *know what is ue from what is false?* If every investigator is to be on the *qui vive* all the time, it destroys the power of careful dispassionate nquiry. I would hurl these mountebanks from our midst, as alculated to seriously damage the whole subject, with persons who therwise would become convinced of the truth of Spiritualism.

I repeat it, the Magazine should now show the opponents its ue colours by denouncing such a mockery of the most sacred entiments of our nature. Your obedient servant,

R. C.

Those who like to be on the *qui vive* against imposture uring a long sitting, can still go and pay for their pleasure, and e shall have performed our duty by making public the nature f, at all events, a part of the performance they are likely to itness. We will close our remarks by a prophecy, that it will e long before the editor of *The Times* will record a second 'sitting with Mr. Foster," or any other medium. Spiritualism ill henceforth be a sore subject with "the leading journal," hich has hitherto been so singularly ill-timed and unfortunate, both in its hanging back and in its coming forward.

TASSO AND HIS SPIRIT FRIEND.

TORQUATO TASSO published nothing respecting his apparitions, and mentioned them to but few of his friends. Amongst the nearest and most trustworthy of his friends, and second to none, was Giambatista Manso, so acknowledged by Tasso himself in his verses, in his letters, his dialogue, and in the Jerusalem. In a letter by Manso, when Tasso was staying with him at Bisaccio, written to a common friend, the Principe di Conca, High Admiral of the kingdom of Naples, he gives, after the usual compliments, the following account of Tasso:—

"The Signor Torquato has become a great sportsman, and braves the coldness of the season. In bad weather we pass the time in music and singing, and he is especially interested with these improvisatori, and their great facility, in which he says nature has been very sparing to him. Sometimes we dance, which delights him much, with these ladies, but more frequently we sit talking round the fire, and often have fallen on the subject of that spirit, which he says appears to him, and he has so described it to me that I know not what to say, and I doubt sometimes if his illusion *(frenesia)* will not drive me mad. I who wished to relieve him from what I consider an infirmity, have shown him sometimes with the most severe reasoning, that these visions of his cannot be real, but are most likely formed by his imagination, disturbed by vapours of melancholy, which, by causing these vain phantasms, make him see things that are not, and most likely cannot be. This spirit of his is not evil, as is proved by a thousand signs, such as its discourse of things religious and devout, and persuading them, and besides naming

.) as he has been. To which he replied that such was
ict *(non vero)*, was clearly proved from the length of
he has seen these apparitions, and from the conformity
has observed in them, which could not continue if the
saw were not in themselves real, but only figured by
ginations of his fancy. Nor could its reasonings be
; with each other; as in fantastic visions the powers of
do not operate through the intellect, and, consequently,
ve between themselves any consistency *(correspondenza)*
as is seen to happen in the apparitions of fixed thinkers
biaci), and in the dreams of fever patients, and the
of drunken men. Likewise he says, that if the things
d seen by him were fantastic appearances created by his
gination, they could not be such as to surpass his own
ge, because the imagination is caused by the returning
ento) of the same fancies *(fantasmi)*, and of the kind
already learned, which are retained in the memory, but
he long and continual reasonings held with that spirit, he
d things that he had never before heard, nor read, nor
and that other men had never known; from which he
s that these visions of his cannot be foolish imaginations
ncy, but rather true and real apparitions of some spirit,
ever be the cause, allows himself to be visibly seen by
Which things contradicted and disputed by me led us one
ch a point that he said to me, 'Since I cannot persuade
reasoning, I will undeceive you by experience, and cause
ee with your own eyes that spirit to whom you will not
r belief from my words.'
ccepted the offer, and the following day being together
other company, sitting near the fire, he, turning his eyes
a window, and keeping them so fixed for a good space of
that on my recalling him he answered nothing, at last he
ere, behold, is my spirit-friend who has courteously come
se with me; behold him *(miratelo)* and you will see the
' my words.' I turned my eyes in that direction
ely, but, however much I strained them, nothing
see but the rays of the sun, which entered the room
the glasses of the window. And whilst I turned my eyes
liscovering nothing, I heard Torquato engaged in the
blime reasonings, with whomsoever it was, so that
I neither saw nor heard any other but himself, never-
his words, sometimes questioning *(proponendo)* and
s answering, were such as occur between persons in close
g on some important subject; and from what he spoke
lect easily comprehended what was said to him in reply,
I did not hear it with my ears: and these reasonings

were so grand and wonderful for the sublimity they contained, and for a peculiar mode not used in conversation, that I remained under a strange stupor raised within me, and did not dare to interrupt them, nor to ask Torquato any questions respecting the spirit whom he had pointed out to me, and whom I did not see. In this manner we remained for a good length of time, I listening half stupefied and enchanted (*vaghito*), almost without perceiving it; at the end of which the spirit departing, as I understood from Torquato's words, he turning to me, said, 'All the doubts will now be removed from your mind.' And I said to him, 'On the contrary, they are increased, for many things I have heard worthy of admiration, but nothing have I seen of what you promised, to make me end my doubts by satisfying my eyes.' Smiling, he answered, 'Much more have you seen and heard than perhaps . . . . . .,' and here he stopped (perhaps he would have added, Than perhaps you will confess); and I, not wishing to importune him with more questions, we here ended the conversation, from which, as yet, I can comprehend nothing more than that which I said at the beginning, namely, that these visions of his or deliriums (*frenesia*) will make me go out of my mind (*da cirvello*) before I can remove from him his opinion either true or imaginary."

This letter was published in the lifetime of Manso, and of many other witnesses of Tasso's adventures. It is be found in the 33rd vol. of the Opera, Pisa 1832 in 8vo, page 172. I have translated it as literally as I can, and where I was in doubt I have put the Italian word in a parenthesis. I have other documents and some from letters written by Tasso himself, which I will lay before your readers. There exist some notices of other great

IFT OF HEALING IN THE LAW COURTS.

ılar circumstance of the legal prosecution of a woman ally exercising the gift of healing has lately taken place rland. In a village near the Lake of Zurich, in ıd, a woman named Dorothea Trudel superintends an ent to which persons afflicted with bodily and mental hich had been pronounced incurable by ordinary treat- e resorted in great numbers, and been healed. The nsists of Dorothea Trudel, her sister, four nurses, and uel Zeller, the brother-in-law of Bishop Gobat of . All these assistants work night and day, attending ients, without remuneration, merely influenced by love nd gratitude for having themselves been healed in the . The history of the woman at the head of this in- as it came out at the trial, is as follows. She was born arents, and as a consequence her education was very lected. At the age of twenty-two, the sudden death g female, with whom she had lived on intimate terms, ep impression on her mind, and was the means of her . The severity of the trial through which she at that d undermined her constitution, and for many years she ed to her bed. This long-continued trial of sickness the spiritual life in her soul, and brought her into close n with God. She experienced many answers to her nd when, on one occasion, five labourers in the house ive fell suddenly ill, the sickness being so obstinate that remedies were of no avail, her mind was much exercised peculiar case. She thought within herself that this was e cases which a believer might take to the Saviour for id. She came to the sick chamber, prayed over the and laid her hands on them in the name of the Lord. ness left them. After this she had many similar ex- , and by degrees made it the business of her life to visit nd pray over them. Extraordinary cures often followed, ases suddenly. Contrary to her wish, sick people were o her house, and she had soon a little hospital. The men of the neighbourhood interfered to prevent her ; the healing art without a license, and she was fined ed to desist. This order she could not obey, as people to come to her house begging her to pray for them, e used no other remedy than prayer, it was difficult to er. By means of a legacy she was enabled to procure ouse, and the number of distressed people, afflicted with ease, who sought her aid increased. Night and day she

toiled, nursing the sick and praying with them. The poor were fed gratuitously, from the rich she took a small sum in payment for their board. Two sudden deaths having taken place last year, of patients residing at her house, an investigation was instituted. At the investigation of the medical board, she was ordered to close the house within a certain time. She protested, in vain, that she used no medicines, that she prevented no one from using medicines, that she was a simple woman who knew nothing about diseases, but only knew that her Saviour could heal every ill. The sentence of the court ran that she had confessed to devoting her time to the healing of disease, and, as she had no license, she must desist. On the advice of her lawyer, she appealed to the higher court. Hundreds of testimonials from the most eminent men in Switzerland and Germany were produced in her favour. Prelate von Kapff, Professor Tholuck, and others, bore witness to her self-denying zeal and earnest prayers. It was proved that she made use of no other means than prayer. The councillor, Mr. Spondlin, of Zurich, who conducted her case at the superior court, contended that it was not a case with which the medical men had anything whatever to do. Miss Trudel's whole influence was brought to bear on the soul, and the healing of the body was a mere accidental circumstance. She, as an experienced Christian, admitted to her house whoever came—rich or poor, and especially the sick, who most required spiritual comfort. She promises no one a cure, nor does she declare any sickness incurable, but declares to each patient, "If you only believe, you may be healed by prayer. Let God decide." The bodily cure follows the attainment of saving faith, or the lively exercise of that faith. The medical laws are designed to prevent

had no right to prohibit prayer and the laying on of hands; but insisted that some restraint must be laid on the crowding of so many sick persons in one place. The court thought otherwise, and acquitted her of every charge, throwing all the costs on her accusers.—*The Dawn.*

INTERNAL RESPIRATION.—ITS CONSEQUENCES.

In former articles the writer adduced testimony from the writings of Swedenborg concerning the nature and cause of Internal Respiration. We draw once more from this prince of seers concerning the consequences of this inner mode of breathing.

1. It gave the most ancient people *immediate communication with heaven.* Emanuel Swedenborg says, "Their internal man or spirit, through the medium of Internal Respiration, was joined with heaven."—*Arcana Celestia*, par. 1,121. This statement demands special attention, and we shall have occasion to refer to it frequently before we have done with the subject.

2. Internal Respiration gave the most ancient people perception. Perception is defined by Swedenborg as "a certain sensation communicated by the Lord alone as a means of discovering the true and the good, and was best known to the men of the most ancient church."—*Arcana Celestia*, par. 104. Be it observed that, according to Swedenborg, this sensational perception of truth from good ceased when Internal Respiration was annihilated in the breast of this people. Accepting this as a truth, it gives us this important principle, that Internal Respiration was the medium or condition of their perception. It opened them in all the degrees of their minds to Divinity itself, and "the inspiration of the Almighty gave them understanding." In short, they were able to perceive states of love and faith by means of their Internal Respiration. It is also worthy of remark in connection with this statement, that the Bible also describes life by the use of the words *breath* and *breathing;* and, doubtless, it is because of the relations existing between life, illumination, and breathing, that Christ, when bestowing the gift of apostleship, breathed on his disciples and said, "Receive ye the Holy Ghost," and when these disciples, on the Day of Pentecost, received influx from heaven, it was accompanied with the spiritual manifestation of a mighty rushing wind. Swedenborg says that those who have Internal Respiration are capable of being instructed from heaven by *direct revelation.* This was fully exemplified in the experience of the most ancient men, as well as in his own experience. He adds that Internal Respiration gives "profound

ideas of thought." When we reflect that man is dependent on natural breathing for the kind and degree of his natural thought we can well conceive that with spiritual breathing, continued into the natural, their thoughts must have been *profound* indeed.

3. Another consequence of Internal Respiration. It gives to man the most delightful dreams and visions. From Swedenborg's testimony concerning the experience of the most ancient people in this respect, it would appear that, "Heaven lay all around them in their infancy." Not only had they magnificent and pleasing dreams and visions, but, "what they signified was at the same time insinuated into their minds. Hence came their paradisaical representations and many things of like nature. Thus the objects of the outward world were as nothing to them nor did they perceive any delight except in the things which they signified and represented."—*Arcana Celestia*, par. 1,122. It would appear that the wonderful scenery of heaven was unveiled to their internal sight; while at the same time they had the deepest insight into the things of nature in which they saw mirrored the glowing fires of the Divine Love and the splendours of the Divine Wisdom. They lived in heaven while they lived on earth and earth to them was a reflection of heaven. It could not-be otherwise, because they respired with the angels, hence, by the law of spiritual influx which unites breath with life, and life with perception, they must have had angelic ideas and sensations since they were open in dreams and visions to heavenly impressions. In brief, *they were a race of seers.* We cannot withhold from the reader a description of these celestial people presented in a private note by a friend, who himself claims to have the gift of Internal Respiration. He says, "The golden

ncerning the physical structure of this wonderful people. If e suppose that the pulses of their bodies chimed in time with ose of their spirits, they must have been possessed of super-man energy, manifested through forms of wonderful grace, veliness, and symmetry, radiant from the internal fires of lestial love.

The cause and consequences of the sad declension, from this nited mental and physical condition, will form the subject of nother paper. RESPIRO.

TESTIMONY.*

An inquiry into the value of testimony in its relation to spirit-manifestations is, perhaps, of all others, the most useful and important in the present state of opinion upon this subject. It is one especially called for, inasmuch as of late years a theory has grown up exercising considerable influence over a large number of scientific men, which, as far as it is received, destroys the value of, and renders inoperative, all testimony that may be presented in evidence of its truth.

Alleged phenomena not admitting of mathematical demonstration, or verification by experiment at will, like facts in chemistry; and the relation of which to acknowledged laws is not immediately apparent, but which rest on the observation and veracity of witnesses—no matter how numerous or respectable, under the influence of this theory, are at once (and often contemptuously) rejected. The difficulty in these cases is not in convincing men when a spirit of earnest inquiry is once aroused, but in winning the serious attention of men who, without investigation, have, upon the high *à priori* ground of scientific theory, satisfied themselves that the alleged facts *cannot be*—that they are contrary to the nature of things—in a word, *impossible*. It is not that the testimony is insufficient, but that *no* testimony can suffice. In vain you pile Ossa upon Pelion, and Pelion on Olympus; they shut their eyes, and will not deign to look at your piled mountains of evidence, though it should reach the skies. Your witnesses may throng the court, but they cannot obtain a hearing. Your appeal is met with a smile of lofty incredulity and pitying scorn; you are told that the case is closed, and no further investigation is needed. To obtain a hearing for these facts it is necessary then to move the previous question—to inquire into the value of testimony, and especially into its credibility in its bearings on this particular subject.

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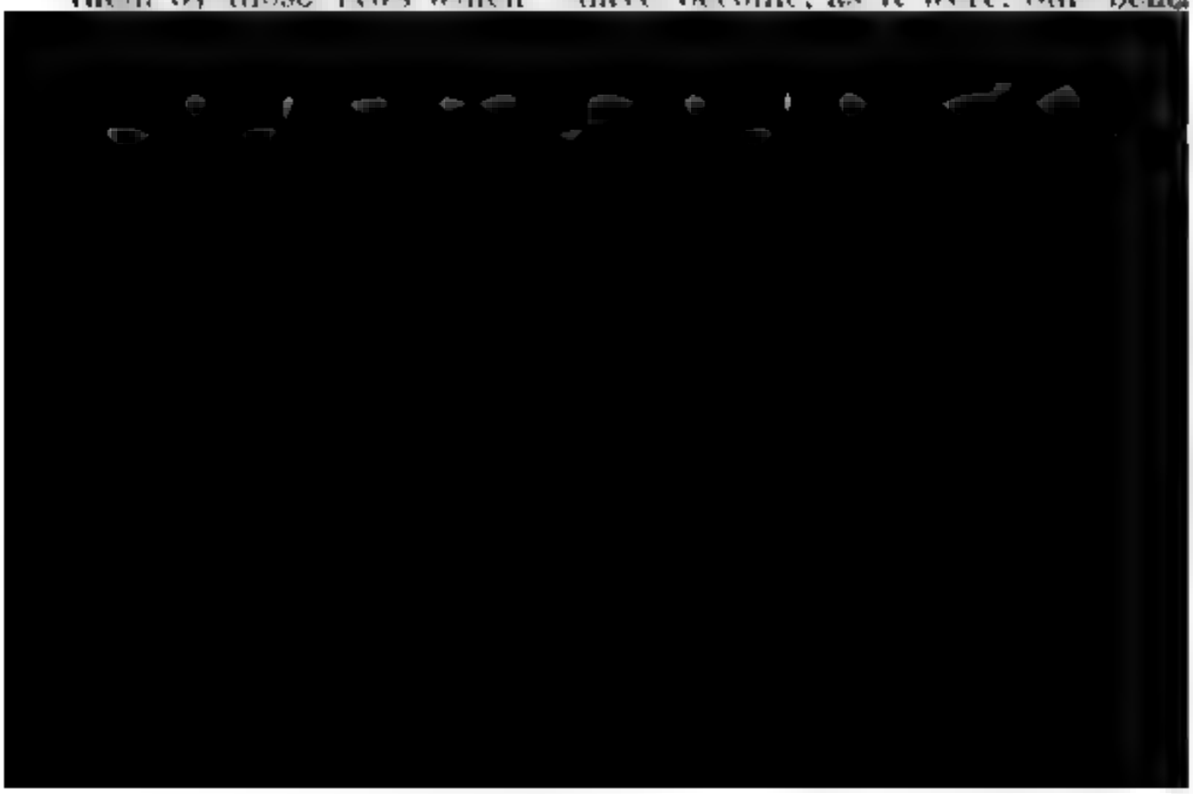
* *Testimony: its Posture in the Scientific World.* By ROBERT CHAMBERS. W. and R. Chambers, London and Edinburgh.

Of the general value of testimony little need be said: th world has practically made up its mind to recognize it, excep where reasonable ground of suspicion can be shown. Indeed it has been compelled to do so, it could not get along for a day without it. It carries on its business, builds up its science, receives its history, educates its children, discounts its bills, and hangs its criminals on the strength of its general belief in human testimony. Law, justice, commerce, civil society itself would fall to pieces if it was absolutely and universally discredited. But it is alleged that testimony is to be received only where it accords with our experience, is in conformity with our acquired knowledge, in harmony with the ascertained laws of nature; but is at once to be set aside and rejected when it deviates from these. "Before we proceed to consider any question involving physical principles, we should set out with *clear ideas* of the naturally possible and impossible," says Professor Faraday. And again, he tells us "The *laws of nature*, as we understand them, are the foundation of our knowledge in natural things." And these he considers "as the proper test to which any new fact or our theoretical representation of it should, in the first place, be subjected." He acknowledges that we are indeed under great obligation to the senses, but we must not trust them until the judgment has been largely cultivated for their guidance. "Where this instruction is imperfect, it is astonishing how much and how soon their evidence fails us." We are subject to woful mistakes "in the interpretation of our mere sense impressions;" "we have to contrive extra and special means, by which their first impressions shall be corrected or rather enlarged." We must test them by those laws which "have become, as it were, our belief



in his work on "The Order of Nature," and Sir John Forbes, in his work on "Mesmerism," have expressed similar views. Substantially, they are the same with those of David Hume and Spinoza, though these bolder reasoners pushed their application much farther.* Hume, in his well-known essay on "Miracles," reasons like Faraday as to errors arising from delusion and deception and the love of the marvellous, and that what we have to consider chiefly is, not the testimony, but its subject-matter. If this does not co-ordinate with ascertained natural law, it cannot be entertained. To establish a miracle, he argues, would require an amount and degree of testimony, the falsehood of which would be "more miraculous than the fact it endeavours to establish." No such testimony can be had, therefore miracles are not capable of proof. "A miracle is a violation of the laws of nature, and as a firm and unalterable experience has established these laws, the proof against a miracle is as entire as any argument from experience can possibly be." We have here only for the word "miracle" to substitute "spirit-manifestation," and the argument of the physicist is precisely expressed. Faraday tries to evade this dilemma by claiming "an absolute distinction between religious and ordinary belief:" thus he receives the truth of a future life "through simple belief of the testimony given." "I shall be reproached," he adds, "with the weakness of refusing to apply those mental operations which I think good in respect of high things to the very highest." For our part we rejoice in this "weakness," it illustrates that "the heart may give a useful lesson to the head," and instinctively cling to truth, despite a lame and halting logic. But if the inconsistency be a noble one, still it is an inconsistency, and his rule of judgment in other hands has been applied (logically enough) in a way which he would most anxiously deprecate. A religion having an historical basis,—whose sacred books record a series of wonderful acts which do not co-ordinate with "the laws of nature as we understand them," but which appealed to the senses of men, and are received by us upon the testimony of witnesses,—of men whose judgment had not been cultivated in a marked degree above their fellows, but whom we should now regard as sadly unscientific, unlettered fishermen, cannot but be undermined by that canon of judgment which Faraday and other modern physical philosophers are doing all they can to urge upon our acceptance.

The claim that there is "an absolute distinction between religious and ordinary belief," is altogether gratuitous and un-

* Much farther, at least, than Faraday, or Sir John Forbes. The Rev. Baden Powell, in the work cited, and in the celebrated *Essays and Reviews*, though he draws some fine distinctions, is driven by the premises adopted to conclusions not materially different from those of David Hume.

warranted. There is no difference in the nature of l
the same whether the thing believed be sacred or s
is simply the assent of the judgment to a fact or pro
the evidence presented. Nor can historical facts, as
observation and testimony, be differenced from other f
signs and wonders and mighty works recorded in the
appealed to the senses of ordinary men, and challe
belief in them as much as in the facts of common
Scriptures nowhere assume that the senses are so fall
they should only be trusted when instructed by a l
tivated judgment, and that their truth should be teste
conformity with "the laws of nature as we understa
We remark with all reverence that Jesus did not war
that, "as a first step," "clear ideas should be obtain
is possible or impossible," or of the danger there was
of things "extraordinary for the time," by the "teac
cient for ordinary purposes." Quite different from
language was, "Go, tell John *those things which ye d*
see." Why thus appeal to the signs and mighty wo
he wrought, if the senses of men were incompetent
judge of what they witnessed?

Let it not be supposed for a moment that we place
manifestations of our day on a level with those wonde
recorded in Scripture to which we have referred; we
point out that if we accept those greater wonders
testimony, we cannot consistently reject these lesser
also sufficiently sustained by human testimony. If, in
case, we refuse to set aside testimony on the plea tha

anything till you have ascertained if it be possible; and this you cannot ascertain till you have learned everything."

Who can fix the boundaries of the "naturally possible?" The venerable Arago, so highly and justly eulogised by Faraday, has declared that "he who, outside of mathematics, pronounces the word *impossible*, lacks prudence." Professor De Morgan observes that "the natural philosopher, when he imagines a *physical* impossibility which is not an inconceivability, merely states that his phenomenon is against all that has been hitherto known of the course of nature. Before he can compass an impossibility, he has a huge postulate to ask of his reader or hearer, a postulate which nature never taught—it is that the future is always to agree with the past. How do you know that this sequence of phenomena always will be? Answer, Because it must be. But how do you know that it must be? Answer, Because it always has been. But then, even granting that it always has been, how do you know that what always has been always will be? Answer, I feel my mind compelled to that conclusion. And how do you know that the leanings of your mind are always toward truth? Because I am infallible, the answer *ought to be;* but this answer is never given." La Place, remarks that "we are so far from knowing all the agents of nature and their various modes of action, that it would not be philosophical to deny *any* phenomena merely because in the actual state of our knowledge they are inexplicable. This only we ought to do: in proportion to the difficulty there seems to be in admitting them should be the scrupulous attention we bestow on their examination." And Humboldt, avers that a "presumptuous scepticism which rejects facts without examination of their truth, is in some respects more injurious than an unquestioning credulity." In conformity with the above authorities, it is remarked by John Stuart Mill (perhaps the most close and careful reasoner of the present day) that "the laws of number and extension, to which we may add the law of causation itself, are probably the only ones, an exception to which is absolutely and for ever incredible. . . . . Of no assertion not in contradiction to some of these very general laws, will more than improbability be asserted by any cautious person; and improbability not of the highest degree, unless the time and place in which the fact is said to have occurred, render it almost certain that the anomaly, if real, could have been overlooked by other observers. Suspension of judgment is in all other cases the resource of the judicious inquirer; provided the testimony in favour of the anomaly presents, when well sifted, no suspicious circumstances." And, in a foot-note, he adds "As to the impossibilities which are reputed such on no other grounds than our ignorance of any cause capable of producing them, very few of

them are either impossible or incredible." And, in a previous page of the work on Logic (vol. ii, p. 158) he points out that "in order that any alleged fact should be contradictory to a law of causation, the allegation must be, not simply that the cause existed without being followed by the effect, for that would be no uncommon occurrence, *but that this happened in the absence of any adequate counteracting cause.*" We attach great importance to the words we have italicised, in their bearing on the facts alleged by Spiritualists, and denied by Professor Faraday. Even Dr. Ferriar, who laboured with all his might to disprove the reality of spiritual appearances, urges that "to disqualify the senses, or the veracity of those who witness unusual appearances, is the utmost tyranny of prejudice."

Nothing can well be more striking than the view of testimony we are controverting, and that maintained in the preceding quotations, and generally held by writers on mental philosophy and on the Christian Evidences. Dugald Stewart holds, "unlimited scepticism" to be "as much the child of imbecility as unlimited credulity." Dr. Abercrombie considers "the reception of facts upon the evidence of testimony" as "a fundamental principle of our nature to be acted upon whenever we are satisfied that the testimony posesses certain characters of credibility. These are chiefly referable to three heads: that the individual has had sufficient opportunity of ascertaining the facts; that we have confidence in his power of judging of their accuracy; and that we have no suspicion of his being influenced by passion or prejudice in his testimony; or, in other words, that we believe him to be an honest witness." "Our confidence," he continues, "is further strengthened by several witnesses concurring in the same testimony, each of

vated judgment, but "ignorance." It "is the part of a contracted mind which reasons upon imperfect data, or makes its own knowledge and extent of observation the standard and test of probability." Experience prepares us to believe marvels rather than reject them. He quotes La Place that the more improbable a statement is, in which, without connivance, witnesses agree, the greater is the probability of its truth. "Even "a miraculous event," which Abercrombie defines as "being directly opposed to what every man knows to be the established and uniform course of nature" may still be established on "the highest species of testimony, or that on which we rely with the same confidence as on the uniformity of the course of nature itself."

The apologists of Christianity, in treating of its external evidences, are compelled, as the foundation of their argument, to assume the integrity of the senses, and the validity of testimony in relation to the most extraordinary acts when attested by credible witnesses. Paley says, "the reality of miracles always must be proved by testimony;" and he, at the outset, protests against the prejudication involved in the objection of Hume "that no human testimony can in any case render them credible." He points out the ambiguity lurking in such phrases as "experience" and "contrary to experience," remarking that "the narrative of a fact is then only contrary to experience when the fact is related to have existed at a time and place, at which time and place we, being present, did not perceive it to exist. . . . to state concerning the fact in question that no such thing was ever experienced, or that *universal* experience is against it, is to assume the subject of the controversy;" and he specially urges the importance attaching to the testimony of men of known "probity and good sense," and in relation to facts "wrought before their eyes, and in which it was impossible they should be deceived." So, Dr. Chalmers, asks concerning those who testified to the gospel miracles:—"Had they the manner and physiognomy of honest men? Was their testimony resisted, and did they persevere in it? Had they any interest in fabricating the message, or did they suffer in consequence of this perseverance? . . . . Were these miracles so obviously addressed to the senses as to leave no suspicion of deceit behind?" "On the solution of these (points) do we rest the question of the truth of the Christian religion." The supposition that these witnesses may have been mistaken he considers is "destroyed by the nature of the subject. It was not testimony to a doctrine which might deceive the understanding. It was something more than testimony to a dream, or a trance, or a midnight fancy, which might deceive the imagination. It was testimony to a multitude and a succession of palpable facts, *which could never have deceived the senses*, and which preclude

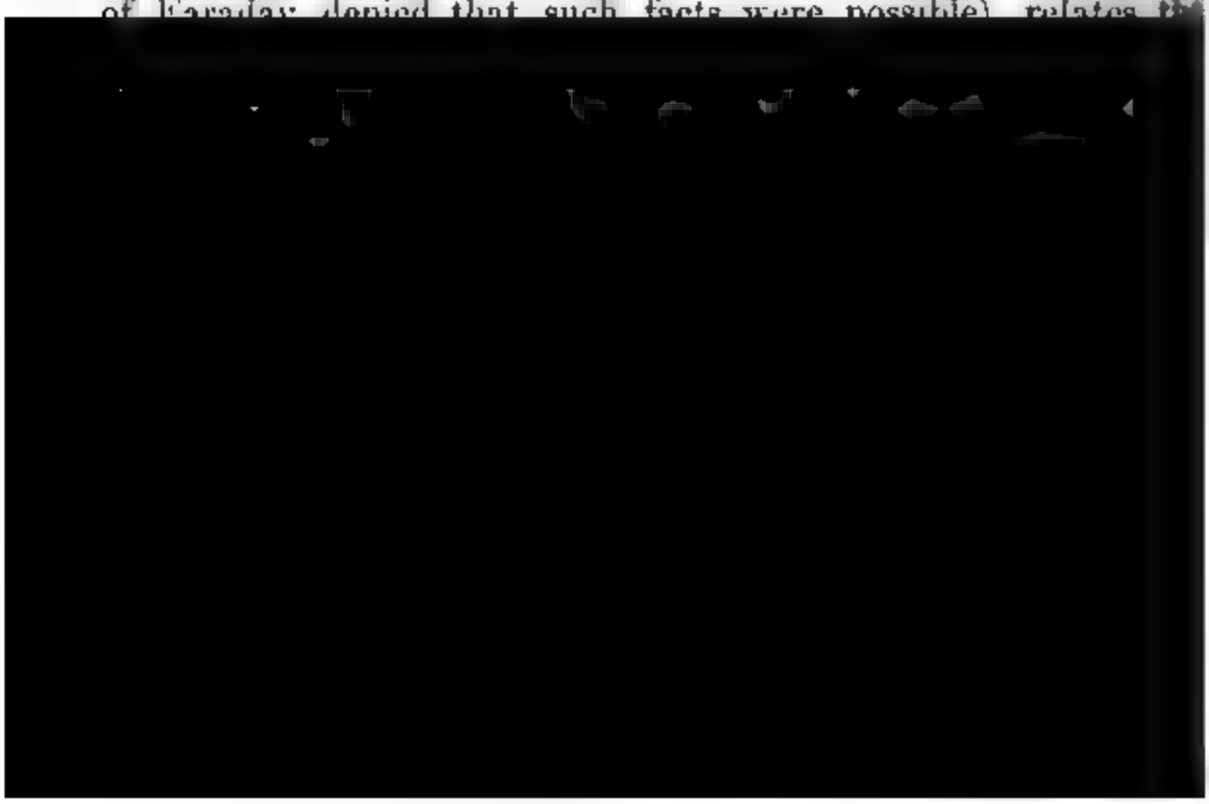
all possibility of mistake, even though it had been the testin
of only one individual." He follows the Baconian philoso
and learns "by descending to the sober work of *seeing*,
feeling, and *experimenting*," and he prefers what has been "
by one pair of eyes to all reasoning and guessing." He does
propose that we only receive the marvellous facts of Scriptu
we cannot explain them away; nor call upon us to start on ou
quiry with a clear understanding of what is possible or impos
and to reject whatever is contrary to gravitation, or any o
natural law; but on "entering into any department of inqui
he considers the first preparation to be "that docility of mind w
is founded on a sense of our total ignorance of the subject."

In speaking of the "laws of nature" we are too apt to fo
that these laws do not all move on one plane, that they
complex though harmonious; that in their orderly march
move in discreted series—mechanical, dynamical; chemical, v
intellectual, moral; physical, spiritual:—that in their play
inter-action these laws obey the one law of subordination of
lower to the higher:—thus the law of gravitation (as in
motion of our limbs) is subordinate to the higher law of volit
the chemical law, which unchecked dissolves our physical fr
into their constituent elements, is in like manner subordinat
the law of life; and thus spiritual laws and forces underlie and
in subordination all merely material laws and forces, so that
which is beyond and above nature is not necessarily ther
contrary to it, nor inoperative because not subject to experi
in our retorts and batteries, and unknown in the laborato
As has been ably pointed out by the Dean of Westminste

hand-bell which had been brought by one of the party was
by an invisible agency; at the same time as it moved
is himself, he says, "I moved my fingers up its side to
it. When I came to the handle, I slid my fingers on
, and now, *every hand but my own being on the table*, I
tly felt the fingers, up to the palm, of a hand holding the
It was a soft, warm, fleshy, radiant, substantial hand, such
ould be glad to feel at the extremity of the friendship of
st friends. But I had no sooner grasped it momentarily,
t melted away, leaving me void, with the bell in my hand.
held the bell tightly, with the clapper downwards, and
it remained perfectly still, I could plainly feel fingers
g it by the clapper. As a point of observation I will
k, that I should feel no more difficulty in swearing that
ember I felt was a human hand of extraordinary life, and
Ir. Home's foot, than that the nose of the Apollo Belvidere
a horse's ear. I dwell chiefly, because I can speak surely,
at happened to myself, though every one round the table
mewhat similar experiences. The bell was carried under
ble to each, and rung in the hand of each. . . . . They
lt the hand or hands, either upon their knees or other
n of their limbs. I put my hand down as previously, and
gularly stroked on the back of it by a soft, palpable hand
ore. Nay, I distinctly felt the whole arm against mine,
ne grasped the hand, but it melted, as on the first occasion.
. While this was going on, and for about ten minutes, more
, my wife felt the sleeves of her dress pulled frequently,
s she was sitting with her finger-ends clasped and hands
with palms semi-prone upon the table, she suddenly laughed

little hand is smaller than any baby's, and exquisitely perfect." At a subsequent *séance* at Mr. Rymer's house, at Ealing, he describes a similar experience. The hand on this occasion purported (in a communication made) to be that of a deceased and intimate friend, "once a member of Parliament, and as much before the public as any man in his generation." "I said," continues the narrator, "if it is really you, will you shake hands with me?" and I put my hand under the table; and now the same soft and capacious hand was placed in mine, and gave it a cordial shaking. I could not help exclaiming, 'This hand is a portrait. I know it from five years' constant intercourse, and from the daily grasp and holding of the last several months.'" Others who were present at these *séances*—Mr. Rymer, Mr. Coleman, and Mrs. Trollope, in particular—have corroborated the testimony of this writer.

Again, a celebrated critic, Robert Bell, in his famous article in the *Cornhill*, gives an example of what he says—"I have seen several times the table rising entirely unsupported into the air; and not only so, but of the medium also rising entirely unsupported into the air and being floated about in the apartment, as well as of other phenomena equally marvellous, but which must be too fresh in the recollection of our readers to need recapitulation, and which statements were subsequently confirmed by Dr. Gully, of Malvern, one of the witnesses. They will also remember that Dr. ———, a gentleman holding a responsible position in one of our most valuable institutions (and whose testimony is the more valuable as, in an elaborate article in a scientific quarterly, he had previously, following the false lead of Faraday, denied that such facts were possible), relates the



ıe signatures of the attesting witnesses, have been recently
in the *Spiritual Magazine*, together with such testimonies
er phases of the manifestations as those of Dr. Collyer,
utchinson the late chairman of the Stock Exchange, and
Illiam Howitt, we need only mention, as they have been
r given in this Magazine. We might dwell upon the fact
ıese gentlemen are men of "cultivated judgment," that
f them are familiar with those ologies and ographies which
lieved, and rightly, we think, to have a special value in
cipline of the mind—that they are only samples of a long
educated and highly qualified witnesses, such as the late
sor Hare, who had spent half a century in scientific investi-
a, and Judge Edmonds, whose life has been chiefly spent in
l investigations of the most intricate and difficult nature,
ho testifies not only to the truth of such phenomena as we
adverted to, and which he subjected to a long and most
ing inquiry—but to others no less marvellous, including the
ng correctly in languages unknown to the utterer, of which
Spiritual Tracts he records well-attested instances, and
he names and addresses of more than a score persons who
hus spoken—his daughter and niece among the number.
truth, whatever weight may justly attach to the testimony
n of known ability and attainments, any man of ordinary
ence and powers of observation is generally able to judge,
lmost equal degree, of what Chalmers calls "plain palpable
under his own observation. Any man, for instance, who
tell a hawk from a hand-saw," can tell whether a table is
on the floor, or is raised above it: whether a man is sitting
chair, or is floating in the atmosphere of the room: whether

cated judgment would convince them that they did not see what they saw, and did not feel what they felt, can only furnish an illustration of that particular species of rhetoric the Americans call *bosh*. We are disciples of the Baconian philosophy, and cannot subscribe to that reasoning which denies facts when they do not square with our prejudgments and accommodate themselves to our favourite theories.

We are sometimes reminded of the importance of distinguishing between the facts we witness, and the inferences we deduce from them. Very true. But our first question is as to the possibility and reality of the facts. We are only concerned with that at present. The inferences are quite capable of taking care of themselves, we can leave them to do so with confidence, and have no doubt they will make short work of it.

One of the most recent illustrations of the mode of reasoning on which we have animadverted, is to be found in an article in the *Saturday Review* on Mr. Coleman's "Spiritualism in America," an article noticed in the January number of this Magazine. The Saturday Reviewer says:—

> Mr. Coleman may be a trustworthy person, and above all suspicion as to his good faith; but if Mr. Coleman and Dr. Gray, and twenty attesting witnesses were to go before the magistrates at Bow-street and solemnly depose that, on Monday morning last they saw the lion on Northumberland House walk down and take a bath in the Trafalgar-square fountains, what would their testimony be worth? *There are, therefore*, certain alleged facts in favour of which all the *evidence*, however supported by the good faith and respectability of the witnesses, *is not worth a rush*. The facts quoted from Mr. Coleman's narrative are of this nature; *and there is an end of the matter*.

If there be any force and relevancy in this argument [illegible] applied to Spiritualism, it must rest on the assumption that "[illegible]

n and suspend the operation of physical laws we have every
f our lives demonstration in our own persons. Are we
sure that when this natural body is exchanged for a
al body it will not, in any degree, possess the same powers?
f we cannot make these assertions, are we justified in re-
; all testimony to the actual exercise of these powers? Can
onably be asserted that in attributing the "manifestations"
ritual agency we are assigning a cause inadequate to the
? Supposing not only that "attesting witnesses solemnly
d that, on Monday morning last, they saw the lion on North-
land House walk down and take a bath in Trafalgar-square
ins," but that another set of attesting witnesses had solemnly
ed to a similar occurrence seen by them on the previous
ay morning, and that similar testimony had been borne at
ent times by independent witnesses, acting without collusion,
f known intelligence and integrity for a series of years past;
is, not only in London, but in Paris, Naples, Rome, Berlin,
ew York; and further, that upon investigation it was found
similar testimony had been borne by reverend and learned
n various ages and nations, and that the belief in such
ences was in fact a part of the general faith of mankind;
we apprehend, we should not be warranted in rejecting
my to such facts, however strange. The cause of them
indeed remain an open question when the facts were
ed; in attempting to assign it we should, of course, be
by a consideration of all the attendant circumstances. If,
stance, the movements of stone figures were obviously
ed by intelligence, and this intelligence entered into and
ed communication with us through these lifeless figures,

behind the wire or the table, using it as an instrument of speech The more completely you prove that the phenomena in questio are not due to, and are impossible by any physical agency, th more completely do you establish their necessary spiritual causation

M. Babinet, in an essay in the *Revue des deux Mondes*, reason like Faraday, that certain phenomena alleged by Spiritualists a impossible, because they contradict the law of gravitation. D Brownson urges in reply, that when he sees a fact of this kin he does not pretend that it is in accordance with the law gravitation, but the essence of the fact—that which constitut its marvellousness, is precisely that it is not. "Now, to den the fact for that reason," he says, "is to say that the law gravitation cannot be overcome or suspended, and precisely t beg the question. How," he asks, "does M. Babinet know th there are not invisible powers who can overcome this force a easily as we ourselves can do. The fact of the rising of a tab or a man to the ceiling is one that is easily verified by the sense and, if attested by witnesses of ordinary capacity and credibilit must be admitted. That it is contrary to the law of gravitatio proves not that it is impossible, but that it is possible onl preternaturally." That is, in the words of Mill, to an "adequat counteracting cause."

Scientific men should learn from experience to be cautious i affirming the limits of the possible. Those who have erecte theories about the impossible have not unfrequently built monument to their own folly and shame. The circulation of th blood, the prevention of small-pox by vaccination, the fall meteorolites, the lighting of towns by gas, conveyance by ste painless surgery, clairvoyance—these, and many other thi

ted, that they may be struck at once with any oc-
which, *according to received theories, ought not to*
or these are the facts which serve as clues to new
s." This is the principle which Spiritualists adopt in
stigation. The opposite principle avowed by Faraday,
pressed by him in a letter to the *Times* newspaper:—
ect produced by table-turners has been referred to
, to magnetism, to attraction, to some unknown or
unrecognized physical power able to affect inanimate
the revolution of the earth, and even to diabolical or
al agency. The natural philosopher can investigate
upposed causes but the last; that must to him be too
nected with credulity or superstition to require any
on his part." This is the same view as is taken of
by Hume, *viz.*, that "supported by human testimony
s properly a subject of derision than of argument."
the canon of investigation laid down by Bacon and
or that of Faraday, is the more worthy of adoption
eave the reader to determine.

is one topic, not indeed immediately connected with
nt issue to which we would briefly advert. After
to the achievements of physical science, the Professor
ral Institution asks contemptuously—"What has clair-
r mesmerism, or table-rapping done in comparison with
e these? . . . . . What have any of these intelligences
iding such developments? Why did they not inform
possibility of photography; or when that became known,
hey not favour us with some instructions for its im-
t? They all profess to deal with agencies far more

With the last remark we entirely concur; and think t
little careful examination of these despised phenomena w
show that they do correct more than "one" of the "mist
of the philosophers." Far be it from us, however, to say a w
in disparagement of science, or to represent physical and spiri
truths as antagonistic in their developments. We believe
there are mysteries and uses in both the physical and spiri
kingdoms of God's universe. Let us only keep our hearts
minds open as little children, and we shall find that he
knows most of both will most clearly and fully perceive
inter-action and mutual harmony. But let us remember
each has its own order, that there is to every seed its own h
and that we must look to each for those results only whic
in harmony with its nature. We do not ask whether the relig
labours of John Wesley produced the subsequent discoveri
electricity, or whether the discovery of the law of dia-magn
caused the late religious revival in Ireland. But, as the life is
than meat, and the body than raiment, so, we insist, are the th
of the soul of higher value than the things of sense. And if ce
phenomena of modern times have demonstrated the reality
spiritual world, and the intimate relation between the pr
and future life; if they have established or confirmed a beli
Providence, and in the loving ministry of angels; if they
brought assurance to the doubting, and hope to the despon
and consolation to the sorrowing; if they have corrected
mistakes, and enlarged our philosophy, and widened our ch
and we know they have done this in very many instances;
we affirm that Spiritualism is productive of highly benef
results, and that weighed in a just balance it will not be f

ted, there are many entitled to more respect than they ordinarily receive. a strange thought; but possibly some truths may have been knocking at oor of human faith for thousands of years, and are not destined to be taken r many yet to come—or, at the utmost, may long receive but an unhonour- nection from the vulgar and obscure, all owing to this principle of scepticism, facts are valueless without an obvious relation to ascertained law. Should ntrary and (as I think) more inductive principle be ever adopted, that facts ly testified to are worthy of a hearing, with a view to the ascertaining of law under which they may be classed, a liberal retrospect along the history nowledge will probably shew to us that, even amongst what have been ured as the superstitions of mankind, there are some valuable realities. ever there is a perseverance and uniformity of report on almost any subject, ever heterodox it may have appeared, there may we look with some hope- ss that a principle or law will be found, if duly sought for. There is a s class of alleged phenomena, of a mystically psychical character, mixing the chronicles of false religions and of hagiology, in which it seems not ly that we might discover some golden grains. Perhaps, nay, probably, mystic law, centreing deep in our nature, and touching far-distant spheres ntried being," runs through these undefined phenomena; which, if it ever ertained, will throw not a little light upon the past beliefs and actions of kind—perhaps add to our assurance that there is an immaterial and im- al part within us, and a world of relation beyond that now pressing upon our es.

T. S.

A LETTER in the *Montreal Herald* says, we do not know with t truth:—

"Prince Albert, like the late Duchess of Kent, King Leopold, l others of their serene and royal relatives, was a believer in Swedenborgian interpretation of the Bible. Neither he nor Duchess of Kent underwent the ministration of any clergy- n, administration of sacraments, &c., in their last moments, ugh they both habitually took the communion at Easter. It aid that the Queen is also acquainted with the peculiar views religious philosophy propounded by the learned Swede; and t the calmness and resignation with which she has borne up er the irreparable loss she has been so suddenly called upon ear, may possibly be due to the consoling character of the victions thence derived in regard to the nature of the transition t the world calls Death, and which are usually found to rcise so powerful an influence over the minds of those who me conversant with the works of Swedenborg. If such ly be the case, and our excellent and beloved sovereign can , in the views referred to, any sustaining consolation under the rous sorrow which has darkened all coming Christmas seasons the royal hearth of England, the fact could hardly be re- ted by the most orthodox of Her Majesty's loyal and tionate lieges."

DIVINING RODS AND HAZEL WANDS.

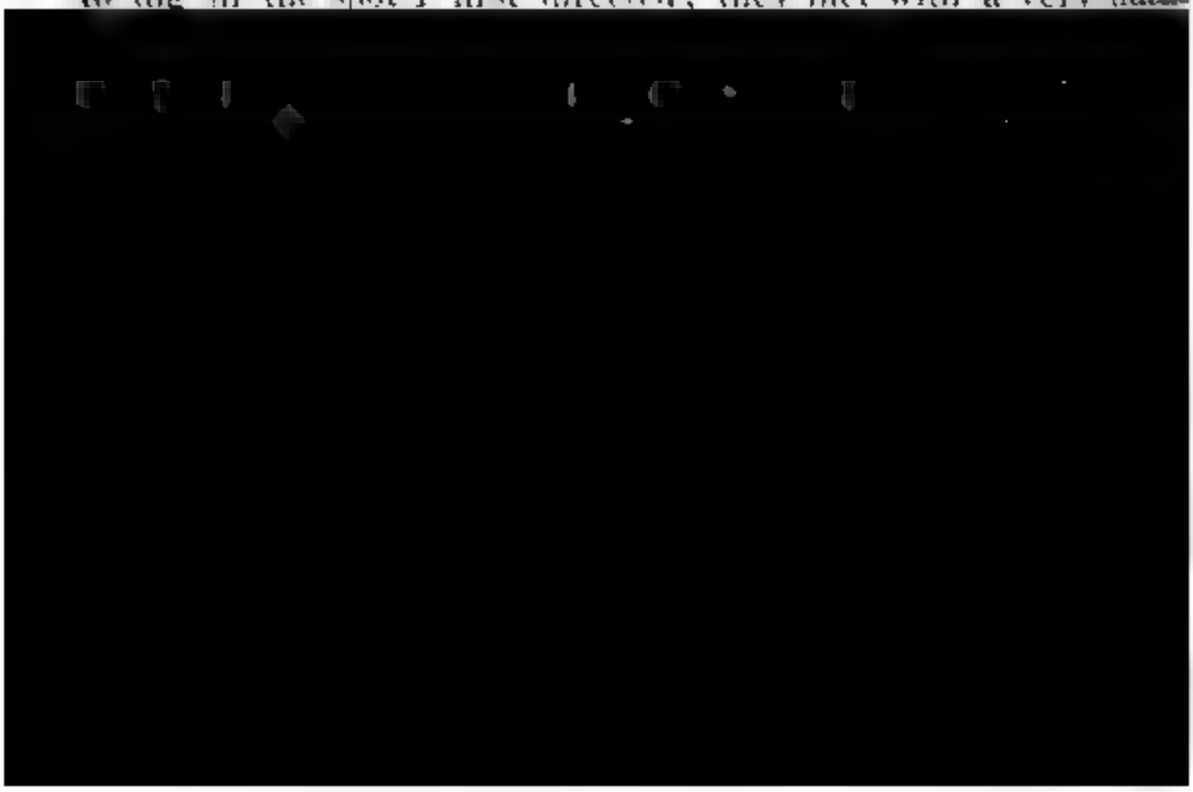
We continue this interesting subject from our last number, i which we mentioned the late Lady Byron as being possessed o the faculty. It was not Lady Byron, but Lady Milbanke, whos letter we find in Dr. Ashburner's edition of *Reichenbach*, in on of those valuable notes with which the Doctor has enriched h translation of that work. We cannot mention these notes witho strongly recommending them to our readers as containing infor mation from one of the most philosophical and scientific mind we have amongst us. On this subject, on which we are no bringing together a few facts, we find an elaborate and luminou essay, in the shape of a note, and containing the letter of Lad Milbanke, which we have somewhat abbreviated and condense into what follows. Dr. Ashburner says that in the counti of Somerset, Devon and Cornwall, the facts on this subje are well known, and the practice of dowsing, as it is calle has been cultivated time out of mind. In France, the me of scientific pursuits have for the most part ridiculed the use the baguette, notwithstanding abundant evidence in various par of the country being extant of the success which had attend the practice of the sourciers. The Baron von Reichenbach h established facts regarding the emanations of light from grave which are quite as remarkable as the proofs of emanations takin place from metals or from running water. Now that the Baron researches, and the concurrent testimony of the cultivators mesmeric science, have established that certain individuals a more susceptible of magnetic impressions than others, it will a be pronounced *impossible* that subterraneous running water m

[redacted]

wing well-written pseudonymous letter on the subject of lem. The letter in question is dated Feb. 10, 1805, and he whole of the correspondence it would be too long for its, I shall select such parts only as are immediately to a right understanding of the subject.

e lady observes, 'In the year 1772 (I was then nineteen) l six months at Aix in Provence. I there heard the story of one of the fountains in that city having been ed some generations before, by a boy who always expressed sion from passing one particular spot, crying out *there er*. This was held by myself, and the family I was with, contempt. In the course of the Spring, the family went a week at the Chateau d'Ansonis, situated a few miles to th of the Durance, a tract of country very mountainous, ere water was ill supplied. We found the Marquis is busied in erecting what might be termed a miniature t, to convey a spring the distance of half a league, or as much, to his chateau, which spring he asserted had nd out by a peasant, who made the discovery of water pation in that country, and maintained himself by it, and wn by the appellation of *l' Homme à la Baguette*. This t was received with unbelief, almost amounting to derision. rquis, piqued at being discredited, sent for the man, and d we would witness the experiment. A large party of and English accordingly attended. The man was quite at in manners and appearance: he produced some twigs n a hazel, of different sizes and strength, only they were branches, and hazel was preferred, as forking more equally ost other trees; but it is not requisite that the angle should ny particular number of degrees. He held the ends of gs between each fore finger and thumb, with the vertex g downwards. Standing where there was no water, the e remained motionless; walking gradually to the spot the spring was *under ground*, the twig was sensibly ; and as he approached the spot, began to *turn round;* the vertex raised itself, and turned towards his body, and ed to turn till the point was vertical; it then again de- l outwards, and continued to turn, describing a circle as he remained standing over the spring, or till one or both nches were broken by the twisting, the ends being firmly l by the fingers and thumbs, and the hands kept stationary, the rotatory motion must of course twist them. After him do this repeatedly, the whole party tried the baguette ssion, but without effect. I chanced to be the last. No did I hold the twig as directed, than it began to move as im, which startled me so much that I dropt it, and felt

considerably agitated. I was, however, induced to resume the experiment, and found the effect perfect. I was then told it was no very unusual thing, many having that faculty, which, from what has since come to my knowledge, I have reason to believe is true. On my return to England I forbore to let this faculty (or whatever you may term it) be known, fearing to become the topic of conversation or discussion. But two years afterwards, being on a visit to a nobleman's house, Kimbolton, Huntingdonshire, and his lady lamenting that she was disappointed of building a dairy-house in a spot she particularly wished, because there was *no water* to be found—a supply she looked on as essential—under *promise of secresy* I told her I would endeavour to find a spring. I accordingly procured some hazel twigs, and in the presence of herself and husband, walked over the ground proposed, till the twig turned with *considerable force*. A stake was immediately driven into the ground to mark the spot, which was not very distant from where they had before sunk. They then took me to another and distant building in the park, and desired me to try there: I found the baguette turn *very strongly*, so that it soon twisted and broke: the gentleman persisted that there was no water there, unless at a great depth, the foundation being very deep (a considerable stone cellar), and that no water appeared when they dug for it. I could only reply that I knew no more than from the baguette turning, and that I had too little experience of its powers or certainty to answer for the truth of its indication. He then acknowledged that when that building was erected they were obliged to drive piles for the whole foundation, as they met with nothing but a quicksand. This induced him to dig in the spot I first directed; they met with a very fluent



tolerable accuracy tell the depth at which the springs were, and their volume from the force with which the baguette turns; I can only give a rough guess. In strong *frost* I think its powers not so great; on a bridge or in a boat it has *no effect*, the water must be *underground* to affect the baguette, and running through wooden pipes acts the same as a spring. I can neither make the baguette turn where there is *no water*, nor prevent it from turning where there is any, and I am perfectly ignorant *of the cause why it turns*. The only sensation I am conscious of is an emotion similar to that felt on being startled by sudden noise, or surprise of any kind. I generally use a baguette about six inches from the vertex to the end of the twigs where they are cut off. I shall most probably be in London next winter, and will (if you wish it) afford you an opportunity of making your own observations on this curious fact.'

The lady having arrived in London, wrote to Dr. Hutton to inform him that she proposed being at Woolwich on Friday the 30th inst. (May, 1806) at eleven in the forenoon.

"Accordingly," says Dr. H., "at the time appointed, the lady with all her family arrived at my house at Woolwich Common, where after preparing the rods, &c., they walked out to the grounds, accompanied by the individuals of my own family and some friends, when Lady ——— showed the experiment several times in different places, holding the rods, &c., in the manner as described in her ladyship's first letter above given. In the places where I had good reason to know that no water was to be found, the rod was always quiescent; but in other places, where I knew there was water below the surface, the rods turned slowly and regularly, in the manner above described, till the twigs twisted themselves off below her fingers, which were considerably indented by so forcibly holding the rods between them. All the company present stood close round the lady, with all eyes intently fixed on her hands and the rods, to watch if any particular motion might be made by the fingers—but in vain; nothing of the kind was perceived, and all the company could observe no cause or reason why the rod should move in the manner as they were seen to do."

There can be no impropriety in stating now that the lady in question was the Honourable Lady Milbanke, wife of Sir Ralph Milbanke, Bart. (afterwards Noel) and mother of the late Dowager Lady Byron, the wife and widow of the great poet. A very interesting analogous statement relating to the same person will be found in the *Quarterly Review* for March, 1820: No. xliv. vol. 22.

Lately in France, the Count de Tristan has published a work on the subject, which I have been unable to procure; but I have a most interesting volume containing two memoirs by M.

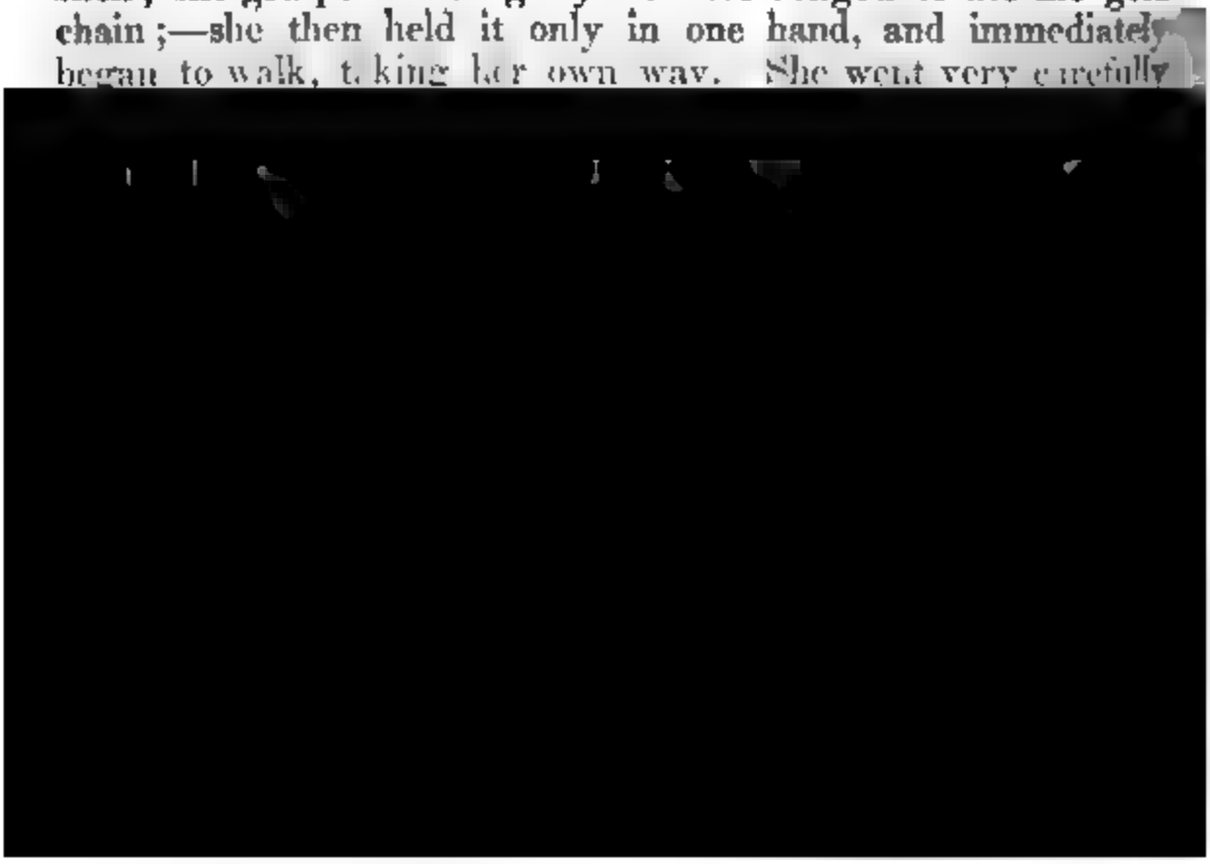
Thouvenel, a physician of reputation in France, who was c
missioned, in the year 1781, by the king, to analyse and re
upon the mineral and medicinal waters of the kingdom.
author undertakes a patient and laborious investigation in
spirit of a philosopher, and regards his inquiries as leading
new thread in the tangled skein of physics, which, like any si
fact of science, may lead to the discovery of a thousand otl
Thouvenel found a man named Bléton, whose business was
of a discoverer of springs by means of a divining rod; and t
this man he made more than 600 observations, many of the
the presence of more than 150 persons, mostly of impor
station, and very credible from their high character, who te
to the truth of the observed phenomena. Among others wa
Jadelet, Professor of Physic at Nancy, a man eminent for
abilities, who was not only a witness of these experiments,
was actually concerned in the greatest part of them. As in
case of Lady Milbanke, with Bléton, an *internal feeling*
coincident with the movement of the rod. Whenever this
was in a place where there existed subterraneous waters, he
immediately sensible of a lively impression, referable to
diaphragm, which he called his "*commotion.*" This was
lowed by a sense of oppression in the upper part of the cl
at the same time he felt a shock, with general tremor
chilliness, staggering of the legs, stiffness of the wrists
twitchings, a concentrated pulse, which gradually diminis
All these symptoms were more or less strong according to
volume and depth of the water, and they were more sensibly
when Bléton *went in a direction against* the subterranean cur
than when he followed *its course*. Stagnant water underneath

says Thouvenel, "acting by their electric emanations, doubtless the most surprising is this; upon the mines of iron, of whatever kind they may be, the rods supported by the fingers of Bléton turned constantly upon their axis, from behind forward, as upon the mines of coal; while upon other metallic mines, as upon other metals extracted from their mines, the rotary movement took place in the contrary direction, that is to say, from before backwards. This circular movement, which never varies while Bléton is in a perpendicular position over mines or upon metals, presents revolutions as rapid and as regular as the revolutions in the contrary direction upon the mines of iron and of coal."

Dr. Ashburner adds as follows:—

A highly susceptible girl, the lady's maid of a very clever and intelligent friend of mine, residing in Hertfordshire, offers, when she is mesmerised, a great many deeply interesting phenomena. I have repeatedly mentioned her as Harriet P———. She is as guileless and as good a being as can be met with, and is much beloved by her excellent and amiable mistress, who has repeatedly addressed me on her case. If a piece of hazel stick or whitethorn be presented to Harriet, she grasps it and sleeps mesmerically in less than a minute. The sleep is at first very intense and deep, and then the stick is held so firmly that the spasmodic state of the muscles renders it very difficult for even a powerful bystander to turn it in her hand. Mary Anne Douglas and several others of my patients have exhibited the same phenomena. In two of the cases a very curious point has been remarked. If the hazel or whitethorn stick be held with the pointed end upwards, that end which is upwards when it grows from the ground, a force of attraction is so energetic that these individuals cannot resist their inclination to grasp it with both hands. One of them will rush towards it from a considerable distance, and will with extreme eagerness run from the bottom to the top of the house in order to have the pleasure of grasping it. If she succeed in getting hold of it before its direction is reversed, her delight is unbounded; she becomes intoxicated, and soon passes into a state of deep unconscious sleep. If, however, the stick be turned rapidly with its pointed end downwards, a repulsive force operates, and each patient feels a repugnance to it. If the stick be allowed to be held in both hands, and a piece of gold, or of platinum, or of cobalt, or of nickel, or the pointed end of a rock crystal be held to it, in each experiment there is a burning sensation complained of, and an endeavour is made to loosen the hold on the stick, with ludicrous haste. A gentleman who had been often put into mesmeric sleep, remarked, on holding successively several pieces of these sticks, that a sensation of heat was communicated to his hand in each instance, and he felt a strong tendency to

sleep. Susan L., a highly susceptible person, exclaimed, while in a sleep-waking state, "that a shower of fine small sparks of fire" came from a piece of hazel which happened to be in my hand. She did not see this from ash or from fir, but invariably saw it from every piece of hazel or from whitethorn that was brought near her. On numerous occasions experiments were made to test the accuracy of her repetitions on observing these things, and she invariably gave the same answers to the questions on the same subjects. Subsequently, eight other individuals were separately examined as to their susceptibilities to different kinds of wood. Each gave the same results and saw the sparks of fire. In many other cases, the impressionability being different, the hazel and whitethorn had no perceptible effects; the patients handling the bits of stick without observing heat or sparks, and failing to grasp them spasmodically. But Harriet P———r's impressionability was put to a very useful purpose. Her mistress had heard of the practice of dowsing for water, and in a letter to a correspondent, now before me, writes thus under date of July, 1845:—"We made a curious experiment here some days since with Harriet P———. We have very bad water here, and have long been unable to find a good spring. Mr. G. has in vain dug and dug and dug for one. I proposed the divining rod; for, said I, Dr. Ashburner would not think it a foolish experiment. Harriet P——— was willing, so we went forth to a field the most likely one for a spring; Mr. and Mrs. G., myself, and two friends staying here. We put Harriet to sleep by the hazel stick; she grasped it so tightly we were obliged to use the gold chain;—she then held it only in one hand, and immediately began to walk, taking her own way. She went very carefully

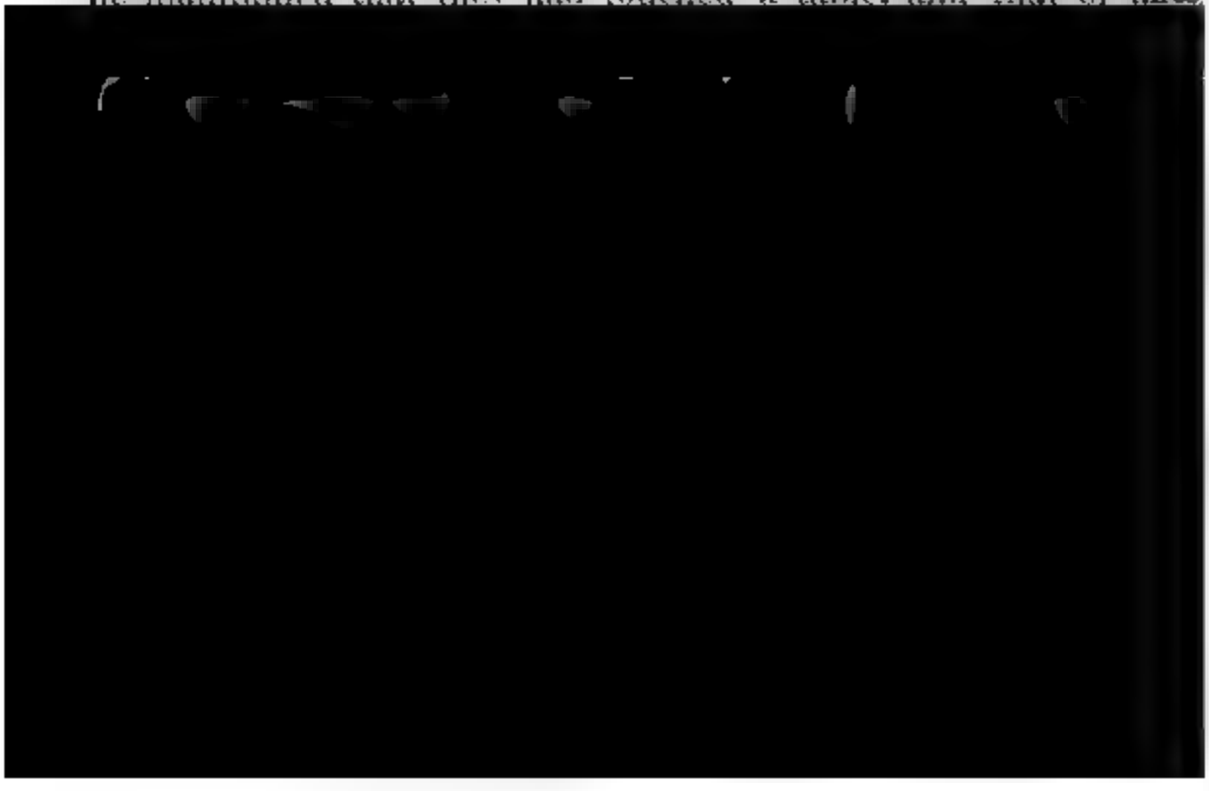


r I saw water—water everywhere.' 'Then,' said I, 'how u know where the spring is?' 'Oh, because it goes , trinkle—I know it is there.' 'Why did you sit down?' because I was so giddy; it seemed as if all was water but le piece of ground I stood upon;—oh, I saw so much all fresh, but no sea; I tried to see the sea, but I could could not at all.' Mr. G. caused a large hole to be dug lace; and just at the depth of three feet the water was A brick well has been constructed, and there is a good of excellent water. No one could doubt of the action of it turned so evidently *of itself* in her hand. Of course vake Harriet knew nothing of the circumstance."

nany and so various are the testimonies and facts relating ivining rod, that it would be tedious to recite the hundreds ectable documents offered by those authors who have on this subject. Lately, a work by Tardy de Montravel, in 1781, entitled *Mémoire Physique et Medicinal sur la Divinatoire*, has fallen into my hands, and it abounds ıonies as to the truth of the same class of facts. One of t curious works I have seen on the subject is a little book e title of *La Physique occulte, ou Traité de la Baguette ire et de son Utilité pour la découverte des sources des minieres, des trésors cachez, des voleurs, et des rs fugitifs, avec des principes qui expliquent les phe- les plus obscurs de la Nature*, par M. L. L. de nt, Ph. D. et Ph., &c. This work, embellished with lustrating the different kinds of divining rods, with the modes of holding them for use, appeared at the latter the seventeenth century, and passed through several in France as well as in Holland. It is remarkable for rious literary and historical learning, and for able state- f the arguments which were used in the controversies, ıat period, on the realities of the facts under consideration. ins a curious catalogue of a great number of mines dis- in France, by means of the divining rod, made out by an mineralogist employed for the purpose by Cardinal elieu. But the most singular part of the book is the ly authenticated history of Jacques Aymar, a peasant, ıstitutionally impressionable, guided by the divining rod, a murderer for more than 45 leagues on land, and more leagues by sea:—

he 5th of July, 1692, a dealer in wine and his wife at Lyons were murdered in a cellar, for the sake of them of a sum of money kept in a shop hard by, which ıe same time their chamber. All this was executed with mptitude and secresy that no one had witnessed the

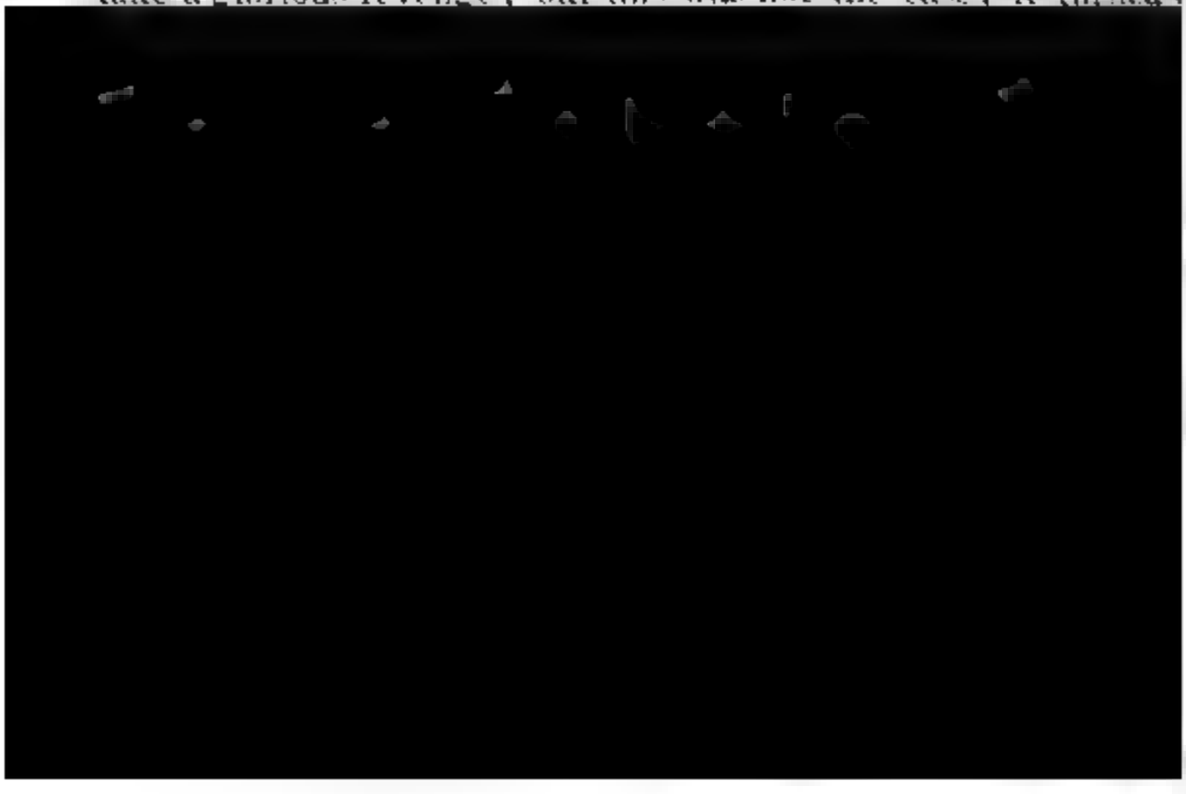
crime, and the assassins escaped. A neighbour, struck with horror at the enormity of the crime, having remembered that he knew a man named Jacqes Aymar, a wealthy peasant who could follow the track of thieves and murderers, induced him to come to Lyons, and introduced him to the king's attorney-general. This peasant assured the functionary that if they would lead him to the place where the murder was committed, in order that he might receive from it a certain influence, he would assuredly trace the steps of the guilty parties, and would point them out wherever they were. He added, that for his purpose he should make use of a rod of wood such as he was in the habit of using to find springs of water, metals, and hidden treasure. The man was conducted to the cellar where the murders were committed. There he was seized with emotion; his pulse rose as if he were suffering from a violent fever, and the forked rod which he held in his hands turned rapidly over the two places where the murdered bodies had lain. Having received the impression, Aymar, guided by his rod, passed through the streets through which the assassins had fled. He entered the court yard of the archbishop's palace. Arriving at the gate of the Rône, which was shut, it being night, he could then proceed no further. The next day he went out of the town by the gate of the Rône, and always guided by the rod, he went to the right along the bank of the river. Three persons, who accompanied him, were witnesses that he sometimes recognized the tracks of three accomplices, and that sometimes he found only two. In this uncertainty he was led by the rod to the house of a gardener, where he was enlightened as to the number of the criminals. For on his arrival he maintained that they had touched a table, and that of three



were no longer to be found there. He followed them
r of Beaucaire in Languedoc, and always remarked in
› the beds, the tables, the seats where they had been.
eaucaire the rod conducted him to the gate of a prison,
s was positive one of the wretches would be found.
ı of the prisoners were paraded before him, and the rod
ı a man with a humped back, who had been sent to the
›out one hour before for a petty larceny. The peasant
esitate to declare his conviction that the hump-backed
one of the assassins; but he continued to search for the
nd found that they had gone towards Nismes. No more
› at that time. They transferred the hump-backed man
a. On the journey he asseverated his innocence; but
ist all the hosts at whose inns he had lodged recognized
avowed that he had been the servant of two men of
› who had engaged him to join them in this foul deed:
ie men had committed the murder and had taken the
giving him but six crowns and a half from their booty
ndred and thirty crowns. He corroborated the accuracy
dications of the peasant as to the gardener's house, the
the Sablon, the fair of Beaucaire, and the other places
which the three had passed, extending over 45 French

All these things of course excited immense interest. At
any repetitions of the observations respecting the turning
d in the cellar were made in presence of many persons.
r l'Abbé Bignon gives his testimony to the truth of the
t of facts, in a letter inserted by Vallemont in his work.
surprising occurrence is indeed the grand exploit of the

in every direction. He was then taken to a place in the garde where there were no gildings. Several holes had been de there; one was filled with gold, another with silver, a third wit copper, a fourth with stones, the fifth contained nothing. Ne the wand was so clumsy as to turn, first, with great animatio over the stones, and then over the empty hole. As regards th *caches* stocked with gold and silver, not only did it refuse to tur when held over them, but it was with great difficulty that th persons by whom they had been made could find them agai Summoned to the Hotel de Guise, Aymar succeeded no bette his wand turned when in the vicinity of the buffet, because of th plate it contained; but it did not turn in the vicinity of anoth piece of furniture, which was full of plate; it turned when he over couches on which the gilding could be perceived, but it d not turn when near those that were covered. At Chantilly, th mystification was complete. The question related to the theft trout: the wand turned several times as it was held over th pond, thus indicating that there had been several thieves; when was required to designate them more clearly, some of the par were mischievous enough to mysteriously introduce a lad wh could by no possibility have been guilty, since he had only liv a year at Chantilly, while the theft had been going on for sev years. They pretended to whisper together, as though talkin about the lad. Aymar fell into the snare, and his wand began turn violently, making it very obvious that it obeyed no other la than the personal impulses of its holder! After the experime of the trout, another was tried in relation to water courses. Th wand seemed as though it were about to recover its position, a take a glorious revenge; but this was not the case; it turned



ft,' some of whom were men of searching, discriminating
ds, and one of them a gentleman of no mean scientific attain-
nts. We found a great many instances, also, where, in the
st difficult localities for obtaining water, on account of the
treme depth and hardness of the rock through which the shafts
re obliged to be sunk, the *baguette* was made use of by these
ons, and spots determined upon where delicious springs of
er were found, at a difference of one-third of the depth of
other wells in the neighbourhood, and sometimes of one-half.
numerous instances we have tested its action in the most rigid
ner. We would not say that it can in every case be relied
on in determining the depth of the water below the surface,
d other minutiæ; but the great fact itself of an agency
nating in such localities which has a specific action upon the
anism of certain persons, and through it upon a stick held in
resting upon the hands, is as susceptible of demonstration as
y other occasional or special fact of nature."

Enough has been said to shew that there is a basis of fact
this subject which should ensure it a more careful scientific
amination than it has yet received. The way in which science
s pushed physiology almost into the spiritual, and the inquiry
hich is now aroused by means of Spiritualism into the point of
ntact between the physical and the spiritual, should help our
rned men to some solution, or to a much nearer approach to
e, than has yet been made. When laws are investigated from
e spiritual into the natural, instead of contrarywise, we shall
nearer to a true pneumatology than we can be at present.

We have received the following interesting statement from a
rrespondent, who says:—

"Having some years ago, whilst travelling in Switzerland, had
e curiosity to investigate the subject of the divining rod, I was
d to the opinion that its power in discovering water springs
pended probably on *hygrometrical* principles. The following
nsiderations led to that view:—

"1. The operator in whose hand the wand was most active,
as generally found to be of a *lymphatic* temperament.

"2. The hazel rod had to be one recently cut, and therefore
ill retaining its sap.

"3. I found that two lengths of whalebone, tied at one end,
re used when the hazel was out of season, *i.e.*, devoid of sap,
r when used abroad where the hazel does not grow.

"Now, since the human hair, wool, catgut, whalebone, and
deed animal substances generally, are generally used for hy-
rometrical purposes, I conclude that the hazel wand, the
mphatic human constitution, and the water beneath the surface

of the earth possess a powerful affinity for one another, and lea. to the phenomena in question. It is well known to medical me that the nerves, and especially the spinal cord, of certain indi viduals are barometrically sensitive to the changes of dry an wet in the atmosphere, so much so that some patients can tel before rising in the morning the quarter from which the wind blows, and whether it be fair or wet out of doors. What struck me as the most remarkable circumstance was that the rod did not turn between the thumb and finger, as if held loosely, but that, whilst the ends were held most tightly to prevent their moving, the rod actually twisted round so as to bruise the bark. This I should certainly have attributed to some trick in the operator, if I had not experienced it in my own hands.

"In support of this nervo-physical theory it is worth mentioning that Baron Reichenbach found one of his 'Sensitives' able to discover subterraneous springs by merely walking over any given field. In all these cases the operator is simply passive. But Ricard in his work on Animal Magnetism states that by the action of the will he had been able either to stimulate or deteriorate the sap of shrubs, thereby blasting the healthy plant or recovering the sickly one; thus proving again a decided affinity between the human living organization and the sap of vegetables. Still more to the purpose, he states that by the action of the will alone he had actually drawn rain from a passing cloud upon a sheet of paper, whilst another sheet of paper, held by some of his friends at the other end of his garden, remained perfectly dry. Surely these facts open a wide field for further careful investigation.

"COSMOPOLITANUS."

A DUCAL DREAM AND GHOST.

re low than I should dare confess to any one, by a dream which me in my sleep, with a degree of precision which is really frightful. Stowe, my dear and regretted home. All was desolate—not a soul to receive me. My good dog met me, and licked my hand. Accompanied traversed all the apartments—all desolate and solitary: every room as it. On my return from the state bedroom, I met my wife! She told family were gone, and that she was left desolate—that even her little og, which had been her sole remaining companion, had died a few days went out at the north hall-door together, and all was solitude and . I awoke with the distress of the moment, and I slept no more that do not like to confess how much effect this had upon me. I have not test faith in dreams, but this has strongly accorded with the feelings of my mind, and I cannot shake it off.

Kinnaird's ghost appeared to the Duchesse Bassano. He made love to e rejected him, and said he was not sincere. He declared if he died he t her know that he was sincere. He did die. Duchesse Bassano was by a church door in Paris not long after, and entering the church, ound in the doorway, saw Lord K.! "Ah! Caroline" (or whatever Christian name) "*N'etois je pas sincere!*" said the shadow. She his face to be so shocking that she could not bear to look at it. She e, told the story, and died!

Private Diary of Richard, Duke of Buckingham and Chandos, 1862.

Correspondence.

To the Editor of the "Spiritual Magazine."

In these days, when spiritual manifestations are being developed in families, it may be well to recollect that there is only one source nce the power to communicate in an orderly manner with the spiritual be derived—Jesus the Christ. His mediumistic power is equal to all onditions of the human mind, from the lowest development of humanity rth to the highest in the celestial heavens. He has invited each and all to we shall receive, seek and we shall find, knock and it shall be opened." the spiritual world in all its spheres is peopled by multitudes, (and these increased every moment by multitudes from the earth,) whose countless must include every variety of mind, good, bad, and indifferent. Each is a spiritual activity, ruled and impelled to action by his or her liking and idea, and no doubt possesses power, the kind and extent of do not know, to work his will in his own way to a certain extent. among them may be mistaken in many things—the bad, who would en known as such?—the indifferent cannot teach either by precept or ; but all would probably be glad to assist in *developing* a person wishing e a medium, and having done so, to take possession of the person as icular property. We all find when once a popular prejudice is allowed s coils around us, how difficult it is to break or undo the fetters. After has kicked, plunged, and struggled itself to exhaustion, then "what y says must be true; who am I that I should doubt or challenge it?" t despairing cry as it sinks to earth, baffled and stilled for ever.
s is so with our "earth dwellers," how much more must it be so when ourselves to be enthralled by prejudices, arising from individual or social

influences in the spirit-world. The safest and most rational way, when we have good reason to believe that numbers of mortal enemies unseen beset our path in the spirit-land, is to live in the spirit of prayer to the Lord Christ, who has led captivity captive and received gifts for men, that He may make us mediums in some special way for the transmission of his love and wisdom to suffering humanity. It is not safe to become mediums in any other way. During three years' experience as a writing medium of one of the spirit languages, I have invariably observed that in the degree the mind was elevated in love and faith to the Lord Christ, or even feebly endeavouring to approach Him in a spirit of humble devotion, the hand has been more strongly controlled, and the writing of a higher or more composite character. Within the last three months the word "Love" has frequently appeared beautifully woven into the body of the unknown character in symbol, flowing from the pen, as if that single word expressed all that I require to know at present.

Should you think proper to give these remarks a place in the *Spiritual Magazine*, your December correspondent "Cosmopolitanus," may perhaps read them.

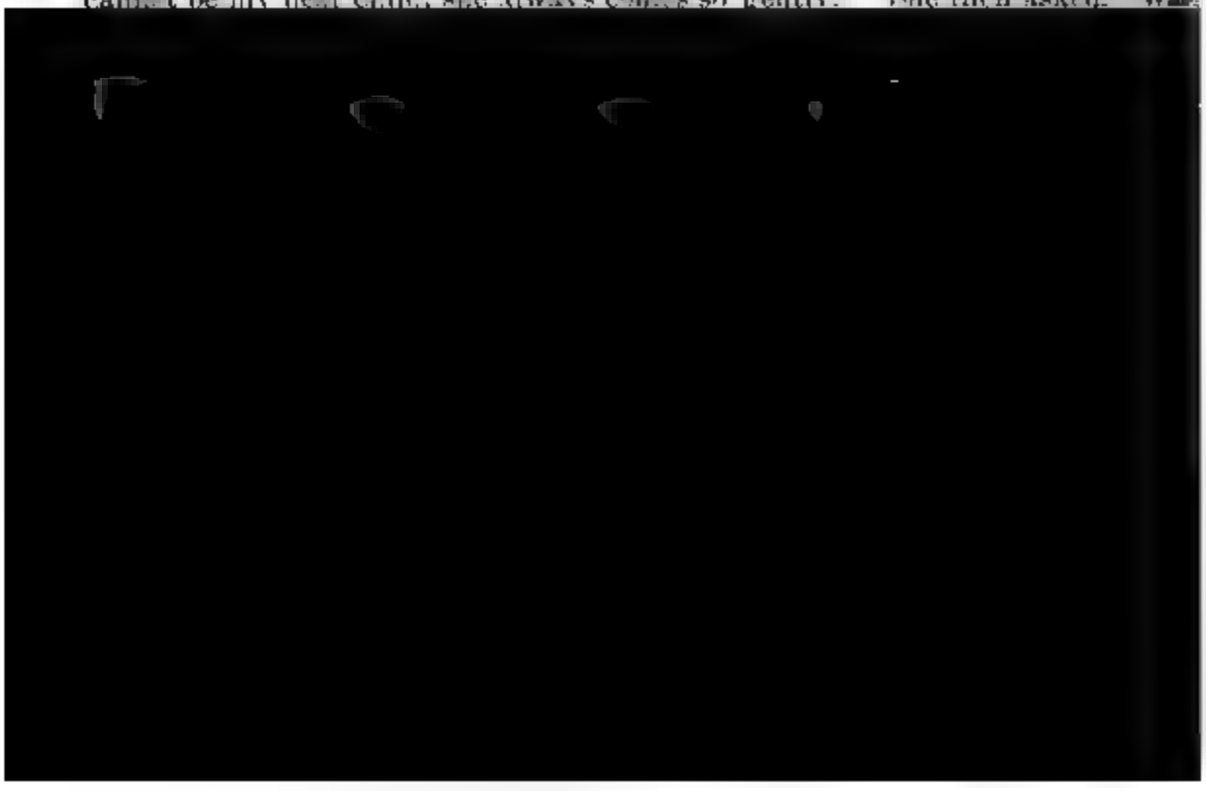
Yours respectfully,

Shahabad, India, February 2, 1862. JAS. MYLNE.

A SPIRITUAL EXPERIENCE.

New York, Jan. 18, 1862.

Dear Sir,—Should you judge what I am about to relate as worthy of a place in your columns, I shall be happy to sign my name as a proof that the facts stated are authentic. I was acquainted, when in Paris, last winter, with an English lady, a Protestant, and also a medium, both for drawing and for raps. This lady was frequently at the table with any friend she could at the moment command, hoping thus to communicate with her spirit daughter, who never failed to come to her mother's call. This lady told me that one day standing at her window she saw a very grand funeral pass; she had no idea whose it was, but she said involuntarily, with tears in her eyes, "God grant that poor soul may have gone to glory." Soon after this a friend came to pay my friend a visit. Mrs. P —— begged her to sit at the table. The two ladies had no sooner placed their hands on it than it began to roll violently. Mrs P—— said, "This cannot be my dear child, she always comes so gently." She then asked, Who



MR. L.'S NARRATIVE CONTINUED.

York, March 17th, 1862.—My dear Sir—I enclose further extracts from my diary to Feb. 7th.—The and exciting events occurring here, and the unceasing which I have been subjected by accumulating business, ontributed to prevent the keeping up of my correspond- you. Notwithstanding, however, these engrossments, I inued my investigations, having been constantly led on by aried phenomena. I cannot hope to give you in my neces- ty record any sufficient descriptions of them. I desire ou facts, and in that wish I have hurriedly transcribed es from my journal, and I will endeavour soon to find continue it up to the present time. A third witness has n introduced, who can testify to having seen the spirit anklin on two occasions, when he, the medium, and I, ent, all three of us agreeing in our testimony as to what heard, and touched. Spirit-flowers have been produced, by us in the gas-light, and afterwards seen to dis- ou will notice from the record that the spirit comes nt forms, with varied habiliments, various kinds of nd other spiritual creations. In the early days of my s the coming of the spirit was initiated by startling, nerve- sounds and demonstrations, and success only crowned patient watching. Now the spirit glides noiselessly to

In "*the fine spiritual form*," indescribably spiritual, but differing from either of the others, and of surpassing beauty. From careful observation, I am led to conclude that under certain combined atmospheric and mental conditions a spirit has power to crystallize a material form on itself; that out of the electrical and other elements of the atmosphere, evanescent, but for the time being, real material forms and objects, tangible to human sense, can be produced; in fine, that spiritual forms and shapes can by this process be materialized into correspondent material forms and shapes.—Very respectfully, and truly yours,

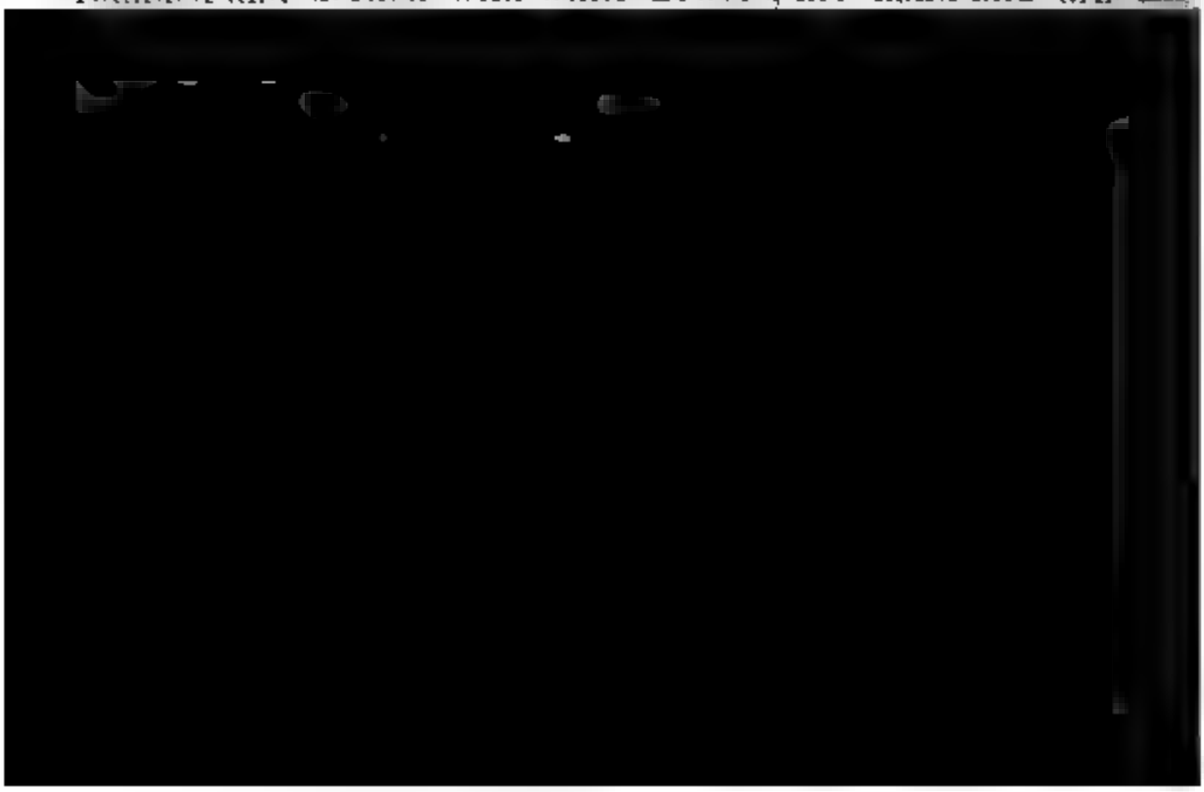
"L.

"Benj. Coleman, Esq., London."

COPY OF DIARY.

"*December* 15*th*, 1861.—The figure of Dr. Franklin appeared perfectly delineated, seated in the window, and permitted me to examine his hair with my hand. The hair was to sight and touch as real as human hair.

"*December* 17*th*.—Atmospherical condition favourable. After about fifteen minutes sitting in the darkened room it seemed filled with electricity, which '*crackled*' and rustled strangely, and the spirit or electric light appeared, revealing a scene of great beauty. A kind of panoply of spirit-drapery had been formed upon the table, extending to a height of three or four feet, and about the same in width, with folds gracefully hanging at the sides. Behind, and looking out as it were from behind these curtains, was the angel face of my wife surrounded and decked with white flowers, her hand and arm also



e other floating. The hand being placed upon the sta-
light, that which was floating in the atmosphere descended
de the hand visible. Upon a card was written upon this
as follows:—'*Fear not; no war with England.*—B. F.'"
cember 25th, Christmas Evening.—The following was
upon cards by the spirit: 'I am happy, my dear C——,
e first, in this world of joy and light, to wish you a merry
as. You cannot say, darling, that this is the first Christ-
ave been absent from you, for I have not left you one
. We are both blessed in the past, and in that which is
. On all the troubled waters of your life, I shall follow
oothing influence, and on the anniversary of my birth in
ıortal life I will come to you in all joy and beauty. My
ll beam with joy, my cheeks bloom with health, my step
t. I will come clothed with immortality flowers, and
Be happy, all is well.—ESTELLE.'"
iday Evening, December 27th, 1861.—A test. To-
evening being the anniversary of my wife's death, I had
alling upon the medium, occupied myself with hanging
of evergreen upon her portraits. I had also during the
ered a basket of flowers, in commemoration of the event.
of these circumstances had been mentioned to the
, who was ignorant of what I had done. Soon after
cing, a card with my private mark was taken from my
nd returned by the spirit with the following nicely written
s: "My dear C—— I have been with you to-night, and
ı arrange the wreaths of love and beauty over my pic-
I am pleased and gratified. You had better get the
for Saturday night, they will be appropriate for the
ı. I will come dressed in immortal flowers, and mingle
erfume with yours of earth. How much happiness I
ıte on that night (Saturday), the glorious anniversary of
ıortal life in the world of light and joy. Meet early to-
night.—ESTELLE.'"
rday Evening, December 28th, 1861.—In my own house
m, which was carefully examined, and door locked by
Soon after extinguishing the gas-light, the spirit-light
d requested us (by raps) to follow it across the room to
dow, which was heavily curtained, to exclude the light
e street. By raps the following was communicated: '*I*
I come in a cloud.' Immediately the light became very
the 'cloud' appeared against the curtain, a portion of it
ging from the top, while the face and figure of my wife
e waist, was projected upon it with stereoscopic effect.
gossamer intertwined with violets and roses, encircled her
hile she held in her hand a natural flower, which was

placed at my nose, and subsequently found upon the bureau having been carried by the spirit from a basket of flowers on the table, standing in the centre of the room. We were told to notice her dress, which seemed tight fitting, of a substance like delicate white flannel. She was leaning upon her right hand the cuff of her sleeve was plain and neatly turned back. In answer to my enquiry, whether this appearance was not like *bas relief*, I was answered, '*No, but you see the fine spirit-form you notice I come in health, and not as one year ago to-night.*' This appearance is new, and quite different from those originally seen, and is effected without noise or demonstrations of any kind.

December 30th, 1861.—Conditions favourable—electricity very strong, filling the room with its cracklings. Estelle appeared in a cloud as before, dressed precisely the same, the white wreath and flowers upon her head; but in this instance the cloud did not remain stationary, nor was it against anything to support it, but in the centre of the room it rose and fell, floating in the air advancing to within a few inches of our faces. My wife's hand and arm subsequently came upon the table, and were handled by us; both were as natural as life to sight and touch, but cold. Estelle raps: '*You see there is no bone in the arm.*' This was true although the arm was hard and solid.

"*January 9th*, 1862.—Conditions unfavourable, rain, &c. An accidental meeting at my own house, a card and pen and ink were called for. I procured a small spring inkstand, which was opened and closed by the spirit each time the ink was required, the spring or snap being very loud. The card was marked privately by me and the door locked carefully. The card as follows was written in ink, in about the same time as it would

s when in life, I will talk to you, and with you. Spring is ming—summer flowers and peace shall dwell over the earth. he choirs are gathering; I must go and join in the anthem for nce—they shall not miss me at the throne of God. Good ght; be content.—ESTELLE.'"

"*January* 12*th*, 1862.—Copy of a card written this evening: 'Last night my power failed, though the meeting was not lost. is always necessary to meet several times before any manifesn of this kind becomes perfected. We have many things to tend with. The conditions, the mind, the atmosphere and wer—therefore be patient at all times. I have been with you l day, but when am I not with you. . . . . Have faith, an ste love for this truth which God has given to you. Little I w when on earth the power of Heaven; little I knew of its rks. Alas! how few will step on its threshold with a knowge like yours. Death was once too horrible for me to contemte; now it is beautiful—the morn of life! Our homes are lovely. e read each other's thoughts, we love each other, mingle with ch other, help one another, and the faults of those we love on rth are scanned with loving and forgiving eyes, for we were ne of us perfect. We have duties; mine are to watch over u, to make you happy, and often to visit with my other spirit ends the sick and dying of earth. When they are with sorrow ighed down to raise them up; when weakened with pain, to othe them. We are a large band, and after we gather in our nes around the throne, to sing anthems of peace for the pressed country, we have hours of worship; the choir is comsed of like spirits, when each soul is entwined with one prayer, e hope, one thought, one desire, one love. With harps of rship we sing praises to God, and breathe through them ayers for our own loved ones on earth. . . . The atmosphere ll soon permit us to fulfil our promise.—ESTELLE.'"

"*Wednesday Evening*, *January* 15*th*, 1862.—Met for the purrpose of hearing the voice of the spirit. A bright light appeared nd sounds were heard like striking upon glass, the light rested pon the table assuming the shape of a globe covered with gossamer. t was placed upon my head like a glass globe producing a sention similar to, but something different from, an electric shock, he moment it came in contact with my hair. The striking as of he glass form against another was now heard, and a perfect lobe became visible, about ten inches in diameter, with a circular pening of about three inches in width at one end. Fitted into it from the inside was the electric cylinder (so often described), hich, on coming in contact with the globe, produced the sounds, ing frequently removed to permit me to look inside. There I scovered a perfectly hollow globe transparent and empty, with

the exception of a piece of gossamer like a hastily gathered handkerchief. By raps:—'Soon you shall see my face inside the globe, and hear my voice.' A female hand was several times visible inside. The globe was at times perfectly transparent and again corrugated or ribbed. After its disappearance the hand above spoken of appeared upon the table, grasped mine and answered my questions by pressure, and by other expressive demonstrations.'

"*January 16th*, 1862.—After the appearance of my wife she wrote upon a card as follows:—'My dear C—— this new discovery of Dr. Franklin's is one of vital importance. We all rejoice in it; he is still famous for inventions of great usefulness. . . . . Our choir comprises a large number of kindred spirits. We ascend to a high throne, where the holy hold devotions. We do not see God, but we feel His influence. We are conscious of His invisible presence as you are of ours. We hear His voice and read His wishes. We gather around His throne to pray for our loved ones on earth, and to sing praises to Him the giver of all good. You know but little of our life, little—and yet there are many who think they know all—alas! how little. There is no marriage or giving in marriage here. We associate with each other as our capacities will admit. The pure and good seek each other. We are all united. We seek to do good, and associate by equality. Those who on earth loved well, and were pure, in Heaven will not be separated. Live well; do right; be good and pure, then happiness will reward you. Be happy; I can always come to you in spirit-form. You are soon to behold me in a new light, more clearly than ever. Is not your life more prosperous since the unfolding of this truth? Yes it is, for we

r and on her person were real in appearance; over her
ras a crown of flowers. In the centre was a button or
black and gold upon a back ground of white. A card
i me, and upon which I had written a private question,
by the spirit in front of her face, and behind the oval
nich thus hung suspended and swinging against the
, rendering it a real palpable object. The light shone
on her face and figure, and while we stood looking
he instantly, as quick as thought, disappeared, with a
und. Then, by raps, was communicated—'The elec-
ery strong, and we did this to show you how quickly
sappear.' Very soon she returned as real as before.
was subsequently placed upon the floor near the door,
eeded to the middle of the room, remaining thus, at a
some ten feet from the medium, for twenty minutes.
then requested to open the window to admit air, to
m to dissipate the electricity. Immediately upon the
ing admitted, the light grew dim and disappeared.
24.—A stormy night with hail and sleet, ending in a
. Conditions favourable. My wife appeared dressed
s last night, except having white gossamer around the
head. The 'bow,' which was in the same place upon
, was the same as then, and on this occasion was taken
gers for examination, being to sight and touch as real
. low murmuring sound was heard, something like the
a bee. I listened carefully, and noticed that it came
ps of the spirit. This was an unsuccessful attempt to
rather the preparatory process, eventually to result,
in success. The light approached her face. We were

tion required great force, and I was obliged to hold the box
During all this time the box and its works were rendered
fectly visible, as well as the medium, myself, and surrou
objects, by the light, which was extremely vivid. A ca
held by the spirit against her right cheek, and subseq
written upon before us, the card, pencil and hand being dis
visible while the writing was being accomplished.

"*Jan. 26th*, 1862.—Appearance of two spirits at the
moment.—The electricity was very strong, the light corre
ingly so, and upon rising discovered to us Estelle an
Franklin. He was standing apparently with his arm aroun
She afterwards changed position, and was discovered in a
ing posture in front, his head directly over hers, and bo
line. We were permitted to examine the spirit-drapery, fl
and Dr. Franklin's hair. He was enveloped in a black cl
tunic, drawn gracefully about him. This we took in our
holding it sufficiently long for examination and to not
perfect resemblance to cloth. It was, however, differ
respect to temperature, having a cold fresh feeling. His h
to our sight and touch as real as my own. Estelle was env
in white gossamer, sprinkled with small figures or spots,
at times looked like spangles of silver, without lustre. W
this fabric in our hands, and found it to be real texture. The f
in this instance were '*immortelles*,' and both the flower an
having been examined seemed dry, like the 'immortell
'Pere la Chaise.' The gossamer robe was exquisitely fi
transparent. Dr. Franklin was dressed in the style of hi
Estelle looked like a bride. After changing her position, a p
of her white robe was thrown over his head, while his clo

earance as though made of linen. We handled them and ed in the same manner his tunic, which was black and e cloth; his face and features were perfect and distinctly

This manifestation differs from that of last night. This been spoken of by them as 'the fine spiritual form' seems like the projection of form, colour, and expression, tereoscopic effect. We now see that the rustling is ed by movements of the envelope or robe, and is doubtless al."

riday Evening, February 7th.—A glass globe about a foot meter, the upper part incomplete with ragged edges as it had been broken off, was produced upon the table it rested without the envelope, within a few inches of my The glass glistened in the light like a soap bubble, and rfectly transparent, the light being held behind it, to enable see through both sides at once. The glass seemed ated or ribbed at times, and when struck produced a ss effect like a glass bell, so loud that it could have been ly heard in every room on that floor of the house. The ace of my wife was produced in the lower inside of the and appeared as though looking through from underneath. lobe had the usual opening at the bottom as seen by me on g over to examine the inside. . . . Afterwards a section, were, of the inside of this globe, was placed standing t the globe (which still remained in the same condition), the concave surface of this section was beautifully reflected jected, the same face like a picture or face in a mirror. s the first time so large, or indeed any object, has been ed without the spiritual envelope. In this case, however, ht itself was abundantly covered and supplied with this y indispensable accompaniment.

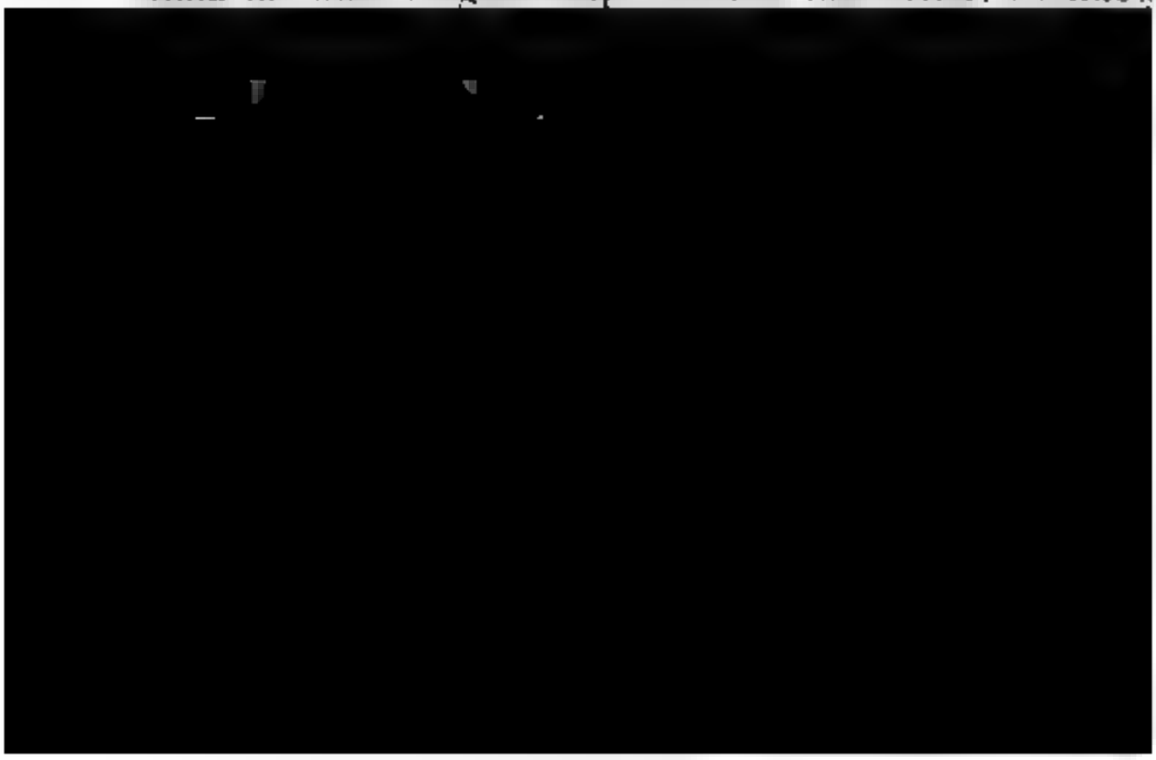
A GLIMPSE AT "ONCE A WEEK."

ave before had occasion to point out that in those publica- n which Spiritualism has been criticised in the most hostile there has yet, when their writers have been drawn for the nto a deeper current of thought and feeling than is their —whenever, in fact, in speaking of the departed, their ons have been stirred, and they have allowed free play to piritual instincts, they have, as it were involuntarily, and e of the scepticism into which they have been educated, d spirit-intercourse as a truth that the heart recognizes, and lopted the same tone which they satirize when employed by

us to express the facts which we and our friends, and many b
have verified in our own experiences. It thus not unfreq
happens that the same publication which ridicules Spiritu
on one page, gives it countenance and support on another.
has recently happened to our contemporary, *Once a Week*. T
up the other day the January part of that periodical, und
head of "The Latest Thing in Ghosts," we found what the
evidently intended as a smart burlesque on "Mr. H.'s own
tive," and which our readers will remember we recently ext
from a publication to the full as sceptical as *Once a Week*, na
All the Year Round. Well, when we had done with
smart writer, we turned the leaves over backwards till we
to a story called "Mrs. Fuller's Christmas Day," which h
conscientiously read through to the end, we found our persev
rewarded by the following concluding paragraph, which l
so like as if written for the *Spiritual Magazine*, that we be
wonder whether it was not owing to some mistake that
found its way into the pages of our contemporary instead
own. At all events we determined to graft it, and here it i

"But what was your other reason for going there (to the church) on
mas-day," I asked the old lady? "I told you that that day they were to ha
married, and when Charley was christened was the last Christmas-day
with my husband. I go there to meet him. I had a dream two years af
gone, and I'd heard nothing of him, and *I saw him and felt him sitting b*
church just as he did that day with his hand in mine. I had it three tim
running—but three times, and I go to church on Christmas-day to m
husband. It's now twenty-eight years ago since he left me, and I hav
heard of him since; but *I feel that he is sure to come back and sit be*
so I go there and pray God to send him back to me, and when I shut m
I can feel the baby on my knee, and his hand holding mine as it did then

Whether this, or anything similar to it has actually hap
within the knowledge or experience of this writer, we know



"THE FRIENDS OF GOD."

NICHOLAS OF BASLE, AND DR. JOHN TAULER.

ev. T. L. Harris, writing upon the Mission of the New and how it is to be accomplished, observes "There were ns before Swedenborg, as if to show that the soul of the was in labour with a new type of mind. The German , especially the members of that learned and devout ty, 'The Friends of God,' who walked by direct illumina- d who, before the outbreak of the Protestant reformation, l the foregleams of Heaven's own millennial age."

th a succinct account of this remarkable galaxy of noble, ic, and divinely illumined men and women, we now are l to present our readers—thanks to the skilful translation ll-digested labours of Miss Susanna Winckworth, who with ying love of her subject, and unremitting industry, has y beautifully rendered from the German into our language ost miraculously preserved autobiography of Dr. Tauler, s compiled, from other curious old documents recently dis- d and edited in Germany by Professor Schmidt, of Stras- nd from the learned works of the Professor himself, an ing, thoughtful and graphic sketch of the mysterious ity entitled "The Friends of God," who were Tauler's ors. The volume,* beautifully printed in old-fashioned nd introduced by a preface from the pen of the Rev. s Kingsley, should find its way into the hands of all lovers ks, truly beautiful and good, especially as it contains food to the taste of every pious heart and earnest mind, whether piritual experience be of the outer or inner religious life. o Miss Winckworth and to Mr. Kingsley, although sin- reverencing the devotion, illumination, intellectuality, and otion of Tauler and his compeers, the quaint old chronicle s a sore stumbling-block, in a thread of the supernatural g through the whole narrative, and linking together the f these "Friends of God," a string of "pearls beyond

There are those, however, dwelling amongst us, to whom read of the marvellous will not only be familiar as their read, but will prove in their hands to be a clue whereby ill gain the very centre of the labyrinth of their own nal spiritual experiences. To such persons the pages of

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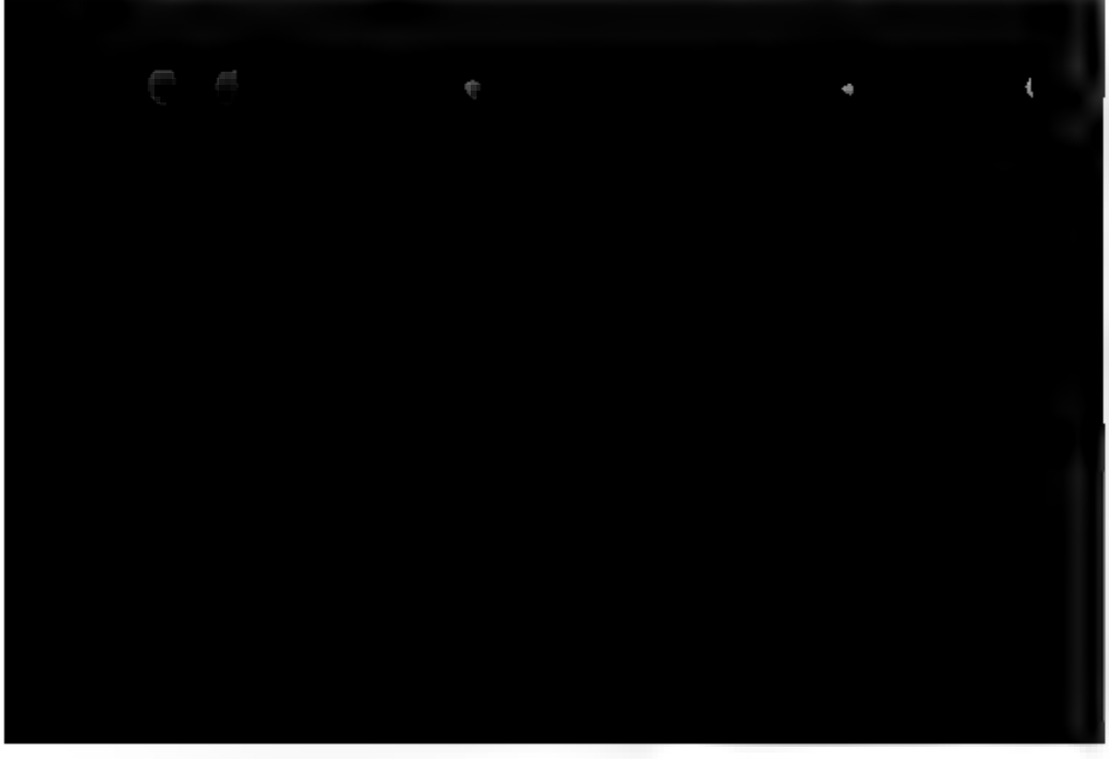
* *History and Life of the Rev. Dr. John Tauler, of Strasburg;* with 25 rmons (temp. 1340), translated from the German, with additional notes r's Life and Times; by SUSANNA WINCKWORTH; and a preface by the rles Kingsley. London: Smith, Elder and Co., 1857.

this remarkable book will contain consolation and heali
their hearts will burn within them whilst they read, for
perceive that their own experience, painful, bewilder
marvellous though it be, has been no exceptional one,
baptized into the more hidden life of spiritual things, t
simply had to endure the needful purification through
their predecessors have done, and as their successors
before the dull ear of mortality becomes able to reco
immediate Divine voice, and the blind eye be opene
conscious reception of celestial glory. To those who h
wondrously exercised by God, been initiated into t
experiences of the inner soul-life, for which our P
Churches have no name, but which the Roman Catholic Cl
wisely provided for, and termed "the supernatural deg
book will contain nothing which will be *incredible* becau
natural, nothing *puzzling* because *mystical*. The laws r
the innermost, as well as the outermost, are the same in
and amongst all peoples; and the language of so-called r
is an universal language inscrutable alone to those to
has not yet been taught by God. Therefore, to those
it *has* been given to eat of the hidden manna, and w
received "the white stone with the new name" thereon
no man knoweth save he that receiveth it," the followi
containing in brief the holy dealings of "The Spirit
Friends of God" will be read, not alone in the spirit
but in the spirit of knowledge, and to them upon each
appear the seal of Interior, Exterior, and Universal Tr

Mr. Kingsley seems to have recognized this fact wh
in his preface, (speaking, however, rather of the sermon
the life of Tauler and his associates.) "There is a class



Nuns (such as Christina and Margaretta Ebner); Queen
he widow of King Andrew of Hungary, the rich banker
Merswin, and Conrad the Abbot of Kaisersheim, in
, who boasts in a letter to Henry of Nordlingen, that he
accepted the Bishop of Augsburg's absolution either for
or his monastery; the Grand Master of the Knights of
, in Germany, besides the layman Nicholas of Basle, and
t mystical author of the Netherlands, Ruysbroeck.
ie appellation common to all these, with numbers of less
ished persons, would seem to have been used among
ves to denominate those who could not but feel that they
are alive to the realities of religion and its spiritual nature,
s the case with the multitude around them. That those
ng common sympathies on the subject of highest import,
instinctively seek out and cling to each other, and thus an
ion should spontaneously grow up, even without any
plan, is a natural and inevitable process, where a real
ligious life has arrived at self-consciousness; it is at all
clear that their union for common action was utterly
dent of the attitude they assumed towards the conflicting
s of the day, for as we have seen in the Abbot of Kaisers-
and Henry of Nordlingen, those are called 'Friends of
nd treat each other as brethren, who are as far asunder
politics as the Chartists and High Tories of our own days.
' do they form a sect, but, on the contrary, repudiated the
The great wickedness, especially of the clergy, the con-
s and dreadful catastrophes which mark the first half of
rteenth century, would impel the pious to come from the
and stimulate them to specially earnest and direct efforts

friend of God must leave all things, and follow after Him. From this passage, in the spirit of which many others concur, we see at once in what the right to this title consisted—namely, in the thorough self-surrender to God, the forsaking all things to follow God alone. Some of us, too, would be inclined to think that their continual insisting on the duty of passively yielding up the soul to Divine influence, and their exhortations to take all outward things as from God, would involve a danger of falling into an indolent quietism. But the fact, far from justifying our expectations, would afford another proof that when we leave off trying to do the work that God will do himself, we shall find our energies all the more vigorous to accomplish that which he has set us to do; for instead of regarding the events around them with passive indifference, like many of the earlier ascetics they believed themselves called to exercise a very positive influence upon the course of events.

"This was, in a special sense, the case with Nicholas of Basel and his immediate companions, whom we find, from the recently discovered documents, to have entertained plans for the extension of religion and the reform of Christendom of a wider nature than it was safe to disclose, even to the brethren indiscriminately, at a time when the Dominican inquisitors, who, moreover, were of the Papal, while most of the 'Friends of God' were of the Imperial party, were actively engaged in hunting out heretics, especially those who might betray any leaning to the democratic and reformatory tendencies of the spiritual Franciscans and their cognate sects. Thus the knot of men who gathered round Nicholas as their centre, seem, as compared with the *Gottesfreunde* at large to have formed a church within a church, having

[redacted]

ere the master dwelt and hear him preach. Then the
ught within himself, 'I will go thither and wait to see
d is purposed to do or bring to pass there.' So he came
ity and heard the master preach five times. Then God
is man to perceive that the master was a very loving,
good-hearted man by nature, and had a good understand-
ne Holy Scripture, but was dark as to the light of grace;
nan's heart did yearn over him, and he went to the master
l, 'Dear and honoured sir, I have travelled a good
agues on your account to hear your teachings. Now, I
ard you preach five times, and I pray you in God's name
e make my confession to you.' The master answered
ll my heart.' Then the man confessed to the master in
licity, and when he desired to receive the Lord's body,
ter gave it him. When this had lasted twelve weeks, the
d to the master, 'Dear sir, I beg you to preach us a
showing us how a man may attain to the highest and
oint it is given us to reach in this present time.' The
nswered, 'Ah! dear son, what dost thou ask for? how
ell of such high things? I must needs give some study
ur to the matter before I can put such a sermon together.'
man would not cease from his prayers till the master
l him that he should have his desire."

day for the delivery of this carefully prepared sermon
and "much people came to the church, and the man sat
a place where he could hear well." The sermon con-
" "twenty-four articles, whereby a man may perceive
the proper, true, reasonable, enlightened, contemplative
l what sort of man it is to whom Christ may speak these

"Dear master, you must know that I have not come hith
the sake of your preaching, but because I thought with
help to give you some good counsel. You are a great cler
have taught us a good lesson in this sermon, but you yours
not live according to it; and yet you try to persuade me t
here that you may preach me yet another sermon. Sir, I
you to know that neither your sermons, nor any outward
that man can speak, have power to work any good in m
man's words have in many ways hindered me more than
have helped me. And this is the reason: it often happens
when I came away from the sermon, I brought certain
notions away with me, which I hardly got rid of in a long
with great toil; *but if the highest Teacher of all Truth shal
to a man, he must be empty and quit of all things of time.
ye that when this same Master cometh to me, he teaches me m
one hour than you or all the doctors from Adam to the Jud
Day will ever do.*" Again, the master much astonished, be
the man to remain with him, and let them celebrate the
death together. Whereupon the man answered, "Seein
you adjure me so solemnly, it may be that in obedience to
ought to stay with you; but I will not do it unless you p
to receive all that I have said to you, and all that I may y
unto you, as under the seal of confession, so that none may
it." This the master promised, even more and more a
and even somewhat scandalized at being thus addressed
laymnan. Then said the man, "Sir, you must know that
you have taught us many good things in this sermon, the
came into my mind while you were preaching that it wa

and not the glory of God?" As the man spoke these
master fell on his neck and kissed him, and said, "A
is come into my mind. It has happened to me as it
heathen woman at the well, for thou hast laid bare all
before my eyes; thou hast told me what I have had
within me; but I tell thee of a truth that I knew it
; nor do I believe that any human being in the world
I wonder greatly who can have told thee this of me?
not that thou hast it from God. Now, therefore, I
dear son, that thou celebrate our Lord's death, and be
hostly father, and let me be thy poor sinful son. I am
th God's help, to begin a better course, and will gladly
counsel, whatsoever thou deemest best, if I may but
life." Then said the man, "I tell you of a truth,
tter and learning lead many great doctors astray, and
into purgatory, and some into hell, according as their
ith been. I tell you of a truth, it is no light matter
should give a man such great understanding and skill
ry in the Scripture, and he should not put it into
his life." "Then," said the master, "I pray thee to
w it is that thou didst begin thy spiritual life, and what
thy exercises and thy history." The man said, "That
request; but I tell you truly, if I should recount or
he wondrous dealings of God with me, a poor sinner,
twelve years, I verily believe that you have not a
enough to contain it if it were all written; however,
you somewhat thereof for this time. The first thing
me was, that God found in me a sincere and self-
ng humility. I do not think there is any need to tell
daily exercises by which I brought my flesh into sub-

or do himself some other injury. In the beginning I e
myself in the lives of the saints with some severity, b
so sick thereby that I was brought to death's door.
came to pass one morning at the break of day, tha
exercised myself so that my eyelids closed from very w
and I fell asleep. And in sleep it was as though a voi
to me and said, 'Thou foolish man, if thou art bent upo
thyself before thy time, thou wilt have to bear a heavy
ment; but if thou wilt suffer God to exercise thee,
exercise thee better than thou thyself with the Devil's
When I heard speak of the Devil, I awoke in a great fri
up and walked out into a wood nigh to the town." This
goes on to say that "the man," pondering upon w
occurred, and much tossed to and fro in his mind, v
consulted an old hermit, who assured him that he had be
upon the Devil's counsel, and conjured him to yield hi
entirely to God. But even still though seeking to
direction of the hermit, temptation assailed him in anot
the temptation of believing that through his natural r
could attain to a knowledge of Divine things. Aga
"counsel of the Devil" he struggles manfully, and o
when saying his matins he is more violently attack
ever by this same temptation, and prays vehemently tha
His bountiful mercy would vouchsafe to discover some
him which should be above his sensual reason. God h
prayers, and to resume the words of the manuscript—"
same hour (as morning dawned) God showed His mercy
so that my mind was filled with a clear understanding.
that same hour I was deprived of all my natural reason,

said the master, "however thou mayst call this a child's task, methinks it needs a man's strength to attack it. Now tell me, dear son, how long a time wilt thou give me to learn this lesson?" The man answered, "five weeks in honour of the five wounds of Christ, that you may learn it well." It proves, however, a mightier task than the scholar even foresaw, for it required six weeks to learn the first line, which ran thus:—"*After a manly and not a childish sort, ye shall, with thorough earnestness, begin a new life.*"

Having acquired at length a knowledge of the whole moral alphabet, the man continues his instructions, warning him that since he had truly purposed to "leave all for Christ's sake and follow him," he must prepare for many and great perplexities; but that from wheresoever the cross should come which he had sworn to bear, he must remain ever stedfast, never flinching from any grief or humiliation; moreover that for a time "he should neither study nor preach, but demean himself with great simplicity towards his penitents, saying, after they had ended their confession that he himself would learn to counsel himself, and when he had done that, he would counsel them also; that when he was asked to preach he should say, and with reason, that he had not at present time for that." At this the master is much amazed and no little troubled, exclaiming, "Dear son, I will willingly do so; but how then shall I occupy myself?" Upon which the man replies, "You shall enter into your cell, and read your hours, and also chant in the choir if you feel inclined, and shall say mass every day. And what time is left you, you shall set before you the sufferings of our Lord, and contemplate your own life in the mirror of His, and also wean yourself from your old habits and cease from them. And then, when our Lord sees that the time is come, He will make of you a new man, so that you shall be born again of God. Nevertheless, you must know that before this come to pass, you must sell all that you have, and humbly yield it up to God; you must let all go, and, like Mary Magdalen, fall down at Christ's feet, and earnestly strive to enter on a new course. And so doing, without doubt, the eternal Heavenly Prince will look down upon you with the eye of His good pleasure, and He will not leave His work undone in you, but will urge you still further that you may be tried and purified as gold in the fire; and it may even come to pass that he shall give you to drink of the bitter cup that He gave to His only begotten son. For it is my belief that one bitter drop which God will pour out for you will be that your good works and all your refraining from evil, yea, your whole life will be despised and turned to nought in the eyes of the people; and all your spiritual children will forsake you, and think you are gone out of

your mind, and all your good friends and your brothers in th convent will be offended at your life, and say that you hav taken to strange ways. But when these things come upon yo be not in any wise dismayed, but rejoice, for then your salvatio draweth nigh. Howbeit, no doubt your human weakness wi shrink back in terror and give way. But, dear sir, I counse you in all faithfulness to take a certain space of time to consid these matters, and then in God's name do as God gives yo grace to do." Then said the master, "that will I do, and wa and see whether, with the help of God, I may prevail."

After eleven days of bitter conflict the master sends for "th man," and assures him that he is strong hearted to commen the new life; and having rejoiced together, "the man" takes h departure home. Within a year, however, much of the tribulatio foretold by "the man" falls upon Dr. Tauler. His spiritual childre forsake him, and his familiar friends despise him, and throug grief of mind he falls sick of body, and in much anguish of spi sends for "the man," who, arriving, assures him that he has ca to commit himself yet more wholly to God, who will never desa however much He may try him, assuring him also that he himse had passed through the same baptism of fire. At the same tim however, he recommends him to take care of his body, "and t treat it well with good food which may strengthen it;" and say "A box of spices was made for me, and I will have such an o made for you to strengthen your head. But you must kno that I always gave myself up body and soul to God, that H might do with them what He pleased." Having also given hi useful counsel regarding his mode of action when poverty sh fall upon him, saying, "If you lack money, or have need of som

of a new strength in all his powers, outward and inward, and had also a clear understanding in those things which aforetime were dark to him, and wondered greatly whence this came."

Marvelling much what all this could mean, the master sends for his friend "the man," who rejoices with him greatly, telling him that now truly for the first time he had received the mighty gift of God's grace, and being enlightened by the Holy Ghost, would now begin once more to preach and to teach the Scriptures, even in their apparent contradictions; this being interpreted to him by the Holy Spirit, and Christ's life and sufferings upon earth being made clear to him. That he himself had now completed the work for which he had been used as the instrument, and had no more to instruct him in, and could only commend him to give ear to, and obey the commands of the true Master. Upon this the master redeems his books, and gives notice that he shall preach in three days.

On the appointed day a great multitude gathers together to hear the master, who ascends into the pulpit, and holding his hood before his eyes, prays, "O merciful, eternal God, if it be thy will, give me so to speak that it may be to the praise and glory of thy name, and the good of this people." Upon this a new trial besets him; he is seized with such violent weeping from tenderness of heart, that he cannot speak a word. At last a man in the crowd cries out, "Sir, how long are we to stand here? It is getting late; if you do not mean to preach, let us go home." But neither the impatience of the people, nor his own prayers at the moment, avail aught, "for he wept yet more and more," and "when he saw that God would have it so, he dismissed the people, saying with weeping eyes, 'Dear children, I am sorry from my heart that I have kept you here so long, for I cannot speak a word to-day for weeping; pray God for me, that He may help me, and then I will make amends to you, if God give me grace another time as soon as I am able.' So the people departed, and the tale spread abroad, so that he became a public laughing-stock, and his brethren strictly forbade him to preach any more, because he did the convent great injury thereby, and disgraced the order by the senseless practices that he had taken up, and which disordered his brain."

The faithful "man," however, consoles him, telling him that he must be of good cheer, "for the bridegroom is wont to behave so to all his best and dearest friends, and it is a certain sign that God is your good friend, for, without a doubt, He has seen some speck of pride that you have not been conscious of yourself, and therefore it is that you have been put to shame, therefore be of good cheer, and be joyful and humble. Neither should you think this a strange thing, for I have seen many such instances in other

people. I counsel you that you remain alone for the next
days, and endure without speaking to any the praise and g
of the five wounds of our Lord Jesus Christ. And when the
days are ended, beg your prior to give you permission to de
a sermon in Latin; if he refuse, beg him to let you try in
school, and read a lecture to the brethren." And he did so;
read to his brethren such an excellent lecture as they had n
heard in their lives before, so deep and so godly was his doct

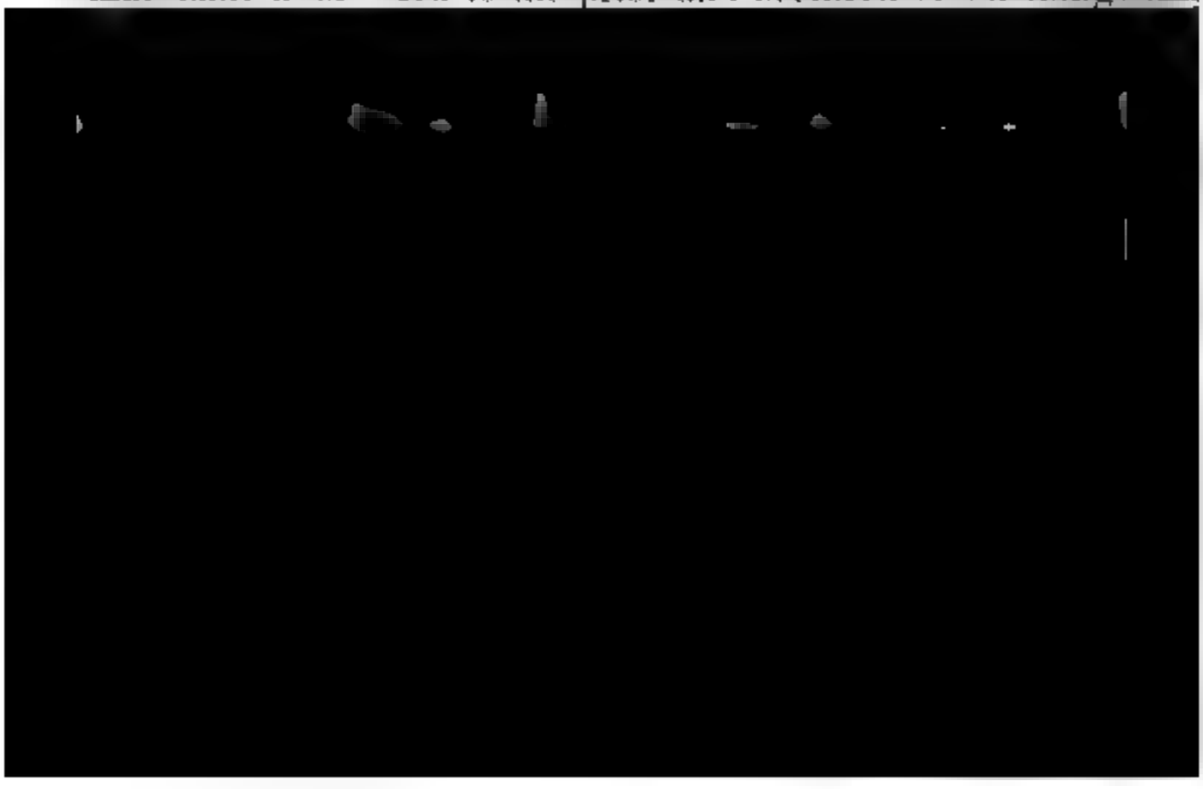
After this the master obtained permission to preach in
convent of ladies." Here he preached a sermon from the
"*Behold the bridegroom cometh, go ye out to meet him,*" a
wonderful sermon, overflowing with the unction of the Sp
and through the symbols of the bridegroom and the bride,
Lord and His Church, or each individual soul which is willin
unite itself unreservedly with Christ, unfolding God's wo
grace in the soul, and bringing his own experience home t
hearts of his audience in a manner almost miraculous. "
people," pursues the manuscript, "were strangely moved b
words, one man cried out with a loud voice, 'It is true!' an
down as if he were dead. Then a woman called out from
crowd and said, 'Master, leave off, or this man will die on
hands.' When the sermon was ended, the master went d
and read mass, and gave the Lord's body to certain good pe
but after the sermon 'the man' perceived that some forty p
remained sitting in the churchyard. When mass was
the master and 'the man' went out to the people to see ho
was with them, but twelve only then remained. 'Then,' said
master, 'dear son, what dost thou think we had best do
these people?' Then the man went from one to another

ple had any weighty matter to transact, he was called in to le it with his wisdom, whether it concerned spiritual or poral affairs, and whatever he counselled them was right in ir eyes, and they listened to him gladly.' "

After eight years of this active life worthy Dr. John Tauler s summoned from the earth, and prepared for his departure a severe illness of twenty weeks. Then he perceived, the grace of the Holy Spirit, that he was about to part, and he sent for his friend, and "the man" hastened d came to the master, who received him after a most ndly sort; and "the man" was glad that he found him t alive, and the master said, "It is a great consolation to me at thou art present at my end. I pray thee take those books hich are lying there; thou wilt find written therein all thy ecourses with me aforetime, and also my answers, and thou wilt nd somewhat concerning my life, and the dealings of God with n, His poor unworthy servant. Dear son, if thou think fit, nd if God give thee grace, make a little book of it; but, dear n, I lay my solemn admonition upon thee, that thou do not ention my name; for thou must know that of a truth, the life, nd words, and works which God has wrought through me, a oor, unworthy, sinful man, are not mine, but belong to God lmighty now and for evermore; therefore, dear son, if thou ilt write it down for the profit of our fellow-Christians, write it o that neither my name nor thine be named, but thou mayst say 'the master' and 'the man.'"

And for the space of eleven days the master had much dis- ourse with "the man." After that the time came that the aster should die; then he said, "Dear son, I pray thee, in God's ame, to give thy consent to it; if God should permit my spirit o come back to thee, and tell thee how it fared with me." The an answered, "Dear master, if God will have it so, I am also illing." But it came to pass that at the last, the master had a ost horrible death-struggle, insomuch that all the brethren in the nvent, and also other people, were greatly terrified and were re amazed at the dreadful anguish which they saw in his death. he whole city was filled with sorrow for his departure, and hen they discovered who had been his bosom friend in secret, ey desired to do the man honour, "but he was aware of their ntent, and fled that same hour out of the city, and travelled home gain." Now (one night upon the journey) "the man" awoke nd heard a voice close by; yet he saw no one. Then a shudder an through him, and he made the sign of the cross; then the oice said, "Fear not, dear son, it is I, the master." Then said the man," "I beseech you with my whole heart to tell me, if od will, how it standeth with you, and how it came to pass that

you had such a dreadful end. It is to be feared that your frightful end will be a great stumbling-block to your brethren in the convent." Then said the master's voice, "Dear son, that will I tell thee. Thou must know that our Lord God saw fit to appoint me such a hard death, in order that the holy angels might straightway receive my soul to themselves; and for the same cause thou shalt also have a like hard death. It was needful that I should suffer this as a purgatory; but know likewise, my dear son, that the evil spirits tormented me greatly, and assailed me with such cunning and instancy, that I was in constant fear lest my courage should fail me. But, however hard my death was, it was as nothing compared to the joy which the Almighty, Eternal, and Merciful God hath given me in return. Know, my dear son, that the same hour in which my soul left my body, the blessed angels received it, and and conducted me to Paradise, and said to me, 'There shalt thou tarry five days, and shalt know no anxiety nor fear lest the evil spirits should harm thee any more, neither shalt thou labour any more, only thou shalt be deprived for these five days of the blissful company of the blessed in eternity. And then we will come again with joy, and bring thee to the unspeakable joys, and reward thee for thy good and faithful teaching and useful counsels;' all which I have received by thy excellent instruction, for the which I can never thank God and thee enough." Then said the man, "Dear master, I beseech you from the bottom of my heart, that when you come into the presence of God, you pray Him for me." But whatever "the man" said after this, or whatever questions he put, no one answered him again. And at daybreak he rose up, and wrote that same hour word to the prior and brethren of all things that



ondent of *Saunders's News Letter*:—
eally, what with Mr. Hume, Mr. Forster, and Sir Bulwer
's 'Strange Story,' London society seems just now
. with a general phantom-mania. The last new phase
malady is a ghost story, which has lately obtained
ve currency in what are called the 'upper circles,' and
laims for its believers two counsel learned in the law, and
d High Chancellor himself! I don't pretend to vouch that
ry can pretend to the 'ghost' of a foundation for its
e—I merely testify that it is being talked of by 'every-
nd that the first question asked at most dinner-tables is,
you heard of Lord Westbury's ghost?' The story runs
-Lord Westbury lately purchased Hackwood House, an
nsion near Basingstoke, the property of Lord Bolton.
ing a spare day or two, to obtain a more minute inspection
investment, he took with him two of the gentlemen
ng to his official establishment, both members of the
profession. On separating for the night, the bed-room
l for one of them, a Mr. B——, was found to be on the
: side of the hall to those of the other gentlemen; he
e shook hands and said 'Good night' in the hall, leaving
ers talking there. He had not been very long asleep
he 'felt' himself awoke; but could neither hear nor
: anything. By degrees, however, he became conscious
thing luminous on the side of the room opposite his bed,
radually assumed the appearance of a woman clothed in
He at first thought it was an optical illusion; next, that
panions were playing him some phosphoric trick, and
ning round he composed himself to sleep again. Further

an exact account of what he thought he had seen, it being t
quite clear to him that it was no trick played by others,
simply an hallucination of his own brain. At the breakf
table, however, he began to fancy that he had been clev
imposed on by his friends, as they commenced at once banter
him on his 'night's rest,' 'broken sleep,' and so forth. Wish
to detect them if possible, he pretended unconsciousness
utter ignorance of their meaning, when, to his horror, one
them exclaimed, 'Come, come, don't think we didn't see one
the women in grey follow you into your room last night!'
rushed up stairs, produced his written account, which he g
them to read, and the consternation became general. On inqu
of course, they found the legend of a murder done in days of y
and the Lord Chancellor is supposed to be exceedingly vexe
an incident which has decidedly shut up one room in his h
for ever, if not, in all probability, tabooed the mansion altoge
Thus much do the 'upper ten thousand' aver—how truly is
another question."

We can inform our readers that the above anecdote is true
that the Mr. R—— is Mr. Henry Philip Roche, the frien
the Lord Chancellor, and recently appointed by him as o
the Registrars of the London Court of Bankruptcy. We
fortunate in Lord Chancellors, having now added Lord W
bury to Lords Brougham and Lyndhurst. A correspon
under the signature of "Veritas," in a letter to the editor o
Bury and Norwich Post, makes the following statement
subject which, says the *Leeds Times*, "is exciting some disc
amongst the credulous and incredulous of that locality:"—

Daily News. However strange and startling may be
notion of an apparition in an animal form, yet similar
ces to the one given by our contemporary will be found
ed in Kerner's *Seeress of Prevorst*, Spicer's *Facts and*
ies, Mrs. Crowe's *Night Side of Nature*, and many other
both ancient and modern. The narrative is as follows :—
ome time past a considerable sensation has been created in that
f St. Philip's called Kilkenny by the appearance of an apparition
ape of a rabbit. It has been seen by the inhabitants at different
d particularly upon the approach of any visitation of woe upon the
or houses in the locality. A short time since two men living in
land died suddenly, but before their death the apparition was distinctly
veral to settle upon the fronts of the tenements occupied by them. It
ppearance and size of a white rabbit when first seen, but gradually
until it is about as large as a sheep. At one time a man was hardy
chase it, and actually as he thought, placed his hat upon it, exclaiming
me time, "I got thee now, Old Bun!" but, strange to say, upon
the hat, nothing was found! At another time a man chased it into a
t upon getting close to it it vanished. It is creating quite a stir in the
hood. Old women leave their homes at night only on the greatest
and then in bodily fear. It is the chief subject of conversation in
land, &c., and might, perhaps, profitably employ the thought and
some clergyman residing in the district, with the view of allaying the
ent that has the *penchant* for appearing in such a questionable shape
a "Bunny," thereby frightening sensible people out of their usual

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PH BARKER'S EXPERIENCE IN AMERICA.*

EPH BARKER is a man well known to the working classes,
y in the North of England. He was formerly a Wesleyan
, but in course of time he found that the limitations to

conviction, and an earnestness in the pursuit of truth, and we trust that he will yet find rest in a theology that will satisfy alike the yearnings of the soul and the requirements of the reason.

About nine years ago he went to America, and resided there some time. As Spiritualism was then creating great excitement, and making a noise in the country; with a candour and impartiality that our Brewsters and Faradays and Brodies would do well to imitate:—"We resolved," he says, "to hear all sides, and weigh what we heard in even balances. And that we did to the best of our ability. We read the publications of the Spiritualists, and we read the publications of their opponents. We attended circles, visited mediums, consulted pretenders to clairvoyance, conversed with the leaders of the Spiritual movement, had frequent conversations with the celebrated Andrew Jackson Davis, the Prophet and Messiah of the Spiritualists, heard several of his lectures, read all his works, attended many public meetings, mingled much and freely in the society of Spiritualists in almost every part of the country, and gained from the party all the information we could. At the same time we mingled daily with their opponents. We heard much that the orthodox and all the the sceptical and infidel classes had to say on the subject."

He kept his eyes and ears open, and his mind at work, and has now published the result. His first experience was at the farm-house of a friendly neighbour and fellow countryman, in Ohio. "The medium was a girl of about eleven years of age." Soon after their sitting began they heard "the raps which, as we were told, were made by the spirits to indicate their presence." By means of the alphabet, in answer to an inquiry, "Sam Barker," the name of a departed brother was spelt by the raps

plain there was something in what we had seen out of the
ry course of things,—something that required an explana-
It is true, that the answers given to some questions were
ons; but even the erroneous answers were, in some cases,
ccountable as the true ones. At one sitting, Henry C.
t, the celebrated Abolitionist and Non-resistant, was present.
the language of the Spiritualists, we may say, that a spirit
l to communicate with him. He asked the name of the
and it spelled out, by raps, the name John Wright. 'Are
he spirit of my brother John?' said Henry. The spirit
red, 'Yes.'

Henry then asked his brother when and where he died, and
ber of other questions, all of which were answered in the
way by the alphabet. This was all news to Henry, and he
d amazed. He had never heard of his brother's death.
he name of the place where he lived, his age, &c., were
correctly. Henry wrote to ask whether his brother *was*
and found that he was not. The whole tale was a fabri-
. But who was the fabricator? Who spelled out the
of persons and places? To us the false communications
d as mysterious as the true ones. We have sat in circles
ious parts of the country, among persons whom we had
seen before, and who had, we believe, never before seen
d have had the names of deceased friends spelled out, and,
ne cases, *written* out by the mediums, and we have had
nnications and answers, in some cases, to written, and in
cases to mental, questions, known only, in the *usual* way,
selves, all happening just in the way that one would expect
to happen, supposing one's departed friends to exist, and to

wonderful and unaccountable as the things which I had re
when told by others, as monstrous and impudent fictions.
give the particulars:—There was a man called Dr. Redm
was said to be a very remarkable *test* medium. It was s
the proofs he gave of the existence and power of separat
were such as few, if any, could resist. A very particula
of mine, an excellent man, and a thorough unbeliev
regard to orthodox theology, requested me to go and
powers. He said he and his family had seen very w
things that they could not account for, and they thought
should see something unusual. After much entreaty I w
the following is an account of what took place. He g
eight small pieces of paper, about an inch wide and tw
long, and told me to take them aside, where no one could
and write on them the names of such of my departed fr
I might think fit, and then to wrap them all up like pel
bring them to him. I took the papers, and wrote on some
the names of my father and mother, my eldest and my y
brothers, a sister, a sister-in-law and an aunt, and o
blank. I retired to a corner to do the writing, where th
neither glass nor window, and I was so careful to give
any chance of knowing what I wrote, that I wrote with
pencil, so that even the motion of the top of my pencil c
be seen. I was, besides, entirely alone in that part of th
with my face to the dark wall. The bits of paper the
had given me were soft, so that I had no difficulty in
them into round pellets about the size of small peas.
them up, and could no more have told which was bla
which was written on, nor which, among the seven I had

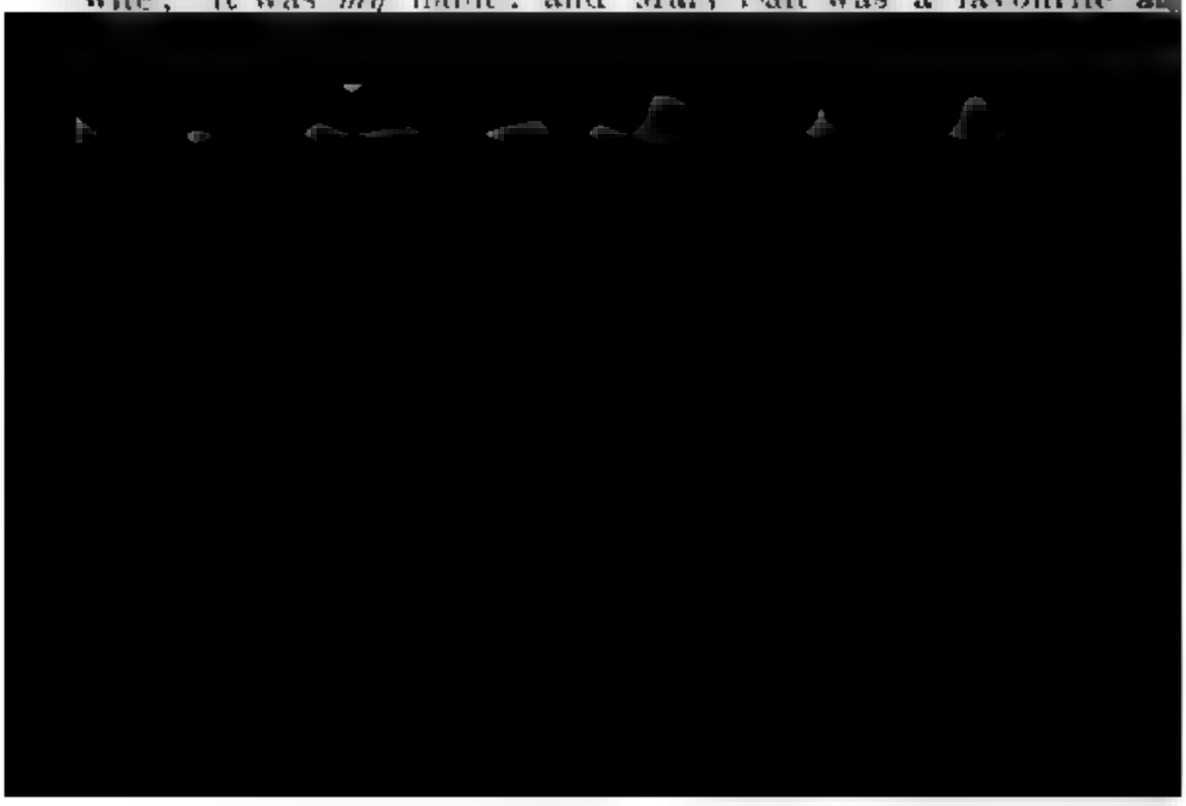
nswer was instantly given by three loud raps, 'Yes.' I
'Can he select the paper containing his name?' The answer,
as before, was 'Yes.' The medium then took up first one
paper pellets and then another, laying them down again,
ame to the fifth, which he handed to me. I opened it out,
ontained my brother's name. I was startled again, and
y strange. I asked, 'Will the person whose name is on
er answer me some questions?' The answer was 'Yes.'
ook part of my note-paper, and with my left hand on edge,
top of my short pencil concealed, I wrote '*Where d*——'
g to write, '*Where did you die?*' But as soon as I had
'*Where d*——,' the medium reached over my hand and
pside down and backwards way as before, '*Put down a*
f places, and I will tell you;' thus answering my question
had time to ask it in writing.
ıen wrote down a list of places, four in all, and pointed
eparately with my pencil, expecting raps when I touched
t one; but no raps came. The medium then said,
lown a few more.' I then discovered I had not, at first,
down the place where he died: so I wrote down two
ces, the first of the two being the place where he died.
then stood thus:—'Salem, Leeds, Ravenna, Akron,
a Falls, New York.' The medium then took his
d moved it between the different names till he came to
a Falls, when he scratched that out. That was the
the place where he died. I then wrote a number of
estions, in no case giving the medium any chance of
what I wrote by any ordinary means, and in every case
red the questions in writing as he had done before: and

her name?' I asked. The answer again was, 'Yes.' The medium then took up one of the paper pellets, and put it down; then took up and put down a second; and then took up a third and handed it to me. I was just preparing to undo it to look for the name, when the medium reached over and wrote on a leaf of my note-paper—'It is my name. Elizabeth Barker.' And the moment he had written it, he stretched out his hand smiling, and shook hands with me again. Whether it really was so or not, I will not say, but his smile seemed my mother's smile, and the expression of his face was the old expression of my mother's face; and when he shook hands with me, he drew his hand away in the manner in which my mother had always drawn her hand away. I say part of this might be fancy, but it seemed then to be simple fact, and it seems so still. I believe the tears started into my eyes, and my flesh seemed to creep on my bones. I felt stranger than ever. I opened the paper, and it was my mother's name, Elizabeth Barker. I asked a number of questions as before, and received a number of answers as appropriate as the other. But I had seen enough. I felt no desire to multiply experiments; so I came away. Some days after I accompanied a lady friend to the same medium. The manifestations were as remarkable as before, though of a somewhat different kind.*

"I had a particular friend in Philadelphia, an old unbeliever called Thomas Illman. He was born at Thetford, England, and educated for the ministry in the Church of England. He was remarkably well informed. I never met with a scholar who had read more or knew more on historical and religious subjects, or who was better acquainted with things in general except Theodore Parker. He was the leader of the Philadelphia

who, she said, professed to be a friend of mine. I wished
cribe his appearance, and she did so; but I could not,
ment, recollect one exactly answering to the description.
'an you tell me his name?' She said she would try to
what it was. In a few minutes she called for a slate
l, which were quickly brought, and she wrote the name
' I tried to recollect some departed friend called
but could only recollect a cousin of mine who had died
ty years ago—a very tall young man. 'But this is a
man,' she said, 'with a large head.' Still, as if I were
could not think of any friend of that name and appear-
Cannot you tell his second name?' I asked. She said
l try; and, after a few moments, she wrote 'Illman.'
ription of the man was as correct, I consider, as a
n of my friend could be, and his name was Thomas:
s so far from thinking of Mr. Illman at the time, that
g failed to bring him to my mind till the woman men-
name. As I have said, I was exceedingly incredulous,
l, suspicious of Spiritualists at this time, and I had only
my friends to this medium at their urgent solicitation.
s the woman had written down Mr. Illman's name, I
that she knew me, and knew Mr. Illman, and had seen
er, or learned in some way that he was, when living, a
mine—that she was a cheat, and I troubled her no
But after my interview with Dr. Redman, I began to
ight have been too hasty in my conclusions.
ut two years and a half ago I was informed by a friend
elphia that a very remarkable *spirit-reader* had come to

drawer, take out a work-box, unlock and open it, and take
of it a pair of scissors that she knew to be there. He said
did not know by what power he did it; but that his friends w
made experiments assured him that he *had* the power, and t
he really did read their minds. He said we might make
experiment then, if we thought well, and we determined to do.
On entering the house, I had put down my hat on a side table,
a dark part of the room, and had taken a book out of my o
coat-pocket, and put it into my hat. My hat seemed as lit
observable as anything in the house, and the book was down o
of sight; so I willed that he should take my hand and put it
the book. He took my hand, and held it for a few momen
and then slowly took me to the place where my hat was, and p
my hand on the book. He said, 'Is that it?' I said, 'It is.'
so happened that on the night appointed for a meeting, I w
unable to attend, and I had no opportunity of making furth
experiments. One day I and my wife were at the house of th
most amiable and excellent gentleman lately deceased, Fran
Jackson, of Boston, Massachusetts. A lady there was said to
a medium, and my wife was persuaded to sit down with her a
another lady to a small table. In this case, to use the langua
of the Spiritualists, the spirit communicated not by raps, but
tipping the table on one side, or causing it to lean over to th
person addressed. In this way the spirit spelled out the nam
of Mary, and then proceeded to spell out S-A-L-T, when
stopped. The medium seemed puzzled and disappointed, a
concluded, that as Salt was not the name of a person, the spi
had blundered or played a hoax. 'But it *is* a name,' said m
wife; 'it was *my* name: and Mary Salt was a favourite a



few exceptions. For there were exceptions. Some few
e as well-disposed, and as well-informed as the rest,
unconverted."

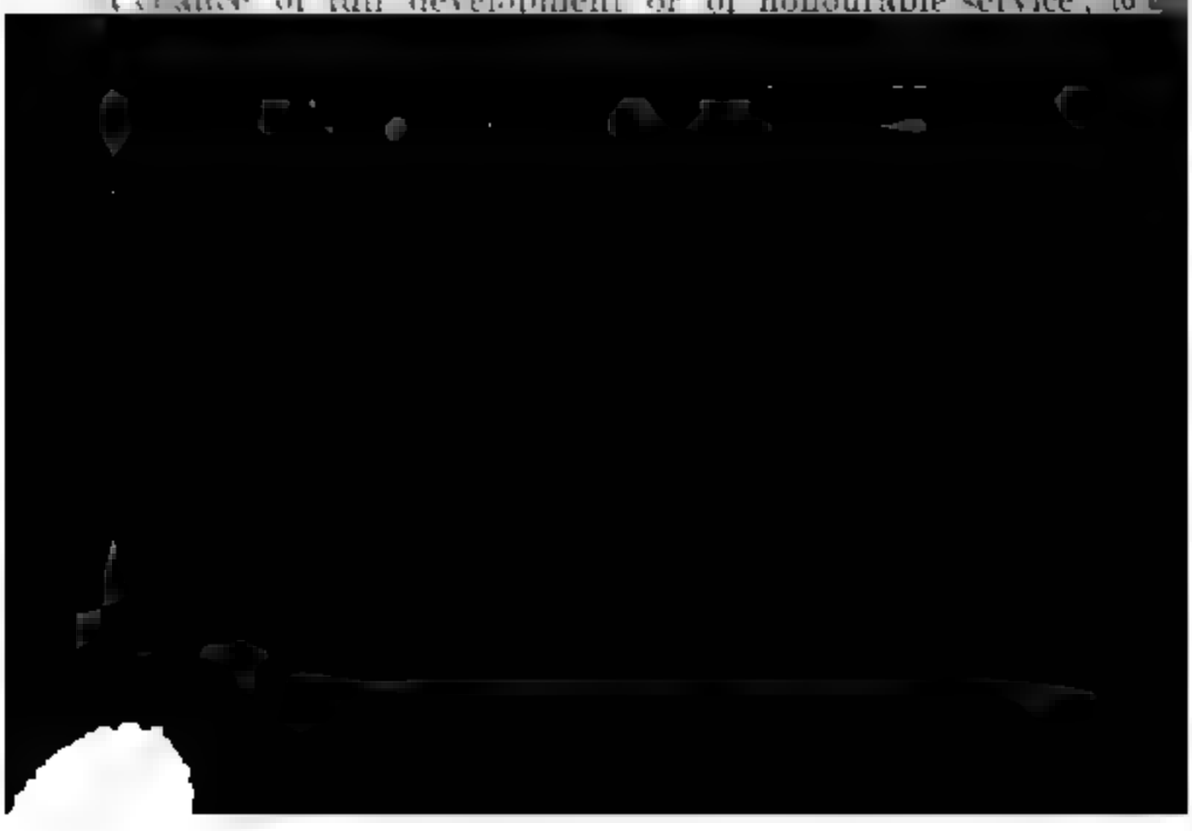
narrating these facts we are thankful that Mr. Barker
pointed out what, in his judgment, were "some ex-
which were manifestly fraudulent, and others which were
icions;" as this shows him to have been no *gobemouche*,
did discriminating observer, and his testimony comes
with greater weight; and the more so as he has been
n advocate of views so widely different from our own.

stimate of the character and influence of the Spiritualists
ca, we must pass over, and we can do so with the better
t it is, on the whole, exceedingly complimentary; but
ite the following paragraph for the benefit of the clever
in *Punch*, *Once a Week*, and other periodicals, who
lly favour us with their lucubrations on Spiritualism:—

truth, so many respectable people embraced Spiritualism
ica—so many people of talent, of wealth, of high
and of some pretensions to learning and science,
many people of good moral character, that Spiritualism
rtly to be *not* unpopular. And this is itself a proof that
a thing to be dismissed with a sneer or a laugh. Even
to be an epidemic disease, or a mere delusion, it deserves
ation of philosophers. Even if it swept over the world
d away within the year, it would deserve to be carefully
how much more when it lasts so long, and threatens, or
, to remain with us."

xposition of the doctrines advocated by different classes
alists, though extremely interesting, we must also omit,

[illegible]. It seems to us, at times, as if, in the nature of thin[illegible] we [illegible] to believe. And we certainly have no disposition [illegible] quarrel with them for believing. We think them perfe[illegible] [illegible] in doing so. They have not, in our judgment, the [illegible] [illegible] of their belief. We are more disposed [illegible] [illegible] their cheering and consoling belief than to qu[illegible] [illegible] for cherishing it. We hope they will be able to [illegible] [illegible], and we should be glad if they could convince [illegible] [illegible] that the doctrine of a happy immortality is t[illegible] [illegible] it a blessing—a great, inestimable blessing [illegible] convinced. Like mankind at large, we have a str[illegible] [illegible] inextinguishable desire for immortality. It is certain [illegible] [illegible] generally do not get enough of life and enjoyment h[illegible] [illegible] could we have the heart to blame them for cherish[illegible] the hope of something more and better hereafter. It certai[illegible] seems too bad that men like Parker and Pascal should di[illegible] their prime, and know no resurrection. It seems too bad [illegible] any should wholly perish who have distinguished themselves [illegible] their virtues, or by their capacities of virtue. It seems too [illegible] that good fathers, good mothers, and good children should [illegible] parted by death and have no reunion. The belief of immorta[illegible] is certainly a great comfort. Lord Byron was not far from [illegible] truth when he said, that this hope, even if false, is worth all [illegible] world's best truths. To the mother who has lost her child; [illegible] the child who has lost his mother; to the friend who has lost [illegible] friend; to the just, who have seen the good pass away with [illegible] due honour, or the youthful student and reformer perish with [illegible] a chance of full development or of honourable service; to [illegible]



more I have become acquainted with the subject, the more this conviction been strengthened. I have not seen either Foster or Mr. Colchester, nor had any relation with them, ure the subjoined remarks pointed at any individual. With a verbal alterations, they were written more than three years though not published in consequence of the discontinuance e publication for which they were intended. It seems to owever, that the present is an appropriate time to freely ate the question of professional mediumship on broader ds than personal ones. I know the plausible reasons on which actice is defended or excused. But I wish Spiritualists, and ms in particular, to take at once the highest ground both inciple and practice, and keep firmly to it, despite the tations of a seeming expediency. Yours, &c., T. S.

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every corn field there are tares: in every country the true nd the counterfeit circulate together: charlatans, impostors, her disreputable characters encumber every cause, no matter rue and sacred. In the age of Christ there were many Messiahs, and even to his Apostles Jesus said: "Have not en you twelve, and one of you is a devil." That there be those who would take advantage of the deep desire of art to *know* of, and to hold communion with the beloved spirit-world to palm off their "lying wonders," and make h gain by soothsaying," is only what a knowledge of n nature would lead us to expect. While human nature s as it is, it may not be possible to wholly eradicate the but this renders it the more necessary that we should do g, that may either directly or indirectly strengthen it, or

indifferently in all streams; but it is not against these, chie
that Spiritualists require to be on their guard, or from wh
the greatest mischief is to be apprehended; but rather from th
who, while they may play off counterfeits, are yet pers
in whose presence genuine spirit manifestations do occur,
have formerly occurred, and who have generally gained whate
reputation they may possess by these, and not by the misera
deceptions to which they have recourse. I am far from think
that even professional mediums commonly adopt any such
graceful practices; but that there are some who wholly or in p
do so, most persons who have had much experience with pu
mediums I think will admit. Is it sufficient in such cases
shake the dust off our feet, and denounce either publicly
privately the guilty individuals? I, for one, think not. Does
never occur to us that we may ourselves have been to blam
that in encouraging paid mediumship we have been holding
a temptation which all have not the virtue to resist? In ev
walk of life there are persons honest, but of weak princip
who, urged by their necessities and tempted by opportunity,
unable to resist that "love of money" which is "the root of
evil." And if, in the case of mediums, we have excited,
ministered to this craving, do we not, if they fall, share w
them the responsibility, just as when we unguardedly exp
our property, we tempt the needy man to steal?

When a person first discovers, probably to his g
astonishment, that he has the gift or faculty of mediumsh
he has generally no thought of turning it to a pecuni
account, but his family, friends, and neighbours, soon be

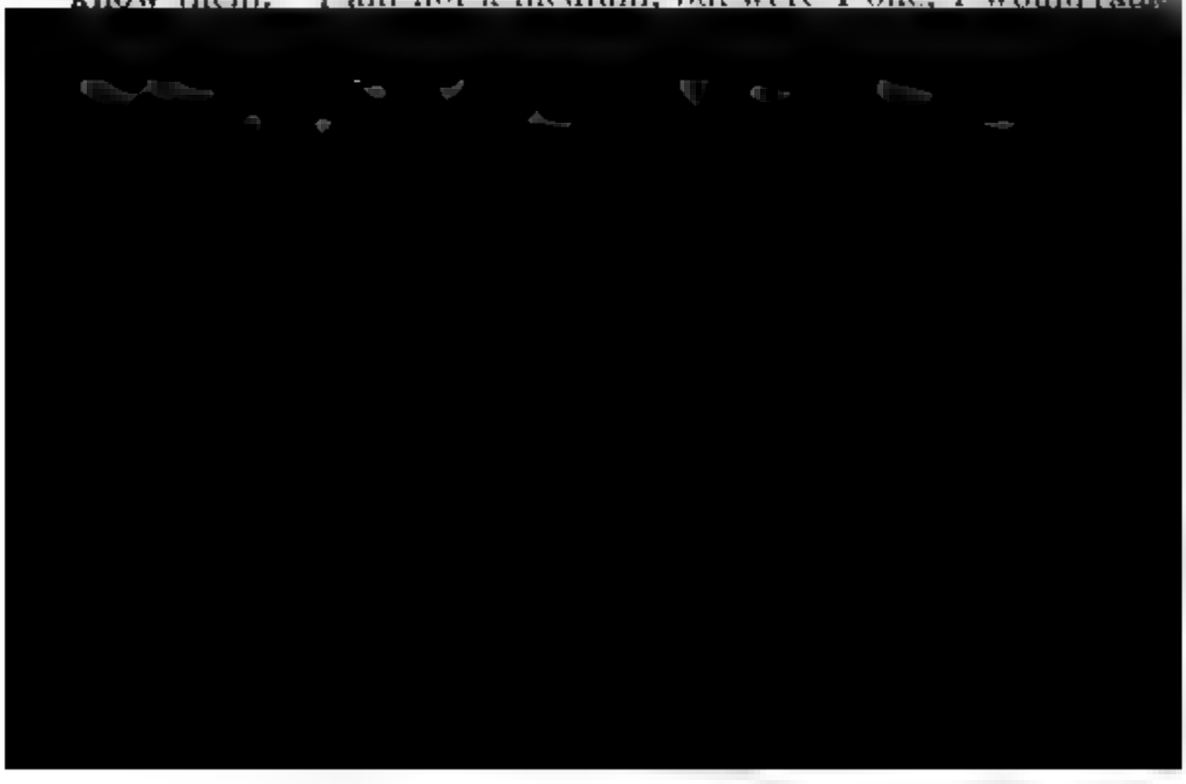
lened, and plunges deeper in the downward path, till at detection, exposure, and disgrace justly overtake him, and h his malpractices the cause also is dragged with him into t.

gain repeat that I do not mean to assert that professional s are in general dishonest—that the manifestations wit- n their presence are not ordinarily genuine; but, however r be, it is clear that we cannot expect the same reliance laced on professional mediumship, as on that witnessed ate families and respectable circles, where the mediums wn, and known to be honest and disinterested, and sequently respected. Wherever the "money element" spicion enters with it; it is almost an inevitable guest. , it is said, we pay our lawyers, our physicians, our divines, uld we not pay our mediums? For the present, it must e point out an obvious but important distinction. A large money has to be invested in the education of professional ears have to be devoted to acquiring the requisite profi- their time must be devoted mainly to its study and : mediumship, on the contrary, is just one of those things ey cannot buy, that study cannot acquire; it is the free od; or, if you prefer it, a natural endowment; one which, ry other gift or endowment, carries with it its own bility, and is to be used, not for selfish ends, but for the f others. And can mediums imagine that departed , the spirits of the great and good, will attend upon them, perate in their exhibitions, merely to turn in for them so lf-crowns or guineas? True, there may be spirits who his, but whether they are likely to get much good from

Never should it be made a cloak for indolence, or an incitement to the greed of gain. What time mediums can afford to spare without injury to themselves or others might then be given freely to the employment of this faculty, in the love of truth and of doing good; so, I believe, and not otherwise, will God's blessing rest upon it. If they really can give no time to it, it is not incumbent upon them to do so; better that they should abstain from it, than convert it into a marketable commodity.

All who have had much practical experience in Spiritualism, must be aware that unity of purpose, harmony of feeling, and religious elevation, are the most favourable, if not the necessary, conditions for the highest kinds of spiritual communion; but how are these conditions possible in a heterogeneous public assembly, where an admittance fee is the only needful qualification? Surely, in place of this, there should be some regard to fitness and honesty of purpose, on the part of professed inquirers, as well as honesty in the exercise of mediumship. Whatever other qualifications too a medium may possess, if his character be one that cannot command respect—if he be one whom we cannot countenance in any other capacity—we certainly should not countenance him in this; if we respect Spiritualism and respect ourselves, we must place the moral qualification before every other.

If professional mediumship were discountenanced and abandoned, Spiritualism would soon rise above the region of vulgar suspicion into a serener atmosphere; its progress at first might seem less rapid, but it would be more satisfactory and sure. Mediums, too, would gain immensely—gain in peace of mind and self-respect—gain in public opinion and in the esteem of all who know them. I am not a medium, but were I one, I would rather



es resolutely against the setting up of the tables of
-changers, even in the outer courts of the temple of
n. We know into what an awful crime even an
Christ's was tempted, by "thirty pieces of silver."
should remember who it was that gave the solemn
"YE CANNOT SERVE GOD AND MAMMON."

w, it is asked, apart from professional mediumship,
ualism be practically investigated, except in a few
cases? I answer—first, that there is not the same need
ve practical investigation that there has been. If the
ot satisfied with the millions who have witnessed, and
nds (including many men of the highest attainments)
given their public testimony to the phenomena during
een years—to go no farther back, we can hardly hope
onal testimony (at least, unless the facts deposed to
rom the prejudicial element to which I have referred),
be of much avail. But, further, I believe if there
iblic, there would be a great deal more private medium-
st inquirers would form circles for investigation. And
consisted of members of a family, or of friends who
could trust each other, scepticism would be far less
an it now is. Phenomena less marked than they may
ith public mediums would then convince the witnesses
as at least "something in it," because they would feel
t what they saw was genuine. And, again, it is to be
the absence of professional mediumship would stimulate
dependent circumstances whose gifts are now known
eir own families and private circles, to feel more
n they now seem to do the responsibilities of their
d, in the interests of truth, to enlarge their sphere of
But, however this might be, I hold that Spiritualism
anity itself, should be "*first pure*," and, as a natural
e, it would be "then peaceable, full of mercy and
, without partiality and without hypocrisy."

AL RESPIRATION.—ITS LOSS, AND WHAT IT INVOLVED.

ature," says an apostle, "was made subject to vanity,
ly." Man fell. This is a universally acknowledged
how it was caused, in what it consists, and what it
o far as man is affected organically, is not clearly
. This article will be devoted to the showing that
Internal Respiration and the disuse of those organs

and functions in the human system through which it v
ultimated, is *the marked peculiarity* of his fallen state. Man l
been brought into different conditions not only psychological
but physically, in consequence of "the fall."

Swedenborg is our authority on this important point, an
higher authority, in the way of seership, cannot be produc
His account of the cessation of Internal Respiration is very b
but terrible. He declares that when it was annihilated in
breast, "they were of themselves choked or suffocated." It wo
appear according to him that the greater portion of the r
perished. We are not to suppose, however, that the conditio
things which led to this, the most awful catastrophe in the hist
of our planet, was suddenly induced. The fall was not sudd
but gradual. Man gradually declined in faith and love; t
generation after generation, they had less and less of the life
light of heaven, consequently less and less of the gift of Inte
Respiration, until, with the last posterity of this primitive r
there remained scarcely anything of it. The reason given
Swedenborg for their losing this mode of breathing is, beca
faith and love were gradually leaving them. It is very import
to note this, because it calls our attention to the cause of Inte
Respiration, which, he says, is a heavenly state of the affecti
and, consequently, of the thoughts, for, properly speaking, th
are identical. The quality of man's respiration being as to
life's love and state of thinking. It is important to observe
for another reason. If ever Internal Respiration is to become a
more a condition of humanity on our earth; it will be seen t
it cannot be superinduced in any mechanical way, but only
the expulsion of evil affection, self-love, and the love of

this point, we will reserve it for the present. The loss of Internal Respiration was accompanied by the following physical peculiarity—viz., by its changing and retiring towards the region of the back, proceeding in an outward and downward direction, until finally it terminated in choking and suffocation. "This day," according to the Bible, "as it was in the days of Noah," when the flood of evil and false persuasions came and swept them all away. So that the fall of man culminated in the dreadful climax of physical dissolution to the men of the ante-Adamian race. The channel of communication with the source of their life by means of Internal Respiration being closed up, they perished. The Evangelist says, in reference to them, "They were taken with surfeiting and drunkenness." Immersed in cupidities, they inverted the influx of heaven, shut it off, suffer, and died.

But Swedenborg informs us that a remnant of the posterity of the most ancient people escaped the general dissolution. These having some degree of natural goodness, as the basis of a new condition of human existence, were able to pass through the ordeal of an organic change and began to breathe, for the first time in human experience, the external atmosphere. Hence we arrive at a new initial point of human existence, accompanied with a new psychological phenomenon. The novel mode of breathing the external air, as compared with the original condition of mankind, seems like the working of a miracle for the purpose of perpetuating their existence. It is each man's forlorn hope of life. From being purely spiritual in his intuitions, thoughts, sensations, and activities, man's perceptions have become natural. His spiritual vision is closed. The heavens with their magnificent scenery and shining inhabitants are veiled in darkness. He visits his dream-land—so bright and beautiful—no more. For in the wonder-world of heavenly forms has no existence. No longer he be found with its celestial airs, charmed with its harmonious numbers, and thrilled into extacy by its flaming tongues of eloquence. The transcendent gift of perception which gave man intuitive knowledge of nature and of nature's God, and of the good and true universally, has perished. The vision people are no more. The subjective seers have past away. These gifts, graces, and privileges, departed when the fire breath expired. Psychologically, man is greatly degenerate compared with these primeval people. After man fell from his first estate he no longer received revelation fresh from heaven; but had to draw on his memory for those traditionary inspirations of the golden past, which he received, in lieu of the seership perceptions of his progenitors, the obscure light of conscience.

Swedenborg says, "When Internal Respiration ceased, there

was no communication with heaven afterwards, except such as was external, unknown and imperceptible. When perception could no longer be enjoyed, some of the revelations obtained in this way were preserved and taught to posterity in the form of doctrine, by which *conscience* was formed." The reason given by him for this new and inferior mode of instruction is this: "The Lord foresaw that perception would cease, inasmuch as it was conditioned on Internal Respiration as a means."—See *Arcana Celestia*, par. 609. Shut off from immediate *conscious* intercourse with the spirit through the medium of Internal Respiration, the body lost its vital fires and forces, and its pulses, which had formerly beat in unison with those of the spirit, flagged and dropped several octaves lower; and thus the physical man, deprived of its vitality, fell into disorder through the influence of earthly and tumultuous hell-born passions, and consequently became a prey to innumerable diseases; yea, to all the ills that flesh is heir to, and to death in its present fearful form. Both physically and mentally, spiritually and morally, man is a ruin—a shadow of his former self. He is entombed in a grave of clay. His eye is closed, his heart is in the grasp of the serpent's jaws, his body from head to foot, is feeble and made subject to vanity—the whole creation groaneth in bondage even until now. Man's physical degeneration dates from the Flood. The best that can be said of man's new and external mode of breathing is that it enables him to live in a sort of semi-spiritual condition, until means are instituted to restore him to his state of primal integrity.

It is a state of suspension, a sort of forlorn hope, degenerate man's last resource as the condition of a higher life. The revelations which form conscience he has at second hand, through

Notices of Books.

Fancy, Fact: which is it? An Enquiry into the Mystery of itualism; with a Narrative of Personal Experience. By Mrs. BAKER. Hodson and Son, Portugal-street, Lincoln's Inn.

ittle *brochure* of 16 pages is temperately, clearly, and written. The writer's narrative of personal experience ularly valuable from her peculiar facilities for investiga- l the opportunity these afforded her for adding further ation to the truth of the statements in the *Cornhill*, and pletely demolishing the silly stuff with which the writer *a Week* insulted the understanding of all intelligent well- persons as an explanation of Spiritualism. We cannot than allow the writer to present her straightforward in her own language:—

r representations, especially of any extraordinary and striking event, at the best mere recollections of our impressions of ideas dictated by s at the time; by the surprise and astonishment, which the sudden- urry of the occurrence did not allow us to reduce to reason, or to he sober standard of experience or philosophy. Two causes of error of even the most honest witnesses are here explained: the first is n prior to the event. Now I am acquainted with many persons ossessions were utterly opposed to the reality of spiritual phenomena; omena, after repeated experiences, they were obliged reluctantly to e to be true. The second of these causes is the suddenness and e occurrence and surprise which it awakens, and the consequent e consider calmly, and examine deliberately; but I myself have had s, such as have been given to few, of witnessing the manifestations eriod of two months, residing under the same roof with a celebrated r. Home); the phenomena thus ceased to be either startling or unex- left me ample time to reduce to reason my impressions, and correct e sober standard of prudence and philosophy. A constant and careful l that is written on the subject of Spiritualism, my attention was the course of last year by an article in the *Cornhill Magazine*, tranger than Fiction," as also by a critique and attempted explana- incidents described in the same, which, under the title of "Spirit ade Easy," and bearing the signature of "Katerfelto," appeared in and November numbers of *Once a Week*. These papers engaged notice from the fact of my having witnessed, although under some- nt conditions, all the phenomena they described; conditions which, as avour to show, rendered the existence of trick and employment of possible. I propose, therefore, now to examine (circumstances ented my doing so earlier) the incidents related, and their explana- ring them at the same time with my own experience.

l the circumstance which led to my acquaintance with Mr. Home reign to my subject, and uninteresting to my readers; it will suffice for the space of two months we were inmates of the same house, and being composed of but three other persons, with whom from my had been on the closest terms of intimacy, I had ample opportunities ding, not only that Mr. Home was neither a "skilful conjuror," triloquist," nor "superior player on the mouth harmonium;" that he either a "self-acting accordion" "magic lantern," nor "lazy tongs," d he been master of such divers accomplishments, and owner of these ements, he would have been incapable of employing them for the deception; while my long and intimate knowledge of those whose he and I at that time were, precluded the possibility of suspecting

them to be his "accomplices," or including them in the category of "a dating dupes."

Other persons were freely and frequently admitted to these séance names alone, did I feel myself justified in making use of them, would b cient guarantee for the veracity of their assertions, and the candour testimony. I will now proceed to the examination of the *Cornhill* narr quoted and explained in 'Spirit Rapping made Easy"

Some seven or eight persons are described as being seated at a round the centre of a drawing-room; the windows *draped* with *heavy curta* protected by *spring blinds;* the space in the front of the window being sm and the circle closely packed, some sheets of paper, pencils, an accordio bell, flowers, &c., &c., were placed upon the table, and an intimation through the spirits that the lights *must be extinguished*. Katerfelto attention to the words *italicized*, as, according to him, they indicate i circumstances. "The tassel of the cord of the spring blind began to t says the author of "Stranger than Fiction," "and slowly, and with difficulty, the blind began to descend A whisper passed round the tal hands having been seen or felt, the table cover was drawn over our kn I distinctly felt a twitch several times repeated at my knee, like the sen a boy's hand partly scratching, partly striking and pulling me in play the semi-darkness Mr Home's head was dimly visible against the and his hands might be seen in a *faint white heap* before him" Havin thus far from the *Cornhill* narrative, let us turn to the explanation o Katerfelto. "I am not surprised," says he (as a preliminary observat assuming that Mr Home was previously acquainted with the furnitu room, the manner in which it was disposed, &c., and that he arra spectators in such positions as best suited his own requirements), " lights were required to be *extinguished*. As for the performance of an class of tricks, it is necessary that the room should be as obscure as the instrument by which the blind was drawn down was probably a st of lazy tongs, inserted at the side, and under cover of the thick curta which the windows were draped; to the same instrument (worked, in bability by Mr. Home himself) must be attributed the raising and d the table cover over the knees of the spectators, the twitching, an pulling, &c. We are told that Mr. Home's hands might be seen in a *fa heap* before him; that is to say, they were probably held one over an there could be no visible diminution of the heap if one were withdrawn writer of the *Cornhill* mystery next observes what appeared to be a ha under the table cover, 'which, with the fingers clustered to a point,

, in such a manner as both might be seen; while his feet were always ray as far as possible from the table beneath his chair, a circumstance (aware of the disposition on the part of many to attribute the pheno- rick) he frequently drew attention.

ute the assertion that the sounds attributed to the accordion proceeded om a mouth harmonium, played by Mr. Home himself, I will relate a essed by myself and five other persons: an accordion was placed on the but not quite close to the table at which we sat, and at some distance . Home. After some preliminary chords of singular sweetness, it l a piece of music actually composed by the father-in-law of one of the well-known composer and teacher of music in former years, a lady aving been one of his pupils, who immediately recognized the compo- The room being amply lighted all the time, Mr. Home could hardly le use of his harmonium undetected.

been asserted by the sceptical, that during the consultations of the for the purpose of obtaining communications and answers, the medium observed to keep what is called a "sharp look out" on the eyes and the consulters. In contradiction to this statement, I will say, that I on one occasion, a long, interesting, and even important communication h as it threw some light on a family affair, which had always been in considerable obscurity), from the spirit (for so it declared itself to be) near relation. Unwilling that those present should be made acquainted subject of our communication, I held the alphabet in such a manner as it from every one present, while the letters necessary to the formation of ers were indicated, not by the ordinary raps, but by gentle pressures nes; the hands of this spirit were distinctly visible, both to me and ther persons, and not only repeatedly and warmly pressed my own, but quest, those of other individuals present.

r's ingenious theory of velvet covered lazy tongs, cannot, I think, tained before the simple fact, that on one occasion, our circle being l of six persons (not including Mr. Home), six hands were visible at the same moment, those of Mr. Home being in their usual position. arance of these hands was perfectly natural; part of the arm was also lly seen draped in a kind of gauzy transparent substance, looking g like the hanging sleeve of a white *péignoir;* the hands were also the touch; on being strongly pressed they appeared to dissolve. I y observed that the communications received were always accompanied al manifestations, indicative of the peculiar conditions and occupations by whom they were professedly made when on earth (assuming the s of their being departed spirits), thus the near relation of whom I ten, at the time of his death an officer in the navy, was always preceded rdinary movements on the part of the table, representing, with strange , the tossing and rolling of a ship, and accompanied by noises imitative of ing of the masts, and creaking of the timbers. An officer who had served imean war, whose name (which has been much before the world) is us with all that is to be honoured and esteemed, being on one occasion received communications from two brother officers killed in action, re accompanied by remarkable manifestations in the form of a pro- mbling noise, exactly resembling the discharge of artillery, interspersed sharp cracking sounds of occasional musketry. On another occasion, e was observed to shiver violently, as though seized by a sudden cold, ing questioned as to this symptom, he replied that a spirit was present *met his death by water;* this spirit proved, in fact, to be that of the a lady present, who had been drowned while bathing. The communi- s received were always strikingly characteristic of those by whom they e, and in strict accordance with the opinions they had always in life ; the rapidity and clearness of their replies to *mental* interrogation emarkable in the extreme. I have also seen communications made of the alphabet in several languages, Polish amongst the number, ch neither Mr. Home nor any one present (except the individual ated with) was acquainted.

for this hitherto accounts by saying, that velvet cloth would neutra
tendencies to slide, and to this I will reply by stating, that the table of
speak was at no time covered by a velvet cloth, and that I have seen
manœuvre performed by a table with an *uncovered marble top.*

In discussing the hypotheses of "hallucination," and "dc
ideas," which have been put forward to account for these
mena, Mrs. Baker very properly inquires:—

Who are the persons most subject to hallucinations? The pers
susceptible of receiving impressions through the medium of a disorder
are generally young, credulous, impressionable, and imaginative; while t
of hallucinations are an excited curiosity, a dominant idea, expectant
&c., &c., and a nervous, excitable, or hysterical temperament. But
can be referred to, who were neither young, superstitious, nor fancif
pulses "making most healthful music," proved their freedom from
bodily conditions as could help to account for their credulity. The
men could be cited whose age was mature, whose habits those of sober
who were accustomed to the calm investigation of facts, &c., and who
was robust. It might be shown that the dominant idea of many amon
was, that the manifestations were a humbug, and that their atten
expectant, only for the discovery of the cheat.

It is pointed out that on the hypothesis of hallucinat
necessary to suppose, not only "that the imaginations of d
persons may be disordered for the first time (so far as our
of judgment extend), and disordered exactly at the sam
and in the same manner, but that sympathy and contagi
enable a person to arrive at knowledge, new not only to al
present, but even to himself, until announced by rappin
that facts, of which till then he was utterly ignorant, ha
verified by subsequent inquiry." In like manner, the sup
of the theory of automatic action must "suppose it to su
to the numberless contingencies of casual conversation,
supply a person with answers to widely different questio
posed by persons with whose thoughts he (the owner

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SPIRITUALISM IN BIOGRAPHY.—THE SEERESS OF PREVORST.

INFINITE are the uses of Biography—of all biography, in so far as it is genuine, unfolding to us something, ever so little, of the real life of man; which sort of biography is indeed rare, much that is so called being simply extracts from the parish register; glimpses of things about a man rather than of him, telling us indeed little more than the epitaph:—

> "Here lies the body of John Tompkins, who
> Departed this life, aged forty-two,
> After a long and painful illness, that
> He bore with Christian fortitude, though fat;
> He died, lamented greatly by this poem,
> And all who had the happiness to know him."

Lives that are outwardly uneventful, could we "through all forms of show and fashion" penetrate to their centre, and there read the history of "the Soul, its Sorrows and its Aspirations," would often be found of far greater significance than those of many who play their part on the stage of life with much pomp and circumstance, and on whom the curtain falls with universal éclat. "The true Shekinah is Man," and next in value "to know thyself," is the lesson "know thy neighbour—thy fellow-man; know him by loving sympathy and communion, for thus only canst thou know him and experience that man is dear to man:

> 'For this single cause,
> That we have all of us one human heart.'"

How many great cosmical truths, and truths transcending this visible cosmos, lie folded up within the human microcosm, and may be learned by a reverent study of the spiritual forces operating upon and within us! How seldom does a ray of light on those subjects which it most concerns us to know, beam in upon us from the published lives of even the world's greatest men! And where there is light, how frequently instead of being placed on a hill is it placed under a bushel! How frequently is

Only in the spirit-world can the genuine biography be written and the character perfectly daguerreotyped; only where the veils and wrappages of the spirit are removed, man be fully revealed in the spiritual majesty and bea angelhood, or in the monstrous fruition of his evil lusts em in all horrent and terrific forms!

The little that is to be learnt from books of men and wo that is of their spiritual selves, where not gathered from som of autobiography, is, for the most part, to be gleaned incidental passages in their experience which have escap vigilance of biographers and editors, fearful lest the publ of some "weakness" on the part of their idol should dimi reputation with the world.

There is a resemblance, a oneness combined with an diversity in human nature, of which the unity in variety human countenance may be regarded as the outward spondence and expression: while then to most of us the spirit is as a fountain sealed—a fountain, it is believed by many, waters have long ceased to flow, and is now wholly dried is no wonder that there are some gifted with an inner that can pierce the veil which separates the world of spiri the world of sense, and discern somewhat of the "open s that lies beyond; and who, being in an especial manner c spiritual influx, are constituted channels and conduits th which the influences of the spirit-world—the streams of a living inspiration may flow forth to water the arid soil, and the thirsty traveller. Such persons may again be regar spiritual electrometers; or, as lenses, by aid of which may b with more or less distinctness, spiritual realities invisible at

apt to be neglected or forgotten, and when viewed apart
ts of a kindred nature are more easily explained away.
g that what has so interested me may not be without
for others, I purpose to present "Spiritualism illustrated
raphy" in a series of papers, in which some of these
l rays may be gathered into a focus, sometimes, as the
f my "gleanings" in this department of "the corn fields"
ıture, offering an entire sheaf of biography—at others,
g home only a few golden grains, but not without hope
tter qualified labourers may soon enter upon the field and
abundant harvests.

haps I cannot better commence this gallery of illustrations
th Frederica Hauffe, the Seeress of Prevorst. I know of
in which the varied phases and phenomena of Spiritualism
lly exhibited. "We might safely say," says Dr. Rogers,
he wonderful phenomena presented in this lady's life cover
if not the whole field of the present 'manifestations,' and
much beyond." Her life is written by the late Dr.
s Kerner, chief Physician at Weinsberg, a man of un-
nable ability and integrity. His translator remarks:—
incerity and good faith of Dr. Kerner in this affair has
we believe, been impugned, even by the most determined
. He is well known in Germany as an exceedingly
, amiable, and religious man. . . The point of attack for
he seek one must be his sagacity; but except the assailant
ne who had the same opportunities for observation and
ation that he had, the gratuitous imputation of credulity
be cautiously received." I must in this, as probably in
stances, claim the indulgence of those readers familiar
r history; but as the translation of Kerner's work, by
rowe, is becoming scarce, even a slight sketch may be of
to those unable to procure a copy of it; and her experience
nportant to be omitted in any design like the present.

little village of Prevorst, in which Frederica Hauffe was
situate in a mountainous region; the inhabitants are a
hardy race; like mountaineers in general, they are pecu-
susceptible to magnetic influences; and are familiar with
lication of the divining rod, as it is called, to the discovery
ıgs and water-courses: notwithstanding their generally
character, they are frequently, especially in youth, subject
ous derangements, and have great susceptibility to sym-
c remedies.

ong this simple peasantry, the daughter of a forester,
t up in the midst of nature, inured to the keen mountain
derica grew up a blooming joyous child: "at a very early
she displayed a peculiar openness to spiritual impressions,

exhibited in presentiments, prophetic dreams and "instr
premonitory, or prophetic visions;" and even while a ch
her hand, the hazel rod pointed out metals and water.
yet quite young, for the sake of instruction, she was
under the care of her grandparents at the neighbouring
of Löwenstein. They were good, pious folks, "but, to
extreme regret, she became too early acquainted with sp
and supernatural matters; for there was something in the
of the girl that could no more be kept back than could the g
of her body."

Her extreme susceptibility to physical impressions
accompanied by a consciousness of the presence of sp
Thus, in the Castle of Löwenstein was an old kitchen whi
could never look into or enter without being much dist
In the very same place, we are told, some years afterwar
spectre of a woman, was to her great horror, seen by a lad
had never been informed of the sensations experienced l
child.

The first apparition she witnessed, as was generally th
with those she saw in after life, occasioned her no appreh
She calmly looked at it, and then going to her grandfathe
him that "there was a strange man in the passage, and t
should go and see him; but the old man, alarmed at the c
stance, for he also had seen a similar apparition in the same
though he had never mentioned it, did all he could to pe
her that she was mistaken, and from that time never allow
to leave the room at night. So far indeed from such expe
causing her any alarm, she continued "the most joyous
her companions," until recalled to her native village by th
[redacted]

ching and personal intercourse had had considerable influence
er life, and his death to her simple and susceptible nature
sioned considerable grief. She followed the beloved remains
e churchyard. Her heart, till then so heavy, was suddenly
ved and calmed as she stood beside the grave. She remained
long, and left it tranquil, but indifferent to the world and
s concerns; henceforth, the peculiar inward life, which her
apher dates from this period, went forward without a pause.
r, in somnambulic state, she alluded to this occurrence at a
when her departed pastor used often to appear to her as a
of light, cheering and protecting her from the influence of
vil spirit. I transcribe the translation of a few of her simple
referring to this event:

"I prayed upon thy grave
For one blessing only,
That the wings of this angel
Might henceforward
O'er the tide-path of life,
Waft around me the peace of heaven,
There standest thou, angel, now; my prayer was heard."

After her marriage she lived at Kürnbach, a place on the
ders of Würtemburg and Baden. Its position is low, gloomy,
t in by hills; in all the influences of earth and atmosphere the
ite of Prevorst. Considering the extreme susceptibility she
rwards manifested to sidereal and imponderable influences, it
robable that this change of place exercised a prejudicial
ence over her; at all events, her experience confirms the
rvation that places situate low, induce, especially on persons
delicate organisation, spasmodic attacks; as mountainous
ns, on the contrary, augment the magnetic influence.

After a severe spasmodic attack, in which the only relief she
rienced was from a physician who had been called in placing
and on her head, when she not only became calm, and ob-
d sleep, but, so long as he remained in the room, saw and
d him alone, and was insensible to the presence of all others;
grandmother, of Löwenstein, appeared to her at night,
ling by her bedside, and silently looking at her. Three
after, she was informed of the death of that lady, who had
ed on that very night. From that time, she frequently in
leep alluded to the presence of her grandmother, and she
wards recognized her as her protecting spirit. It was at this
d, also (March, 1822), that, in a dream, she described a
ine and its construction, the use of which, she affirmed,
d restore her to health, and drew the figure of it upon paper,
o attention was paid to this intimation.

Magnetic passes and breathings on the pit of the stomach
ved her, and it is probable that a regular course of magnetic

treatment at this time would have been highly beneficial to h
but the distance at which her physician resided, and the scrupl
of her husband about her leaving home, prevented it. Her su
ceptibility to all sorts of spiritual influence became deeper
"prophetic dreams, divinations, and prophetic visions in gla
and mirrors, gave evidence of her inner life." Thus, in a gla
of water that stood on the table, she saw persons half an hou
before they entered the house; a travelling carriage, with th
horses and passengers, were in like manner described before the
arrival. She also manifested the power of second sight. Sh
saw a coffin in the hall, impeding her way, and in it the body o
her paternal grandfather. So distinct was this to her apprehen
sion, that she called her parents and the physician to see it. O
the following morning, the same vision was presented at hi
bedside. Six weeks afterwards the grandfather died, having bee
in perfect health till a few days before his death. She now bega
to speak and write in a strange language, which she called hi
inner tongue. She affirmed it to be the natural language of a
men. Kerner says that "it was very sonorous; and as she wa
perfectly consistent in her use of it, those who were much abo
her gradually grew to understand it. She said by it only cou
she fully express her innermost feelings; and that, when sh
had to express these in German, she was obliged first to translat
them from this language. It was not from her head, but fro
the epigastric region that it proceeded. She knew nothing of
when she was awake. The names of things in this language sh
told us expressed their properties and quality. Philologists di
covered in it a resemblance to the Coptic, Arabic, and Hebrew.

s disclosed, spiritual and material; but that there were certain ings which could not be well expressed in words, and thus se apparent inconsistencies and errors. In the archives of nal magnetism, an example is given of this peculiar speech; resemblance of which to the eastern languages, doubtless, s from its being a remnant of the early language of mankind. , sleep-wakers cannot easily recall the names of persons l things, and they cast away all conventionalities of speech. yer's Seherin says, that as the eyes and ears of man are teriorated by the fall, so he has lost, in a great degree, the nguage of his sensations; but it still exists in us, and would be nd, more or less, if sought for. Every sensation or perception s its proper figure or sign, and this we can no longer express. order to describe these perceptions, Mrs. H—— constructed ures, which she called 'her sun-sphere,' 'her life-sphere,' and forth. Many instances proved how perfect her memory for s inner language was. On bringing her the lithograph of t she had written a year before, she objected that there was a t too much over one of the signs; and, on referring to the copy hich I had by me, I found she was right. She had no copy rself."*

At one time she spoke for three days only in verse. Her ions of spirits became more frequent; she also began to see r own image. She first saw it "clad in white, seated on a ol, whilst she was lying in bed. She contemplated the vision r some time, and would have cried out, but could not. At gth she made herself heard, and on the entrance of her sband it disappeared." This she always called the "nerve-irit," and regarded it as the dynamic of man's temporal istence. She said that "through it the soul was united to the dy, and the body with the world," and that by its means irits were "brought into connexion with a material in the mosphere, which enables them to make themselves felt and

* Concerning this inner language, Swedenborg, in his treatise on *Heaven and* , remarks:—"Writing in the inmost heaven consists of various inflected and circumflected forms, and the inflexions and circumflexions are according to the w of heaven. By these the angels express the arcana of their wisdom, many which cannot be uttered by words; and, what is wonderful, the angels are illed in such writing without being taught, for it is implanted in them like eir speech . . . . and therefore this writing is heavenly writing, which is not ught, but inherent, because all extension of the thoughts and affections of the ngels, and thus all communication of their intelligence and wisdom, proceeds cording to the form of heaven, and hence their writing also flows into that rm. I have been told that the most ancient people on this earth wrote in the me manner before the invention of letters, and that it was transferred into the tters of the Hebrew language, which in ancient times were all inflected. Not ne of them had the square form in use at this day; and hence it is that the ry dots, iotas, and minutest parts of the word contain heavenly arcana and ings Divine."

heard by man, and also to suspend the property of gravi
move heavy articles." Speaking of this at a subsequent ti
said, "It often appears to me that I am out of my bo
then I hover over it, and think of it; but this is not a p
feeling, because I recognize my body. But if my sou
bound more closely to my nerve-spirit, then would thi
closer union with my nerves; but the bonds of my nerv
are becoming daily weaker." Other spirit-seers hav
described a state, in which they perceived their spirit
their body, which only enfolded it as a thin gauze.

So debilitated had she now become, partly through b
and other injudicious treatment, that she seemed to exi
through the nervous emanations of others. It became ne
that some one should always hold her hand, and if the per
weak, it increased her debility. The physician prescribed m
passes and medicines; but she fell into the magnetic sl
prescribed for herself. When in the deep sleep, she d
that magnetism alone could save her, and the magnetic in
of others was of frequent use to her; but, unfortunatel
was not taken as to the character and constitutions of the
whom she was thus brought into *rapport*, so that it is d
whether, on the whole, the harm was not greater than the
she received from them. At about this time, for seven c
the same hour, she felt herself magnetized by a spirit,
only to herself, and in whom she recognized her grandi
who magnetized her with three fingers outspread like ra
passes being directed to the epigastric region. She nov
not endure the light of day, and became so sensible to m
influences, that even the nails in the walls had to be re

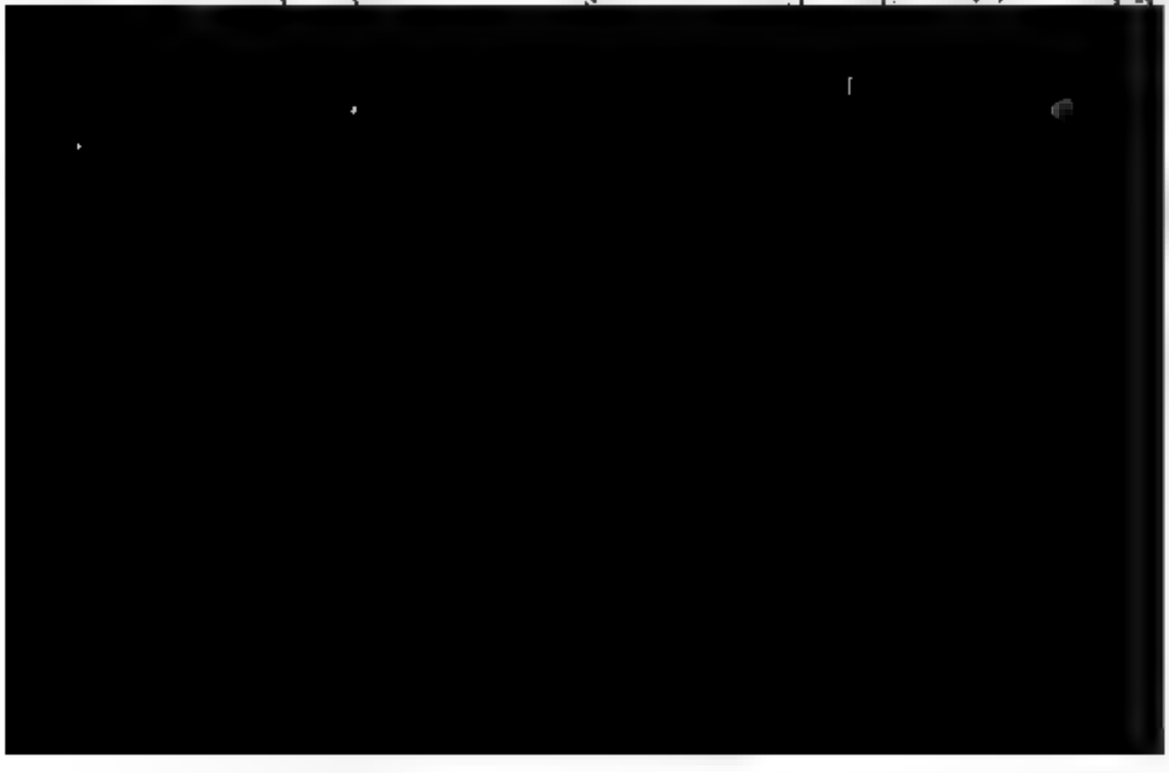
does always produced in her effects the reverse of what he expected. "The physician," he says, "might blush to see how much more efficacious means she prescribed for herself (in the sleepwaking state) than he and his pharmacopœia could furnish." Finding his own medical treatment a failure, Kerner at length asked her, when in the sleep, whether a constant and regular course of magnetism would be of use to her? She said that she could not answer till the next evening at seven o'clock, after she had had seven magnetic passes. The result of these seven passes was that she was able to sit up in bed the following morning, and felt stronger than she had done during the whole of Kerner's medical attendance, as he acknowledges. She prescribed a magnetic treatment, and again described the machine indicated by her in the early stage of her disease. The consequence of following these directions, and laying all others aside, was, in the language of her physician, that "although restoration to health was no longer possible, and many distressing symptoms were often present, yet, by these means, this unfortunate lady was as much relieved as the nature of her case rendered practicable; but the shock she received from the death of her father entirely counteracted this beneficial influence, and for the future all that remained to her was the life of a sylph."

Both Kerner and Eschenmayer speak of the peculiar light emitted from her eyes. The latter says:—"Her eyes had something spiritual in their expression, and always remained clear and bright in spite of her great suffering. They were penetrating, and, in conversation, very varying; they were sometimes suddenly fixed, and seemed to emit sparks, a certain sign that she beheld some strange apparitions. When this happened, she would presently burst forth into words." Kerner says:—"From her eyes there shone a really spiritual light, of which every one who saw her became immediately sensible; and whilst in this state, she was more a spirit than a being of mortal mould." He also tells us that "she was sensible of the spiritual essences of all things, of which we have no perception, especially of metals, plants, men and animals. All imponderable matters, even the different colours of the prism, produced on her sensible effects." This averment of all things having a spiritual essence is common among those gifted with the higher kinds of seership. Swedenborg, Bœhme, Fox, Harris, Davis, all affirm it.

The eye has always been regarded as "the window of the soul," and as reflecting in an especial manner its movements and perturbations. When the seeress "looked into the right eye of a person, she saw, behind the reflected image of herself, another, which appeared neither to be her own, nor that of the person into whose eye she was looking. She believed it to be the

picture of that person's inner self. In many persons, this image appeared more earnest than the external, or the i it bespoke the character of the person; but, with many more beautiful and pure than the other. If she looked left eye, she saw immediately whatever internal disease ex whether in the stomach, lungs, or elsewhere—and prescr it. In my left eye (Kerner's) she saw prescriptions for and in that of a man, who had only a left eye, she saw inward malady, and the image of his inner man. In th eye of an animal, as a dog or a fowl, she saw a blue doubtless its soul," says the worthy physician, fortify position with the reflection of Schubert, "that we often the eyes of an animal, glimpses of a hidden, secret w through a door, uniting the other world with this; an frequently appears in the eyes of dying animals, uselessly tortured by the hand of man, a gleam of deep self-consci which is prepared to bear witness against us in the other

When she saw people who had lost a limb, she still saw t of the limb attached to the body: this lends additional weig well-known fact that persons still have feeling in a limb been amputated. At Weinsberg she again saw, and fel magnetised by her guardian spirit,* and objects whc neighbourhood was injurious to her continued to be remo the same invisible agency. As was the case at an earlier she still often saw a spectral form behind the person looking at. Sometimes this appeared to be the image inner self, at others, his protecting spirit. Thus, behind a whom she had never seen, she once perceived a shadow with slender limbs and palpitating movements. This



irit to the place where he lay, and that thinking earnestly
physician and his skill, was the reason that he heard the
nation made by her spirit over the coffin, and which it
ed on its return when Kerner heard it.

an article entitled, "Spirit Rapping no Novelty," in
of the *Spiritual Magazine*, I have given several instances
phenomenon called "spirit-rapping," at times prior to the
stations in America. The following anecdotes of the Seeress
ther illustrations of this. Kerner says:—As I had been
her parents, a year before her father's death, that, at the
of her early magnetic state, she was able to make herself
by her friends, as they lay in bed at night, in the same
, but in other houses, by a knocking—as is said of the dead
ked her, in her sleep, whether she was able to do so now,
t what distance? She answered, that she would sometime
—that to the spirit space was nothing. Sometime after
we were going to bed—my children and servants being
asleep—we heard a knocking, as if in the air, over our
There were six knocks, at intervals of half a minute. It
hollow, yet clear sound—soft, but distinct. We were
there was no one near us, nor over us, from whom it
roceed; and our house stands by itself. On the following
g, when she was asleep—when we had mentioned the
ng to nobody whatever—she asked me whether she should
nock to us again? which, as she said it was hurtful to her,
ned."

d again he tells us, "In my own house, I can bear
, not only to the sounds of throwing, knocking, &c., but a
able was flung into a room without any visible means; the

times a musical sound like that of a triangle—none of which be accounted for; and at length Mrs. H——, and other me of her family, occasionally perceived a spectral female Sounds, as of persons passing to and fro, were common room in which her father worked; and he was actually obli change his apartment, because an unknown animal frequen on his shoulder or his foot. A noise like the ringing of was also frequently heard, but no investigation threw any on the cause."

Speaking of a spirit who frequently came to her, he says:—"His appearance was always preceded by knockin the walls, noises in the air, and other sounds, which were by many different people, as can be testified by more than credible witnesses. There was a trampling up and down by day and night to be heard, but no one to be seen, as knockings on the walls and in the cellars; but, however su a person flew to the place to try and detect whence the proceeded, they could see nothing. If they went outsi knocking was immediately heard inside, and *vice versa*. ever securely they closed the kitchen door—nay, if they with cords, it was found open in the morning; and thoug frequently rushed to the spot on hearing it open or shu never could find anybody. Sounds as of breaking wood, of plates being knocked together, and the crackling of a fire oven, were also commonly heard, but the cause of them co be discovered. A sound resembling that of a triangle w frequently heard; and not only Mrs. H——, but others family, often saw a spectral female form. The noises in the became at length so remarkable, that her father declared h

ner distinguishes the following degrees in her magnetic
n:—"1st. That in which she ordinarily was, wherein she
l to be awake, although she was not, but, on the contrary,
the first stage of her inner life. She said that many
vere in this state, of whom it was not suspected, and
e not aware of it themselves. 2ndly. The magnetic
She believed many persons to be in this condition who
sidered insane. 3rdly. In the half-waking state, which
itself more especially by her writing and speaking the
guage (before alluded to). She said that she spoke this
when her spirit was in intimate conjunction with her
h. The sleep-waking state, when she was clairvoyant,
:ribed. But between the third and fourth there appeared
intermediate one—the cataleptic, wherein she lay torpid

She said, in her half-waking state, she thought only
cerebellum; of the cerebrum she felt nothing—it was
In this state, she thought more with her soul; her
were clearer, and her spirit had more power over her
er waking state. In the perfect sleepwaking state, the
d the supremacy; and, when she was perfectly clair-
he said her thoughts proceeded wholly from the spirit,
epigastric region."

he 18th October, 1827, she said, in the sleepwaking
t henceforth she would be more awake to external life,
the past would be to her as a dream. And so it
. She was extremely surprised at the improvement in
health, and did not recognize any who had been but
about her.

al experiments were made to test the reality of her
ion. Kerner relates that "An acquaintance of Mrs.
who sometimes visited her, one day informed us that a
hers was dead. This person had promised her that he
ppear to her after death, and we consequently hourly
to learn that she had seen his ghost; but days, weeks
ths passed without any such event happening. Then
intance owned, that not believing in the reality of these
ns, he had said it for an experiment; the person was

Another experiment was made as follows: Mrs. H——
uently visited by the spectre of a deceased person, of
e had never seen or heard anything whatever. A friend
learn of this ghost the period of his birth, which neither
I knew. This was done; but when our friend made
f his relations whether the time mentioned was correct,
, 'No.' This our friend wrote to us; and I read the
Mrs. H——, advancing it as a strong argument against
ty of the apparitions. She answered, unmoved, that she

would inquire again. She did so, and the answer was the same. I wrote again to my friend, saying so, and begging him to ascertain more particularly the period of the birth in question; and, on doing this, he found that the relations had been in error, the time had been correctly named."

He adds, "I could relate many other equally remarkable facts, but that I should be encroaching too much on the privacy of the parties concerned." He details twenty-two facts that occurred at Weinsberg in evidence of the presence and operation of spirits. Concerning these he says, "Of the greatest number I was myself a witness; and what I took upon the credit of others, I most curiously investigated, and anxiously sought, if by any possibility a natural explanation of them could be found; but in vain." These facts are further corroborated by councillors, professors, and other official persons.

Her statement concerning the spirits who appeared to her is so interesting that I subjoin a somewhat lengthened extract. Her words are:—"I see many with whom I come into close approximation, and others who come to me, with whom I converse, and who remain near me for months; I see them at various times by day and night, whether I am alone or in company. I am perfectly awake at the time, and am not insensible of any circumstance or sensation that calls them up. I see them alike whether I am strong or weak, plethoric or in a state of inanition, glad or sorrowful, amused or otherwise; and I cannot dismiss them. Not that they are always with me, but they come at their own pleasure, like mortal visitors, and equally whether I am in a spiritual or corporeal state at the time. When I am in my calmest and most healthy sleep, they awaken me—

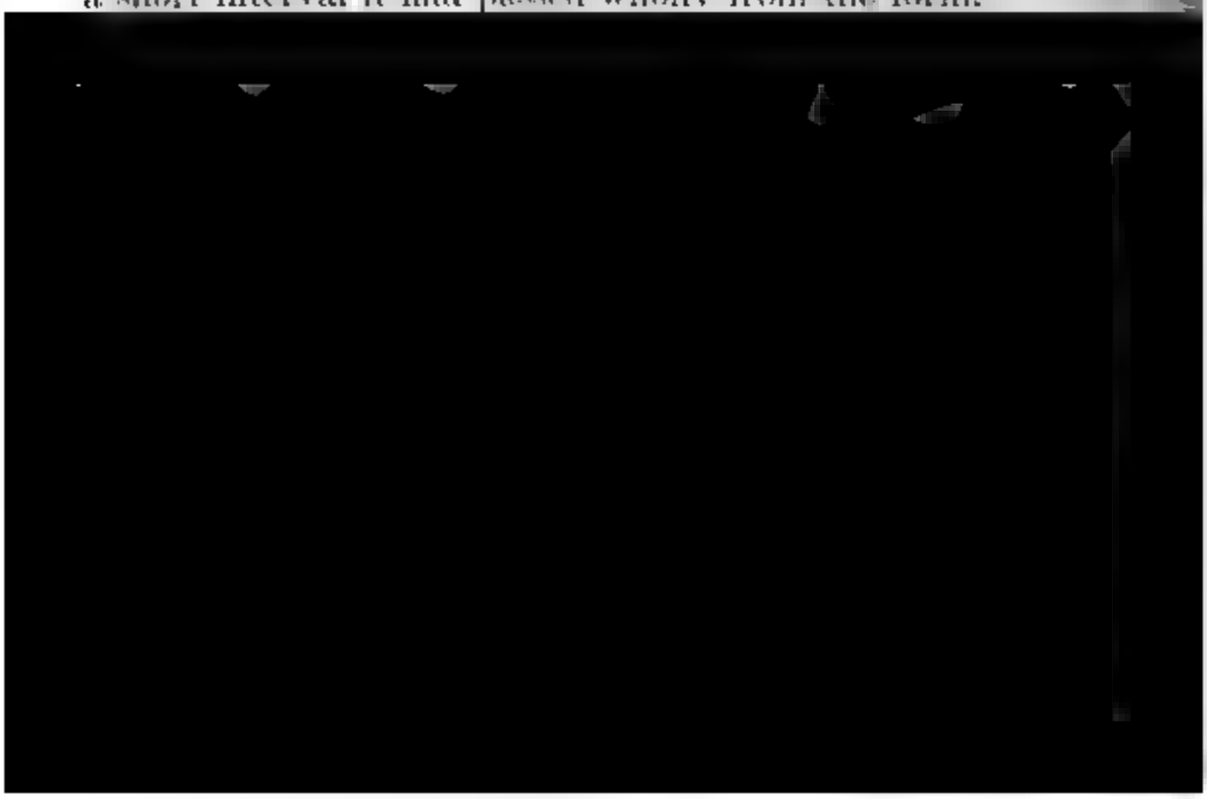
their presence, that I could designate the exact spot they are standing upon; and I can hear them speak although I stop my ears. I cannot endure that they should approach me very near; they give me a feeling of debility. Other persons who do not see them are frequently sensible of the effects of their proximity when they are with me; they have a disposition to faintness, and feel a constriction and oppression of the nerves; even animals are not exempt from this effect. The appearance of the ghosts is the same as when they were alive, but colourless—rather greyish; so is their attire—like a cloud. The brighter and happier spirits are differently clothed; they have a long loose flowing robe, with a girdle round the waist. The features of spectres are as when alive, but mostly sad and gloomy. Their eyes are bright—often like a flame. I have never seen any with hair. All the female ghosts have the same head-covering—even when over it, as is sometimes the case, they have that they wore when alive. This consists in a sort of veil, which comes over the forehead and covers the hair. The forms of the good spirits appear bright—those of the evil dusky. Whether it is only under this form that my senses can perceive them, and whether, to a more spiritualized being, they would not appear as spirits, I cannot say; but I suspect it. Their gait is like the gait of the living, only that the better spirits seem to float, and the evil ones tread heavier; so that their footsteps may sometimes be heard, not by me alone, but by those who are with me. They have various ways of attracting attention by other sounds besides speech; and this faculty they exercise frequently on those who can neither see them nor hear their voices. These sounds consist in sighing, knocking, noises as of the throwing of sand or gravel, rustling of paper, rolling of a ball, shuffling as in slippers, &c., &c. They are also able to move heavy articles, and to open and shut doors, although they can pass through them unopened, or through the walls. I observe that the darker a spectre is, the stronger is his voice, and the more ghostly powers of making noises, and so forth, he seems to have. The sounds they produce are by means of the air, and the nerve-spirit, which is still with them. I never saw a ghost when he was in the act of producing any sound except speech, so that I conclude they cannot do it visibly; neither have I ever seen them in the act of opening or shutting a door, only directly afterwards. They move their mouths in speaking, and their voices are various, as those of the living. They cannot answer me all that I desire; wicked spirits are more willing or able to do this, but I avoid conversing with them. These I can dismiss by a written word, used as an amulet, and free others from them as well as myself. When I talk to them piously, I have seen the spirits, especially the darker ones, draw

in my words, as it were, whereby they become brighter; but *I* feel much weaker. The spirits of the happy invigorate me, and give me a very different feeling to the others. I observe that the happy spirits have the same difficulty in answering questions regarding earthly matters, as the evil ones have in doing it with respect to heavenly ones; the first belong not to earth, nor the last to heaven. With the high and blessed spirits I am not in a condition to converse; I can only venture on a short interrogation."

On one occasion so great was the impression made on her by a female spirit, and so distinct, that on the following morning she made a drawing of it, which was lithographed at the desire of Eschenmayer.

Three weeks before her decease, which occurred on the 6th of August, 1829, she had three times a return of the second-sight, indicating (as she believed) her approaching end. "In one of her last days she told me," says her physician, "*that, during her fevers she often saw visions; all sorts of forms passed before her eyes, but it was impossible to express how entirely different these ocular illusions were to the real discerning of spirits; and she only wished other people were in a condition to compare these two kinds of perception each with one another, both of which were equally distinct from the ordinary perception, and also from that of the second-sight.*"

She was in a very pious state of mind at the time of her death, and she requested those present to sing hymns to her. At two o'clock in the evening, her sister saw a tall bright form enter the chamber, and, at the same instant, the dying woman uttered a loud cry of joy; her spirit seemed then to be set free, and after a short interval it had passed wholly from the form.



ıne occult properties of numbers, the sub-spheres, spiritual
ıdences, the aromal state, and other matters, some of which
s of the disclosures of other seers of a larger scope, will
h very various reception. We have not deemed it neces-
etail them, but in her life by Kerner they are fully set
their value, or whether they possess any, in our present
nowledge, or rather of ignorance on these topics, it would,
be premature to speak; but it may be well to point out
r facts of her life illustrate past beliefs, and that many
pressions, especially of those from minerals and plants,
with ancient practices, the meaning and significance of
now but little understood. Of her impressions from
and plants, it is remarked by Margaret Fuller Ossoli,
e hazel woke her immediately and gave her more power,
the witch with her hazel wand probably found herself
to those around her. We may also mention, in reference
raft, that Dr. K. asserts that, in certain moods of mind,
ıo weight, but was upborne upon water like cork, thus
g the propriety and justice of our forefather's ordeal for
k. The laurel produced on her the highest magnetic
erefore the Sybils had good reason for wearing it on
ws. The laurel had on her, as on most sleepwakers,
ıishing magnetic effect. We thus see why the priestess
, previous to uttering her oracles, shook a laurel tree,
seated herself on a tripod covered with laurel boughs.
mple of Æsculapius, and others, the laurel was used to
ep and dreams. From grapes she declared impressions
rresponded with those caused by the wines made from
Many kinds were given her, one after the other, by the

The same lady concludes her notice of the seeress l serving that "certainly, I think he would be dull, who coo no meaning or beauty in the history of the forester's daugh Prevorst. She lived but nine-and-twenty years, yet in tha had traversed a larger portion of the field of thought than race before, in their many and long lives." T

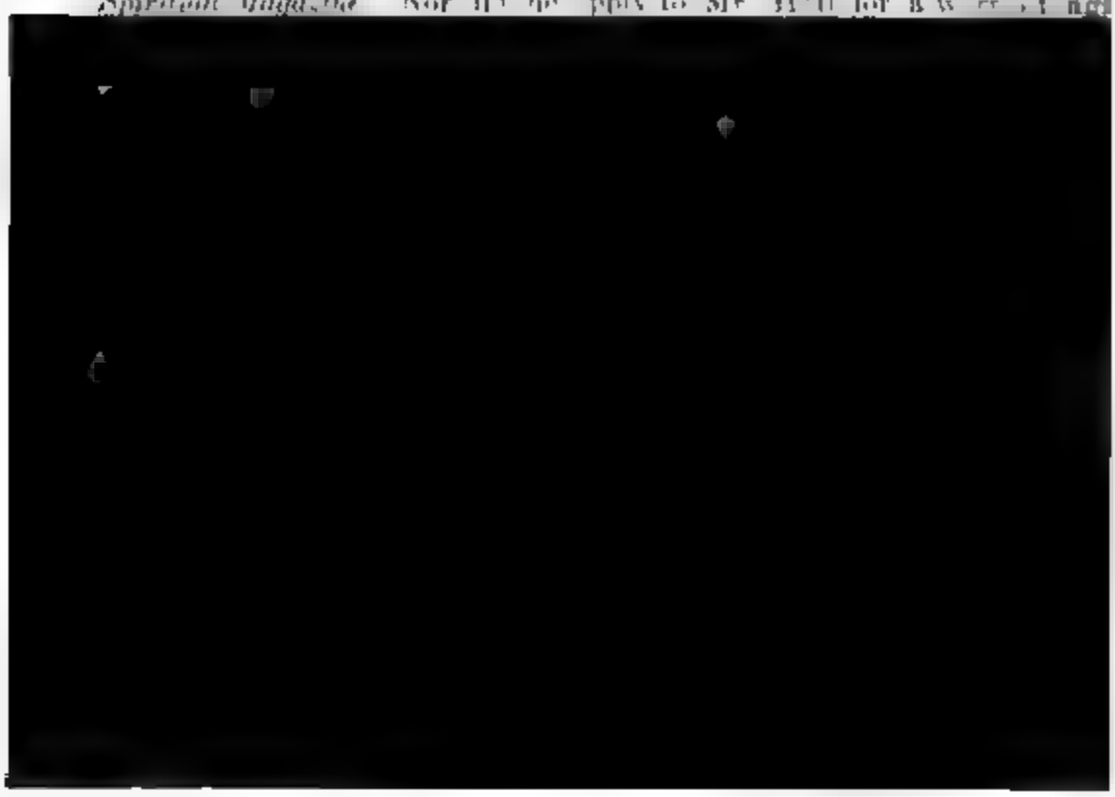
MR. LOWE, OF THE "CRITIC."

In our number for April, we observed, that

We were lately very nearly having an official opinion from Mr. Hall, magistrate of Bow-street, on the subject of mediumship. The day a Lowe, the editor of the *Critic*, and his two friends were so cleverly rel three guineas by Mr Foster, Mr. Lowe, smarting under his loss, applied Hall, at Bow-street, for a warrant against the medium for obtaining under false pretences. The charge was made against the general pr mediumship—not for any cheating during the sittings. Mr. Hall, in the of this, refused to grant a warrant, stating that the charge on the genera would be beset with difficulties, *but had there been any of the pellet readi our correspondent speaks of, he would at once, and very properly in our have granted a warrant.* As for Mr. Lowe, and the three guineas whi making such a weird lament over, we propose a shilling subscription to the sum, on condition that he will henceforth drop the subject altogeth his journal.

Whereon Mr. Lowe, in the *Critic* of 5th April, rema

We cannot imagine from what source the writer of this derived his tion, but we can assure him that there is not a word of truth in this st from the beginning to the end. Mr. Lowe makes no "weird lamen the money, but considers it very well expended in having led up to mu discussion and especially to the denunciation of Foster as an impostor *Spiritual Magazine*. Nor had he applied to Mr. Hall for a warrant ag



ntific. This is hardly fair, and certainly not candid. Here is a spiritual at all, and therefore quite within the inquiry of any one; circle, harmonious or otherwise, for its proper elucidation and . It was stated that an application had been made to a certain r a warrant, and that the magistrate refused upon grounds minutely he reply was that the application and refusal were alike imaginary; occurrence had taken place. Surely the person who put forward nt owes some explanation to himself; for us, we are not very e matter. These pages of the *Spiritual Magazine* are constantly rvellous accounts of spirit-hands, and spirit-pinches, and spirit- spirit-drawings, and even spirit-sleeves. What are we to think ? al as the application for the warrant at Bow-street ? In referring ay add, incidentally, that we have heard that Mr. Foster has re- erica. Our informant adds, that the report that the interference as to be invoked had something to do with hastening that event. k that society owes a debt of gratitude to the *Spiritual Magazine.*

aders of the *Critic* would no doubt infer from this, that did not visit Mr. Hall at Bow-street, and spread his fore him, for the purpose of obtaining redress. This y what Mr. Lowe wishes to convey to them. If so, greatly deceived. Mr. Lowe's visit to Mr. Hall is of common notoriety, on which we were very well t the time; Mr. Lowe has told right and left, that he . Hall and laid his dealings with Mr. Foster before Mr. Hall in like manner has reported Mr. Lowe's call istance. Mr. Hall told Mr. Lowe that, upon his state- id not think that he had any means of redress at the rt, as the case was beset with legal difficulties. Mr. lied to Mr. Hall for advice, which, of course, meant rant, but on this Mr. Lowe thinks that he can play off since his application was not in words for a warrant, or advice. Mr. Lowe talks of want of candour; let y, that when we wish to see "Candour with her open won't look at Mr. Lowe. We distinctly accuse him of ing to deceive his readers as to a plain matter of fact e was personally engaged.

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the foregoing was in type, we have received the follow- ting letter on the subject:—

London, May 10th, 1862.

The *Critic* of last Saturday week calls on you to deny r; perhaps, to correct a previous statement of yours, in to Mr. Lowe (the editor of the *Critic*) having applied ll, of Bow-street, for a *warrant* against the American Foster, because he had taken money from Mr. Lowe f his friends for a sitting to exhibit his powers. As has so repeatedly called on you to give publicity to as to the truth of this statement, it struck me as not e that you might be about to comply with his demands hcoming number of the magazine.

My present object in writing is, to advise you *not* to mak any retractation whatever, for your statement is substantially tru —nay, it is even short of the truth, for not only did Mr. Lowe call on Mr. Hall and lay a statement in reference to Mr. Foste before him, but he, Mr. Lowe, also went to Scotland-yard wit the same object—only, as it happened, he did not see Sir Richar Mayne, though he enquired for him. Mr. Lowe affects to ge over the matter by an unworthy quibble. He says that h considered himself justified in laying the matter before Mr. Hall but leaving it entirely to the discretion of the magistrate as t whether he should or not issue a warrant; and because, as h says, he did not *ask* for a warrant in as many words, you a called on for a retractation. It was with the same object he cal on Sir Richard Mayne, only he did not find him. Still, I belie he laid the matter before his sub; but *he did see* Mr. Hall.* know what I state to be true, though I am obliged for the pres to withhold my name. I would suggest that in your ne number you should ask Mr. Lowe whether he did not apply Mr. Hall on the subject, and also at Scotland-yard as well.

A FRIEND.

MR. L.'S NARRATIVE CONTINUED.

MR. L.'s spiritual diary, continued from our last, records phe

"*Sunday Evening, February 9th*, 1862.—My wife appeared leaning upon the bureau, with white lace hanging in front of and around her head. This lace or open work (like embroidery) was so real, that the figures were plainly discernible, and could have been sketched. As she stood in front of the bureau, the top of the mirror was plainly visible over her head, reflecting her form and surroundings. There were flowers in her hair, and in other respects her appearance was similar to those previously described. The body of her dress or robe was of spotted white gossamer, while the lace work was in diamonds and flowers.

"*Wednesday Evening, February 12th*, 1862.—I found the power strong, and soon after entering the room messages were rapped out upon the door across the entire width of the room, 15 feet distant from the medium and myself. About 15 minutes after extinguishing the light, my wife came to us in exquisite beauty; if possible, more vividly than ever, and directly over the table. In her bosom was a white rose, green leaves and other smaller flowers. A card which she had written upon was visibly given to me, handed back, and returned to me repeatedly by her while she was in full view. Her hand, real in form and colour, was affectionately extended to me, and caressed me with a touch so full of tenderness and love that I could not restrain my tears, for to me it was really her hand, her native gentleness was expressed through it. The card was as follows:—'Dear C.—Beautiful spring is approaching; flowery spring. Over you gently fall its shadows, and may no sorrow, no clouds, touch the brightness of your future. Have you not noticed, Dear C., that in your life you have been prospered, guided and directed by the guardians of your happiness? You have always been followed by an invisible protecting power, which will ever be near when danger threatens, to step between you and difficulty, to lead you into paths of happiness and peace. We are now more closely linked, from our constant intercourse. There is not a day closes without a lasting blessing from us. As life is short, live well and die purely. . . . Fear not the world; there will be a day when each great truth will be seen in its true light and prized as it should be. . . . Be happy—all is well. Good night.—ESTELLE.'

"*Saturday Evening, February 15th.*—Atmosphere unfavourable and damp. This meeting was held especially for Mr. G——, my brother-in-law. There were present, the medium, Mr. G——, and myself. I asked for a manifestation of power, and we at once received the following message:—'*Listen and hear it come through the air; hands off the table.*' Immediately a terrific metallic shock was produced, as though a heavy chain in a bag swung by a strong man had been struck with his whole power on the table, *jarring the whole house.* This was repeated three

times, with decreasing force. A heavy marble-topped table moved across the room, and a large box did the same, no person touching or being near either of them. An umbrella which had been lying upon the table floated through the room, touching each of us upon the head, and was finally placed in G——'s hand. These physical manifestations were given doubtless to convince an additional witness of the reality of spirit or invisible power. If such was the object, the purpose was well served, for every possible precaution had been taken by him, *even to the sealing of the doors and windows.*

"*Sunday Evening, February* 16*th*, 1862.—Appearance of my wife and of natural flowers. I had been promised a new manifestation, '*something natural as life.*' We sat longer than usual in quiet, and received the infallible message, '*no failure.*' The spirit announced her presence by gentle taps upon my shoulder, accompanied by rustlings, kissed me, and asked for a card and a pin, then another pin, all of which I handed over my shoulder together with a small strand of my hair, which latter was particularly requested. The taking of each of these articles was accompanied by rustlings, and as the spirit hand was extended over my shoulder visibly, the drapery fell upon my hand and arm. Some 10 minutes were now occupied by the spirit in arranging the card, pins, &c., when the following message was received: "*I will give you a spirit-flower.*" Immediately afterwards an apparently *freshly gathered flower* was placed at my nose, and that of the medium. My wife now appeared in view, holding the card in one hand, and the spirit-light in the other, while we discovered fastened to the card, a leaf and flower. I asked if I could have the flower, and was answered in the affir-

ge of seeing this flower from our spirit-home; it has vanished.' mediately relighted the gas, and directed my steps across the m, when I found the card and the pins precisely as I had left m, but the leaf and flower were gone. By raps—'Next time shall see the flowers dissolve in the light.' The following also written upon another card by the spirit of Benjamin nklin:—'My son, we are achieving a great victory at this ment.—B. F.'*

"*Saturday Evening, February 22nd*, 1862.—Appearance of wers.—Cloudy, atmosphere damp, conditions unfavourable. the expiration of half an hour, a bright light rose to the face of the table, of the usual cylindrical form, covered with mner. Held directly over this was a sprig of roses about inches in length, containing two half-blown white roses, and d with leaves. The flowers, leaves and stem were perfect. y were placed at my nose, and smelled as though freshly hered, but the perfume in this instance was weak and delicate. took them in our fingers, and I carefully examined the stem flowers. The request was made as before to 'be very care- ' I noticed an adhesive (viscous) feeling, which was explained ing the result of a damp impure atmosphere. These flowers re held near and over the light, which seemed to feed and give substance in the same manner as the hand. I have noticed all these spiritual creations are nourished and fed or mate- d by means of the electrical reservoir or cylinder, and that n they begin to diminish or pass off, incrassation or increase e place the moment they are brought in contact with, or in ximity to, the electrical light. By raps we were told to *tice and see them dissolve.*' The sprig was placed over the ht, the flowers drooped, and in less than one minute, melted though made of wax, their substance seeming to spread as y disappeared. By raps, '*See them come again.*' A faint immediately shot across the cylinder, grew into a stem, and about the same time required for its dissolution, the stem, bud l roses had grown into created perfection. This was several es repeated, and was truly wonderful. We were promised phenomenon of their probable disappearance in the gaslight n the atmosphere became pure and clear.

"*Sunday Evening, February 23rd*, 1862.—Flowers.—At- sphere very damp, conditions unfavourable. The flowers re reproduced in the same manner as last evening. I felt n carefully, and a rose was placed in my mouth, so that I k its leaves between my lips. They were delicate, as natural

* Fort Donnelson, on the Tennessee River, was taken on this day by the eral Forces, February 16th.

rose leaves, and cold, and there was a peculiar freshne
them, but very little fragrance. The following mess
written upon a card: 'My dear C——. Again we have to
with the atmosphere; but how much we have been ab
owing to the many powerful aids who have been so kin
Do you realize the great blessings we are giving you?
realize what a great proof you have received in being p
to see the flowers which decorate our sacred walks? . .
time is coming (has come) when this subject will be l
Good night.—ESTELLE.'

"*Tuesday Evening, February 25th*, 1862.—Appear
presence of a third witness, Mr. G——, the medium and
The room in which we sat was connected with another
room by sliding doors, but the doors and windows leadi
these two were carefully sealed. After sitting about
hour, we were directed to open these sliding doors, w
medium and myself proceeded to a window against wl
hung a dark curtain to exclude the light as usual. Me
Mr. G—— remained by the table. Upon reaching the
a vivid light rose from the floor, discovering to us the fi
male spirit standing against the white wall adjoining the
At first his face was not visible, or rather was concealed
unusual quantity of dark drapery by which he was env
but after two or three efforts the face of Dr. Frank
recognized. During this time Mr. G—— was not perm
leave the table. At last the conditions having become s
or rather the effect of his presence having been partial
come, the following message was received: '*Dear Fri
proach.*' Mr. G—— now came to us, when the spirit

SCIENCE AND THE RAPPINGS.

riter of an article in the last number of the *St. James's ine*, entitled "Modern Mysticism and Modern Science," s to be at a great loss for a physical theory of the mani- ms, and especially of the rappings. We are always glad our brethren of the press in their little difficulties on this , and consider ourselves particularly fortunate to be in a n to furnish the writer, as well as the readers of the above to a much more rational and scientific theory than the old edy one of knee and toe-joint cracking which he has refur- . It is quoted by Mr. Spicer, from the scientific corre- nt of the *Cincinnati Commercial;* and, as Mr. Spicer s, "the precision, elegance and lucidity of the explanation nake itself obvious to the meanest capacity." Our profound tor of "Modern Science" across the water observes:—

nly true and legitimate manner of accounting for the taps is the phy- l defect of the membraneous system. The obtuseness of the abdominal causes the cartilaginous compressor to coagulate into the diaphragm, uses the duodenum into the fiandango. Now, if the taps were caused vagation of the electricity from the extremities, the *tympanum* would also into spiritual sinctum, and the olfactory ossificator would ferment, and identical with the pigmentum. Now, this is not the case; in order to the taps, the spiritual rotundum must be elevated down to the spiritual But, as I said before, the inferior ligaments must not subtend over the sufficiently to disorganize the stercicletum. A friend of ours, who d with 'distinguished honours' at one of the Northern Universities, t he must dissent *in toto* from the idea that the "depression of the n into the fiandango" could, by any possibility, cause the "olfactory r to ferment, and become identical with the pigmentum." He says the nnot be done; and after quoting several learned authorities on the winds up his argument by the remark, that—"The vibratory motion dicated to the tunica albugenia by the parturition of the alveola process, lly disintegrates the pericardiac influences of the epigastrium, and pro- compound corpuscular movement of the lymphatic glands; which l and diagonistical state of the nervous system deteriorates a prepon- of the lacteal fluid to the posterior portion of the cerebellum, and es the patient to preternatural distension of the auricular membraneous in which case, the rappings become painfully and distinctly audible."

w, as remarked by a cute editor down south in the *Georgia icle*, "whether this is or is not so, we will not undertake to it will leave the whole matter in the hands of the learned , in the full confidence that little can be added to the above hant and incontrovertible exposition."

A SIGN OF PROGRESS.

ERY years ago an honest country gentleman who firmly believed that he a ghost, was forced to keep his belief to himself, if he would not be down by his enlightened friends. Quite another view is now prevalent. gh disbelief in ghosts has become rather vulgar than otherwise.—*Times.*

"ST. DOROTHEA."

Beneath the arches carved so quaintly,
Carved with many an image saintly—
Like a lily drooping faintly,
Goeth Dorothea slowly
Forth, to meet her death!

Sorely cruel tongues have tried her,
Yet the jeering crowd beside her
Cease to mock her or deride her,
As the maiden prayeth ever
With her latest breath.

In the light of that bright morning,
From the wassail, home returning,
On his cheek the wine-flush burning,
Met she, face to face, a reveller,
With his train attendant.

"Ho! whither bound? to what far aidenn?
With thy sweet eyes sorrow laden."
Calmly then returned the maiden,
"I my earthly life am giving,
Paradise to gain."

Loud he laughed—the laugh of scorning!
"Send me hither—ere the morning—
Fruits and flowers of sweet adorning,
Gathered by thy hand, fair maiden,
From the trees of Paradise!

Memories of the past came o'er him,
And his sins rose up before him;
Fear and awful dread hung o'er him.
Tossing restless on his pillow,
Thoughts of duties long neglected

Stung his soul to very madness;
Till remorseful tears of sadness
Chased away his sinful gladness,
Whilst upon his couch reclining
At the close of day,

Suddenly a strain, revealing
The melodious soul of feeling
Round the gorgeous room is stealing,
And a heavenly light is beaming
On the purple splendour.

Lo! before the prince there stands
A youth from Heaven's angelic bands;
Holding, with outstretchéd hands,
Fruit and flowers of bloom undying,
Gathered fresh from Paradise.

"Dorothea sends thee these!
Plucked from the immortal trees.
Arise! and eat for thy soul's ease;
Then, of all thy sins repenting,
Live henceforth for Heaven only!

The Lord is merciful as ever.
Up! and do thy best endeavour,
Nothing then thy soul shall sever,
From the love of Him who waiteth
To receive thee to His glory!"

Gone and past the heavenly vision!
But, with tears of true contrition
Sought the sorrowing prince remission,
And his many sins forgiven,
Lived and died—a saint most holy!

ELIZA HAY.

INTERNAL RESPIRATION.—ITS RETURN.

If the reader has carefully followed us in previous articles
will have seen what Internal Respiration is, what it invol
what are its conditions and results, and how it came to be l
Our attention is now to be directed to a very important inqu
"Is it to return?" Hitherto we have confined ourselves v
much to the testimony of Swedenborg, because it is in
writings alone where we find this wonderful subject considered
the points we have discussed. It may therefore be proper t
we should gather from the same source whatever testimony
afforded us in relation to the point now under consideration.
we will not confine ourselves to his writings in seeking for li
on the question. On turning our attention to the Epistles of
Apostles we find much which gives us the impression "t
humanity is to be restored to its original conditions—physica
as well as otherwise." Paul declares, "the earnest expectat
of the creature waiteth for the manifestation of the Sons of G
because the creature itself also shall be delivered from
bondage of corruption into the glorious liberty of the Sons
God. . . . . We ourselves groan within ourselves waiting
the adoption; to wit, the redemption of our bodies,". Rom. v
19, 22. Unquestionably the Apostle had the conviction t
man has fallen away from an elevated condition of the phys
nature, and that there would come a time when the *body* wo
be redeemed. Indeed, it seems as if he were anticipating
change in his day. If we turn to the ancient prophets we
many passages which inspire us with similar expectations; as

nto minute discrimination of the differences between
calls the spiritual and celestial churches. The spiritual
comprises all religious institutions in existence since the
But the new church proper is to be a celestial church
rown of churches—a church "joined to the angels in
n." The difference between a spiritual church and a
church we give in his own words. The spiritual church
of those who have a new will formed in the under-
g; but the celestial church consists of those who have the
will restored. He says, "The celestial church has place
n who is being regenerated as to the will; whereas the
l church has place with man who is capable of being
ated as to the intellectual part."—*Arcana Celestia*, 5,113.
s is one of the most important declarations in the writings
uper-eminent Seer. It is the hinge on which this entire
n of the return of internal respiration turns. The reason
the restoration of the old mind will bring him back to his
l state, that is, it will make love to the Lord the ruling
e of the mind. We have seen that it was because of this
the will that the most ancient people had Internal Respi-
and by means of respiration, they had perception, and
n commerce with the angels of heaven. If this kind of
n was accompanied with these states and privileges in
ages, what reason can be given that the man of the new
l church will not enjoy the same experience—the same, or
gifts and blessings.

as been questioned if man's original will-part ever can be
l. Some have supposed that the extent to which man can
regenerated is, by the formation of a new will in the under-

this new condition of humanity. "After those days, sai
Lord, I will put my law in their inward parts, and write it i
hearts; and I will be their God, and they shall be my p
and they shall teach no more every man his neighbou
every man his brother, saying know the Lord, for they sh
know me, from the least of them to the greatest of them
the Lord—Jeremiah xxxi. 33, 34. Such are called in
"taught of the Lord"—liv. 13. Swedenborg applies these pa
to those who compose the celestial church, who are tau
direct revelation from heaven, because they have rem
soundness in the will-part.

We find men of this genius all through the history
church—substantial men, lowly, watchers on the towers
pectation, waiting through the long night of oppressive da
for the day-dawn of a new celestial age. Long had they
because of hindrances in the cause world of the spirit,
descent of celestial states in their fulness, power and glory.
these hindrances are now removed. Redeeming influenc
descending and preparing such men as the mediums o
conditions.

The Apostle John represents this class, for he stands
type of that principle by which they are distinguished.
Because he was a man of this genius, Swedenborg says
tion was made to him out of heaven; for revelation can
made to any but those who are in charity and love. The
they alone have "perception," because they receive these
not with the hearing only, but also with the love; and to
with love is to receive fully, since the things so received ar
and those who thus receive see those things in the underst

ts lamp is the Lamb. Being opened to the Lord in the
of their minds, the nations of them that are saved shall
the light of it. From love man shall once more be able
ive Divine truth in its own light, for by light is here meant
reception of Divine truth from interior illumination."

sum of the whole matter is therefore this: the ruined
t of the human mind is to be restored; in other words,
of self-love, love to the Lord is to become the ruling
s of man's life. We have seen that when this state
existed, man had thereby Internal Respiration, and by
Respiration he had interior illumination; and that, ac-
to Swedenborg, and to the hopes of every age, and the
s of all true seers, the church of the future is also to have
erior illumination or perception. Having therefore love
Lord and perception—the former the *cause* of Internal
tion, and the latter the *effect* of the same—it will be for
he question the return of Internal Respiration, or who
return, to show how love to the Lord and perception can
thout that of which such love is the *cause*, and perception
t. They are in fact co-existing states. They cannot
rated, but must be together, in mutual dependance and

denborg says in his book, *The Athanasian Creed*, "with a
gel, *i.e.*, a celestial man, all the degrees of his life extending
ord are open." Now, when such is the condition of any
causes him to respire again with the angels, because his
oined to them by his veriest life; and as every degree of
re have seen, has its own peculiar respiration, this being
st degree of life, it must be accompanied with *Internal*

cause of the gift of Internal Respiration. The man of after a of the church walked in moonlight, having only the obscure li of conscience for his guidance. But the promise concerning t new celestial church is "The light of the moon will be as the li of the sun, and the light of the sun seven-fold, in the day t Lord bindeth up the breach of his people, and healeth the stro of their wound."—Isaiah xxx. 26.

In our next paper, the return of Internal Respiration will argued from the restoration of conjugal love.

RESPIRO.

CHEATING MEDIUMS.

A CORRESPONDENT at New York has written to us, takin view of this subject, which appears to us to be worthy of c sideration. It would certainly seem, from the many instan known to us, that mediums for physical manifestations, be generally of an impulsive and passive nature, are peculia liable to be powerfully acted on by sudden attacks of tempta either from within or from without, and that like others w perhaps have less excuse, they frequently give way and fall e victims to bad influences.

Another correspondent suggests that, in the general ignora which prevails on the subject of spiritual manifestations, i a merciful dispensation of Providence that mediums, in t exhibiting unmistakeable depravity, prevent their being idoli as they might otherwise be by the ignorant. Even with suc

wing curious incident, related by the Baroness d'Oberrred during the journey of Paul, and the Grand Duchess, assumed title of Count and Countess du Nord through ance and Flanders in June, 1782. Some remarkable . been told by the Prince de Ligne and others; when turning to the Count du Nord, said, "And you, ur, have you nothing to tell? Is Russia without the ? The Grand Duke raised his head and answered, m (Prince Kourakim his great friend and confident) knows that I could tell my tale as well as another. true Kourakim that something very strange has to me?" "So strange, monseigneur, that notwithhe confidence I felt in whatever you say, I can only as a trick of your imagination. "It is but too true, ul," "and here it is; but I must first demand from each, you, that what I shall relate remain within your own "We all promised," says the Baroness d'Oberkirch, least, have faithfully kept my word. If these memoirs ght, it will be when the present generation will have ay, and none will live, who could feel interest in the e then are the prince's own words:—

as one evening, or rather one night, in the streets of burgh with Kourakim, and two servants. We had her all the evening in my palace talking, and smoking, ought to refresh ourselves by an incognito moonlight e weather was not cold for it was the finest part of

and with a military hat drawn over his eyes. He appeared to b waiting for some person; and just as I passed he stepped ou and walked on my left side; but without uttering a word. could not distinguish a single feature of his face, and it appear to me that his feet in touching the flags made a very strang sound, as of stone falling upon stone. I was very much surprise at this; but still more when after a little time, I felt my left sid to which he kept quite close, become icy cold. I shivered, an turning to Kourakim, said, 'This is a strange companion w have got.' 'What companion?' said he. 'This man that walking on my left hand, and who makes noise enough, I thin to make him remarked.'

"'Kourakim opened his eyes with amazement, and declar that there was no person at my left hand. 'What! do you n see there a man between me and the wall?' 'Your highne touches the wall itself, and there is not room for any pers between you and it.'

"'I put out my hand, and did in fact feel the stone; but st the man was there, walking in the same step as I, and his fo making a noise like a hammer. I looked at him more attentive than before, and beheld shining from under his hat the mo brilliant eyes that I ever saw, before or since: they look fixedly at me, and almost fascinated me. 'Ah!' said I t Kourakim, 'I cannot tell you what I feel; but it is somethi very strange.'

"'I trembled, not with fear, but cold; some sensation I ca describe was penetrating through all my limbs, and it appe to me that the blood was congealing in my veins. Suddenly deep and melancholy voice came from under the cloak th

ourse, and then he stopped. 'Adieu, Paul, said he, 'you
me here again, and in another place beside." Then his
e as of its own accord, and revealed to my astonished
e eagle eye, the embrowned forehead and severe smile of
ndfather '*Peter the Great.*' When I recovered from
and surprise, he had disappeared.

t is on this very spot that the Empress is erecting the
nt which will soon be the admiration of all Europe. It
uestrian figure representing the Czar Peter, and is placed
ock. I did not recommend to my mother this place,
or rather divined, by the phantom; and I do not know
lescribe the feeling I experienced when first I saw this
I am afraid of being afraid, in spite of Prince Kourakim,
nts to persuade me that I dreamed this as I walked along
m. I remember the least occurrence of this vision, for I
rt that it was one, and can recall every part of it as
r as if it only occurred yesterday. When I returned
y left side was absolutely frozen; and it was several
fore I could feel any heat, although I went into a warm
had a great quantity of bedclothes over me.'

the 28th of August," continues Baroness d'Oberkirch,
r was received from St. Petersburgh, which contained a
account of the inauguration of the statue of Peter the
n the 18th of August. It was an equestrian statue
d by the chisel of M. Falconet. It is erected on the
Place, between the Senate House, and the Bridge of the
d placed on an immense rock of granite brought from
Peter seems to be trying to reach the top, an allegorical
to his life which every one can understand, and which is

A NOCTURNAL VISITOR.

UNDER this heading a correspondent who signs himself "Firefly," writes to *The Field* newspaper in April last, giving the following description of some mysterious noises in his country-house, which he pretends to disbelieve the origin of, though giving at the same time the best reasons to show he entirely and fearingly believes. Most likely either the young lady or the servant is a medium for such occurrences, and the gentleman had better investigate in that direction, rather than in a Sadducean spirit, which is not likely to elicit truth.

The following is his account of what occurred, and of his own feelings in regard to it:—"For the past week one of the rooms in my house has been the scene of either a spiritual or bodily rapper in the form of some animal or insect, which has contrived every night to keep the occupiers awake by a series of knocks or raps, which issue apparently at different times from various quarters of the room, and I wish to know if it is possible for an insect, timber-boring beetle or other kind, to produce this noise: the sound is exactly similar to that made by anyone striking wood-work, such as shutter or door, with a small stick or the knuckles; and the taps, which are quite distinct, vary from one to ten in number. This knocking commences about ten at night. Were I a believer in spirit-rapping *(which, fortunately, I am not)*, there would here be a fine field for my imagination to run wild in, and I should request the assistance of some medium to explain these mysterious knocks; as it is I hope some of your correspondents will be able to elucidate the matter. I have occupied the house, which is a very old one, for some months

on relieved her; however, I believe she is still firmly convinced at the ghost attempted to throttle her because she addressed it; coincidence was, I confess, very startling that the taps corponded with the number she asked for, but I have tried the eriment since unsuccessfully; I have called, but the ghost will answer me as it did her; for if I ask it to knock twice it will five or six times. I really wish the mystery were solved, as house will soon obtain the unenviable reputation of being nted."—FIREFLY.

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have received the following from a known correspondent Darlington, and see no reason to doubt its truth:—

"A detached house in a small village of South Wales, was pied by a gentleman, his wife, and one female servant; were continually disturbed by a ringing of bells—they rung ll hours. At first, some trick was suspected on the part of the vant, or some one in league with her; at length, all the wires e cut—it still continued, and the circumstance getting noised ad, the vicar, the doctor, and other respectable people living the village, came to witness and investigate the matter. The y became very ill through fright; the *tongues* of the bells re all muffled, they still were violently agitated, though no nd was elicited, and although the wires were still cut; so at t the bells were taken down altogether, and the house conued undisturbed for about three weeks. One afternoon, the dy, who had been out walking, opened the front door, and in e passage, sitting down just under the place where the bells d hung, was an old man; she thought at first he was some one business waiting in the hall, but a second look showed her t he was dressed in a costume, the style of which she had ver seen, except in old pictures—huge shirt ruffles, and large ver buckles in his shoes. She was so terrified that she fell to e floor senseless, and had a severe illness of some months' duran. From that time forth, no extraordinary sounds or sights ve been heard or witnessed there. The lady, a friend of mine, nly believes that she has seen a spirit, but I feel strongly ined to think the bells rung by trickery, and that the vision e saw was caused by previous excitement on the subject of the lls ringing, on the commencement of a serious brain fever. I st, however, tell you that an elderly woman in the same llage declared that the dress my friend described was the same that worn by an old gentleman, who had hanged himself enty years ago on the spot where my friend's house was built.

FIREFLY.

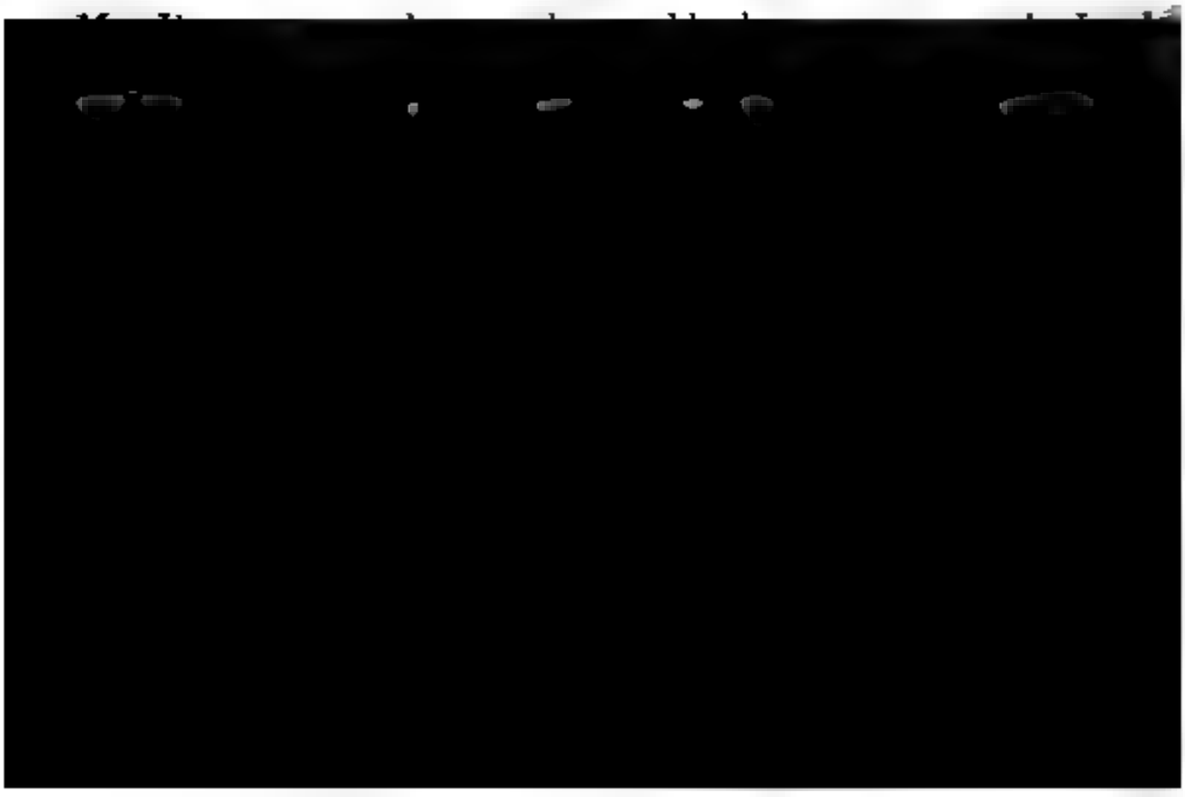
HOW TO SEARCH FOR TRUTH.

THIS great question seems to have been settled on the 1st October last, by the learned Dr. Ramsbotham, and he disclosed the method in his inaugural address to a class of medical students, who are certainly not unlikely to avail themselves of the Doctor's advice. We are really sorry to find youth so badly advised by the Professor of a liberal science, and that at the outset of their career they should be instructed to ignore the first principles of a true search after the coy goddess. Truly we have much work before us yet, but we shall go on with a good heart, and we will not despair even of Dr. Ramsbotham, if we can only get him to follow an improved method of courting.

He felt assured he need not caution them against being led away by such mischievous absurdity. *The gain of gold* would not counterbalance the loss of professional respectability, nor even of self-esteem. Sedulously avoiding the *puerility of homœopathy, the juggle of animal magnetism, or the blasphemies of spiritual manifestations*, let them early accustom themselves to the search for Truth. She was coy and retiring, and to be fairly won must be ardently wooed; but, though shrinking from the rude gaze of the world, *she rarely flees from her sincere and devoted worshippers.* IN THIS WAY they would arrive at what should be the summit of their desires, the haven of their hopes. They would command the regard of their fellow men—they would live useful and honoured—they would in time accumulate those temporal goods which seldom failed to reward industry.

Notices of Books.

THE BLENDING STATE.



rough the psychical state producing subjective visions,
ifficult to tell. In either case the scene is equally real
holder, and for aught we know, may be equally real in
. So little do we know of the essential causes of objects
to the eye of either the body or the mind.

emember to have seen Mr. Randolph some years ago on
casions during his trance states, in which he discoursed
s similar to those disclosed in this book, and with a power
ost enabled us to look through his eyes into the heights
s which he traversed in his soul-flights. Since that
imself seems to have been undergoing and suffering the
development and unfolding of his mind, till, as we
e has attained the grade of a Christian Spiritualist of a
er. Doubtless it was necessary for him that he should
gh the phases of intellectual pride, of unbelief, and of
and that he should have had personal experience of
odes of the modern manifestations, that he should have
ed the species of perception induced by drugs and all
s of clairvoyance, and of mesmerically induced phe-
It is, we take it, impossible in ordinary states to ascend
ghest without beginning with the lowest, and going
with more or less rapidity, all the intervening stages.
means alone have we the sure foothold for ourselves,
power of human sympathy with others, which are
to enable us to announce, and for others to receive newly
nciples of truth. By these means only can we arrive at
her intuitional states in which the mind runs with such
hrough the stages, that it appears to reach the resulting
if it stood alone and apart from its ladder of causes.

opening pages of it where he tells us that "The process by which what follows came, is to me weirdly strange, and novel as anything can well be. I call this process THE BLENDING." He distinguishes the state from that of ordinary mediums, many of whom state that "their bodies are for the time vacated by their souls, and that during such vacation, the soul of some one else who has died and yet lives, takes possession of the physical structure, and proceeds to give forth his or her wisdom or folly for the enlightenment or darkening of men's minds. Another class tell us that they are *impressed* by a departed one; others declare that they are *obsessed*. This book does not owe its origin to either or any of these methods." The author proceeds to explain the meaning of *The Blending* in this way:—

"Machiavelli, the great Italian diplomat, is said to have gained a thorough and complete knowledge and insight of the state frame of mind, and intentions of other men, through a wonderful power which he, above most, if not all men, possessed, of completely identifying himself by an intense desire and volition, with those with whom he came in contact. To such an extent and degree did he possess this power, that it was an easy task to circumvent and overreach most, if not all of his diplomatic opponents. He placed himself by a mental effort, and physical as well, in the exact position occupied for the time being by his antagonist, or the person he designed to read.

"No matter what the mood indicated by the physical appearance, or the outward manifestation of what was going on within away down in the deeps of being, was, he immediately moulded his features by the model thus furnished. 'I am now in his place,' said he, mentally, 'and will see how to act, think and feel

[redacted]

y placing your own features, so far as possible, in the same
keep them thus for several minutes, and you will become
d in the same that absorbs the individual before you, and
rt time will become an adept in the art of Soul-reading.
any men, and a still greater number of women, who pos-
ne power alluded to, have existed in all times past; but,
ll others, the age we live in has been prolific of such—so
w it is not at all difficult to find those who will enter at
ost, the very abysses, labyrinths, and most secret recesses
being. Indeed, persons abound in nearly all the great
the world who attain high honour and renown—to say
of the benefits of competence, and even wealth—by the
of this marvellous faculty.

seems to me that the expression of the Crucified, 'I and
her are one," contains a direct affirmation of the possibility
lending. God was to Jesus the very essence of goodness;
rove to be also most thoroughly good, and succeeded in
; that point where Himself was in perfect blending with
re universe of Goodness, and therefore with the Fount of
ellence. Perfect blending is perfect love; and whether
we be toward the person, the outer self, the body; or
the soul, or the mental treasures, or the secret self of
, the results are in degree, if not in kind, the same.
telegraphy will be a perfect success, whenever two
can be found in whom the power of entering the region
athia shall normally exist. A few can transmit thought
receive thought back from others, even now; but
y scores of people will develop the ability. Now, this
; is not a mere magnetic union of physical spheres, but is
process nearly altogether."

then tells how in life he knew Cynthia and loved her "as
ve." "Often have we sat beside each other, that poor
and I, and though no word broke the stillness of the
our, yet not a region of our souls was there but was
l by the other; not a silent thought that was not mutually
od and replied to." Presently she died; after a year or
egan to understand that at times her soul was near him,
n he did not seem to be himself, but had the conviction
was Cynthia for the time. "By and bye, there came a
ness of *this blending*, so deep, so clearly defined, so calm,
ast I began to appreciate a mighty, almost resistless will
t all, for I was myself and Cynthia, in separate instants
he, now myself—at first very imperfectly, but gradually
hing an absolute and complete mergement of soul.

s continued for nearly two years, at intervals, and after
ighteen months had passed, one portion of the process

seemed to have reached completeness—for in a degree it chan
and instead of momentary, as before, the transmutations bec
longer, until at last, as now, the changes last sixty, and in
instance has reached two hundred and forty-five minutes.
may here be asked: 'Where are *you* in the interim?' and
answer is: 'We are two in one, yet the stronger rules the he
It will be seen, therefore, that this condition is as widely separ
from those incident to the 'Mediums,' as theirs is supposed t
different from the ordinary wakeful mood. They reach t
state by a sort of retrocession from themselves; they fall, or c
to fall, into a peculiar kind of slumber, their own faculties go
as it were, to sleep. On the contrary, *mine* is the direct oppo
of this, for, instead of a sleep of any sort, there comes an *in*
wakefulness. Nor is this all in which we differ; as are the
cesses and states apart, so also are the results different.
process, strange, weird, and altogether unusual, to which allu
has been made, went on for a long time; and by slow degre
felt that my own personality was not lost to me, but comple
swallowed up, so to speak, in that of a far more potent mental
A subtlety of thought, perception and understanding bec
mine at times, altogether greater than I had ever known bef
and occasionally, during these strange blendings of my be
with another, I felt that other's feelings, thought that oth
thoughts, read that other's past, aspired with that other's
pirations, and talked, spoke, and reasoned with and under
other's inspirations."

About this time the author visited the village where had li
his Cynthia—he visited her grave, and afterwards her house,
he lay him down upon the sofa on which she had reclined in

man beings—the one, while temporarily disenthralled; the ıer, when permanently so—shall contain the experience of nthia during her passage from earth to the grave of earthly pe and being, and a history of what befell thereafter."

This, then, is the history of the book, and this is his account of s *blending*, in which, however, we fail to see the striking fference of which the author speaks, from that of not uncommon ses of mediumship. So far as we understand the idea of *the ul in communion*, as described by Luos through the planchette, appears to be somewhat similar, whilst we have known few ediums who would not state that hardly ever were they so pos- sed or inpressed, or obsessed by spirits, that there was no *self* esent and acting in the manifestation of writing or speaking. he author, on the contrary, in some places attributes to Cynthia e same absolute possession, which he says the mediums claim r their spirits, although in other parts he differences the states ı a way which, as we have said, we do not fully understand, d states that the results are also as different, inasmuch as by e blending process he has been enabled to reach to far higher ths, and to have far deeper perceptions concerning the soul- world, than have been arrived at by ordinary mediumship.

As the book itself is the result to which the author refers, we ave the means before us of forming a judgment, and which we ave expressed to some extent in our preliminary observations. It would be impossible within our space to give either an analysis f, or sufficient extracts from the work itself, to give the reader a ue idea of its contents. Although its origin is in the spiritual ate called *the blending*, and may as stated come from Cynthia ı the spiritual world, we find in it many glaring defects, and e come willingly to the conclusion that even Cynthia and our thor in the blended state have not produced a perfect book, t, on the contrary, one that would be vastly improved by a reful re-writing. We are told that the whole book was written ı twenty-six hours. If so, it is a miracle of what can be pro- uced in so short a time, but which miracle was greatly surpassed y the poems of the Rev. T. L. Harris, which, though produced ı correspondingly short periods, show more finish and artistic skill an Mr. Randolph's book. Nothing is more clear to us than at there is much of Mr. Randolph's mind to be perceived all hrough this book, and so far as we can form a judgment of his apacity from what we saw of him five years ago, and what we ve read of him since, we can fancy that he might, by an rdinary process of unfolding and intromission, have himself en and described the scenes and the soul states which make up is book. This in no degree derogates from either the truth or he grandeur of many of his descriptions, whilst it accounts for

Cynthia's wondrous narration of her passing from earth to th spiritual birth, and of her new sensations, being interpolated wit long philosophical disquisitions, which keep both her and us wait ing at the most critical moments of her new state, in the utmos anxiety for her next development.

We much wish that she had confined the first portion of th book to a simple description of the great change, from the mortal and physical to the immortal and spiritual, and that the other parts had been also put together in chapters by themselves. There is matter enough to make it worth while to do this in any new edition, and in its present state all the glowing beauties of the book would be lost upon the ordinary critics of the press, who would only be anxious to parade its defects of authorship, and ignorantly to demand if this were the best method of book-making just communicated from the spiritual world.

Such a book is worthy of far more than twenty-six hours, o days of writing and re-writing, and we wish that more had been bestowed upon it. So far as we are acquainted with spirit writing and spirit-speaking, both would always have been greatly improved by more thought and careful pruning. In saying this we say nothing which lessens the value of intuition, but only that probably we are not yet in the best state for high intuitions to come through. Intuitions and inspirations of the modern kind require perhaps all the more labour upon them after they are born, in order to bring them into their full forms of use and adaptation to the general mind.

In a future number we hope to present to our readers the history of Cynthia's birth through the gate of death, and her unfolding in the immortal state. We think it the best that we

ır has devoted a considerable portion of his life to the the natural sciences, and that in a Newcastle paper, that ıtelligent person, the "able editor," while opposing the Mr. Barkas on this subject (as of course the editor of a le family paper is bound to do), recognises him as "our townsman." When they further learn that Mr. Barkas this subject under investigation for ten years, that in to witnessing its phenomena, "he has read scores of nd hundreds of pamphlets and papers" relating to moreover, that he is a cautious man, "careful rather state than overstate the facts," they may think it just hat his conclusions are as likely to be right as those of t young men who, having already decided that the acts are impossible, deem it superfluous and a waste of uable time to investigate the evidence, and generally ing on the subject—what is published in the papers and nt effusions of their own genius alone excepted.

Barkas's letters on Spiritualism in the *North of England l Advertiser*, "drew forth eight leading articles from the rty-three letters from correspondents, the majority being egative side, and five poetical effusions burlesquing the and ridiculing the inquirers." The interest thus excited cient reason for the republication in a more permanent the substance of the letters and lectures that called it

The value of the book, however, would, in our judgment, n materially increased if it had been recast in another ith a simple allusion in the Introduction to the form and ances under which it originally appeared.

le narrating experiences and discussing theories of the stations," Mr. Barkas has brought together a number of testimonies from various sources. This makes it a useful inquirers; and, combined with its low price, should r it an extensive circulation.

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and her Destiny; an Inspirational Discourse. By EMMA HARDINGE. New York.

ardinge is an Englishwoman who has been in America even years, and is well known there as a trance speaker arnest advocate of Spiritualism. But it is more for her ıd humane efforts to establish an institution which will healthful means of support to outcast and homeless han for her mediumship, that Miss Hardinge has won the on and interest of the public. Yet the credit of the se this lady gives entirely to her spirit associates. She hat they inspired her to the effort—that she had neither

thought nor desire for such reform. When the work w broached to her for acceptance, she shrank from it; repugnant to her tastes. But the invisibles bent her m hands to the task, and now it is not only the medium woman who is engaged heart and soul in the enterprise.

In this labour of philanthropy Miss Hardinge has t in America from state to state, enlisting the co-opera all parties, though, as might be expected, it has been the believers in Spiritualism who have responded to her As an evidence of her own disinterestedness and generos may mention that, previous to the commencement of the unhappy struggle in America, which has made it advis almost suspend her public labours in this direction for the she had placed 1,500 dollars, the proceeds of her nightly l in the hands of a committee, in furtherance of the institu which her advocacy was devoted. We doubt not that, as men's minds can be turned from the feverish excitem war, her efforts will be resumed, and that ere long a sub monument of her untiring enthusiasm in behalf of the f her sex, as well as a practical evidence of the goodn sympathy with suffering humanity of the "ministering s who influence her, will be erected.

Of the present extemporaneous and inspirational dis we have only to remark that it is earnest and eloquent expression of great principles; while fully recognising th of the past and present, it looks with hope and confiden enthusiasm to the future. The following description of A will convey some idea of its picturesque and glowing styl

The spicy breath of a burning South, the hardy strength of a frozen

f which would destroy the whole. But even if you would suicidally
rve your human institutions, you must drain your lakes and dry up
s, pile up your hills till they touch the skies, and overflow your
efore you can destroy the glorious union of physical body and members
l has built up in the great continent of America. She floats one
dy, cradled in the arms of Atlantic and Pacific Oceans! The South is
ig left hand, giving produce; the North her hardy right, the manu-
the East is her busy brain; the West her giant feet; and when you
Union," you forget SHE IS ONE ALREADY. America is God's, not yours,
unmake, and having made it ONE, He has left you nothing to unite,
ut your own ambitious passions to disunite each other, not the
Oh, man! child of a destiny grander and wider than the limitations
country, has God, in the womb of time and rolling ages, created
ed nations into being, and reared up America a standard for the world,
like peevish, discontented chilren, should tear it as a rag, and mete it
ps to feed ambitious, hungry wolves! He rocked it in the cradle of
to hide it from ye till, in the fulness of time, it was strong and
and fit for the possession of the highest types of civilization—fit to be
r dying nations, a strength to weak ones—a central heart, from which
he tidal flow of life, to which returns the ebb from every nation.
o thwart such purposes as these! Had ye the strength of fabled
ou would only war, like him, against your God, to fall like him.
OT DO IT.

Correspondence.

To the Editor of the "Spiritual Magazine."

Perhaps it may not be uninteresting just now when spirit communica-
being generally considered either as delusion or imposture—or, when
s facts, are regarded only as the work of the Devil—to afford some
n relating to spiritual-rappings recorded as emanating from spiritual
nd to be found in "The Wisdom of Angels," by T. L. Harris, pp. 81, 82.
f your American friends say in what state of bodily condition the Rev.
rris now is, if alive and moving about in the ordinary condition, and
instruction to others? Yours, &c., B. D.
n, May 1, 1862.

true, that various modes of communication are liable to abuse, and also
are greatly perverted in many instances. Bear in mind however,
tsoever is perverted, in many instances, may be reverted; and what-
abused, used; and that all things which are unlawful are the perverted
ual manifestation of that which is lawful, and, indeed, in its origin,
as, for instance, the phenomena termed 'spiritual rappings' which
re practised in the golden age.

re is a peculiar essence generated in the human organisation, and pro-
the combined elements of thought and feeling, which serves as a basis
here of harmony of the human form. This fluid is detached from the
tings of the nerves. When the nervous system is actively employed,
in question, being taken up into the tissues, produces an agreeable
and is rapidly emitted from the pores; when the system, however, is
t is generated in great abundance, and held in suspension throughout
nisation. By means of this fluid the explosive intimations alluded to
produced with great facility by spirits, whenever organisations have
overed capable of retaining in sufficient quantities that electro-spiritual
hich I speak, when, therefore, it is needful to produce spiritual concus-
nerve is selected, and a current, surcharged with the electro-spiritual
impelled through the nerve, until it is projected into the externals of the
re, where it meets the repellent circulations of the terrestrial magnetic
l bursts into sound, accompanied with a bluish flame, which, however,

to external sight is invisible. Were the sensory organisation of
quickened, in cases where regeneration is far advanced, the auditory ne
sense the quality, the character, and sphere position of communicatin
through the quality and character of each explosive intonation. Wh
fore, spirits make use of this method of communication, they cannot li
whose interiors are sufficiently quickened, the interior essence perv
vibrations reveals the character of the communicating spirit, and his p
orderly or disorderly mind. Neither will explosive intonations cease, b
contrary, gradually, though with periods of partial suspension, increa
the phenomena become universal as practised in the golden age.

There are earths in the universe where the phenomena termed
rapping' precede the appearance of angelic Intelligences; and wher
peculiar vibrations, which have now become familiar on earth, are hea
token that Divine appearances are about to occur. By Divine appea
meant visible manifestations of Divine Truth. Wherefore it is evid
spiritual manifestations of the character alluded to, are within the b
Divine order."

"GHOSTS."

To the Editor of the "Spiritual Magazine."

Sir,—Your recent confirmation of the story respecting the spiritual
ance at Hackwood is interesting, as it shows that the vision was ap
three persons, all of whom are in the habit of dealing with evidence, and
not likely to be imposed upon or to accept with alacrity as truth th
appearance of any spiritual being. The vision seems to have been of
character as that of the "Radiant Boy," seen in Ireland early in his
eminent Lord Castlereagh, and at a castle in the North of England b
persons, some of whom I believe are still living.

In *Collins's Peerage*, vol. ii., page 271, there is a pedigree of Lord Tow
family, which refers to Dorothy, daughter of Robert Walpole, of Hou
Norfolk, and sister to Sir Robert Walpole, first Earl of Oxford, and who
March, 1726, leaving issue by her husband, the second Lord Townsh
This Dorothy exactly answers the description given in Vol. I. of the
Magazine, p. 321, of the ancestress of this family who appears at certa
and seasons to give warning of a death. As a believer in the happ
[redacted]

THE

piritual Magazine.

JULY, 1862. [No. 7.

TUALISM IN BIOGRAPHY.—J. HEINRICH JUNG STILLING.

are few biographies so replete with interest and instruction, ng such varied experiences amid all classes of society from sant to the prince, presenting, especially in its early , such a perfect picture of rural life and character, and g with such entire *naiveté* not only the successive incidents st diversified outward lot, but the record of inward s, trials, and developments, as the autobiography of h Jung Stilling. It is a German prose idyl, full of pas- at remind one of the pleasant pages of Goldsmith and while in strength and religious earnestness it is not nuch of the best writing of Bunyan. Indeed, it might be d as literally the narrative of a "Pilgrim's Progress is World to that which is to come." Simple and devout t, it is yet free from those needless peculiarities of logy which so often mar the usefulness of what are called us works," and which deter many from reading them erwise would be most benefited by their perusal.

main purpose and design of this autobiography is to at

> "There is a Providence that shapes our ends
> Rough hew them as we will:"

are constantly operated upon and influenced from the world, but yet so as not to interfere with our own proper . It is chiefly in this aspect of his life that I present the g sketch. Stilling was born the 12th of September, t the little village of Tiefenbach, in Westphalia. His was the village tailor and schoolmaster, his grandfather a and charcoal burner; his uncle John had risen to the of land surveyor, and as moreover, he had when young med a wooden plate into an astrolabe, and a handsome

butter box of fine beech wood into a compass, and was now
whenever he had leisure with perpetual motion and t
rature of the circle, he was greatly respected by all the
and even the schoolmaster felt a little abashed in his presen
mother, unlike the rest of the family, was of a delicate con
melancholy, fond of solitude, yet tender and affection
pious, and fond of the legends of her country, and esp
the neighbouring castle of Geisenberg. Heinrich had
fortune of losing her while yet a child, a loss which h
more bitterly as his father, though a good, pious man,
severe and even harsh in bringing up his son, insomuch
punished the smallest transgression of his commands most
with the rod." This he believed would cause him to l
and obedient, "capable of keeping divine and human law
as is the usual result of such treatment, from fear of cha
the boy "sought to hide and conceal his faults, so that he g
let himself be seduced to telling falsehoods, a propensi
afterwards gave him much trouble to overcome, even
twentieth year." The discovery of his son's conduct ca
father to redouble his severity, but "he effected nothing m
causing Heinrich to employ every possible art to m
falsehood more probable, and thus the good Wilhelm
deceived." Fortunately, grandfather Eberhard was a l
server, and a better judge of human nature than his son W
and, in the absence of Heinrich, he remonstrated with th
on the injustice and impolicy of this course, and with su
effect that the boy was kindly spoken to and reasoned wi
his faults, and "was no longer chastised so much;" a
"his whole mode of life became somewhat more animat

liar point of view, from whence he observed everything. The first enquired after, when he had read or heard of any one, had reference to sents towards God and Christ. Hence, when he had once obtained Arnold's *Lives of the Primitive Fathers*, he could not cease from reading his book, together with Reitz's *History of the Regenerate*, continued delight till the tenth year of his age; but all these persons, whose r he read, remained so firmly idealized in his imagination that he never m during his whole life.

precocity astonished the villagers, and his apt and ready even nonplussed the clergyman, who thenceforth took able interest in him, and when he was nine years old, d to his father and grandfather that they should let him atin. After some family consultation as to the expense, greed that he should go to school in the neighbouring Florenburgh, "with a sandwich for dinner in his pocket," a Latin, returning home every evening.

soon made rapid progress in acquiring Latin, although way from school; as his grandfather, who was very fond of quently took him with him when he went to his labour fields, where he "spoke much with him upon man's in- in the world, and particularly of his conduct towards commending good books to him, especially the reading of le."

day Heinrich and his aunt had accompanied Father into the forest whither the old man had gone to procure ; he left them together in conversation while thus d. Presently he came towards them looking "cheerful saut as if he had found something," and "looked fixedly rticular spot." Seeing their surprise, he sat down by d gave the following relation :—

wing you to go into the wood I saw at a distance before me a light,

When she was close to me I saw it was our departed Doris! (All three sobbed; neither of them could speak, except Heinrich, who wept and exclaimed "O my mother, my dear mother!") She said to me, in such a friendly manner with the very look which formerly so often stole my heart, "*Father, yonder is our eternal habitation; you will soon come to us.*" I looked, but all was from before me; the glorious vision had departed. Children, I shall die soon; how glad am I at the thought!"

It was an ancient custom with Father Stilling with his own hands to cover every year his straw-thatched cottage. He had done this for forty-eight years, and it was to be done again this summer; but his increasing age, coupled with the vision he had seen, (which they feared foreboded some fatal accident to him), and the warning of a neighbour who affirmed that "she had heard a noise and a piteous lamentation near our house in the road," induced his family to try and restrain him from carrying out this intention, but the old man only told them that it mattered not to him whether he met his death by falling from the roof or in any other way, and calmly proceeded with his work as usual. He had so far finished it that it was only necessary to ascend the roof once more to put a few rods along the ridge. He rose early in the morning this was to have been done; when his restless manner, so unusual to him, excited the surprise of his family, who asked him what he sought, he said "Nothing. I know not. I am very well, and yet I have no rest; cannot be still anywhere, but as if there was something in me that impelled me; I also feel an apprehension of which I know not the reason." He soon resumed his wonted cheerfulness, but scarcely had he ascended the roof of his cottage when Heinrich heard a noise of some one falling. The premonitions unhappily met their accomplishment, the good old man had received a complete concussion of the

from Homer to his grandmother. For a short time he
› Dorlingen as private tutor and schoolmaster to the
' children in the neighbourhood: but the field labours in
ng took away his scholars. Fortunately, after a few weary
ıt home, where he had to work as an agricultural labourer,
ch his frame was wholly unfitted, the inhabitants of Lein-
here his father dwelt, appointed him their schoolmaster,
poor was the remuneration that he had to eke it out by
g between school-hours with his father as a tailor. He
r contrived to still steal a little leisure to devote to
natics and other scientific pursuits. His reputation began
ıd in the neighbourhood, and he gladly accepted the offer
od school at Preisingen, about two leagues from Leindorf.
dgings were here fixed for him at the house of a rich
, who had two handsome, modest daughters. He was now
ighteenth year, and being thrown much in their society,
rls became deeply enamoured of him, but Stilling, feeling
his humble position he could not hope to marry either of
uppressed every feeling of love which would often have
up in his heart. However creditable such conduct may
en in his circumstances, such was the effect of his reserve
ne of the sisters, that she became for a time actually
and left home to reside with a relative. Soon after
ı not from this cause) he left Preisengen. Nor was this
essay as schoolmaster, which he felt indeed was not his
n, though he gladly embraced it as the only means that
ed itself by which he could at once escape from the (to
lious drudgery to which he was subject, and gratify his

the advances he had made him in former years, when he could not subsist on schoolmaster's pay; he, therefore, dared not think of clothes, although those the course of the year were worn out. It was likewise painful to him to ve with other masters, and he saw that he could not save for himself by it: for weekly pay of half-a-guilder did not bring him in so much in the whole year the most needful clothing required. Half distracted, he threw himself out bed, and exclaimed, "Almighty God! what must I do?" That very mome he felt as if it was said to him in his soul, "Get thee out of thy country, a from thy kindred, and from thy father's house, unto a land that I will sh thee." He felt himself profoundly tranquillized, and immediately determined go into another country.

In this determination he was confirmed by a visit from h father who came to counsel him to the same effect. "When w reflect upon the matter rationally," he said to his son, "we sha find that God's dealings with thee from the beginning have aime at driving thee from thy native province, and what hast thou expect here? . . . . ." Their parting was painful, for with a his occasional hardness, Stilling was fond, and proud, and hopef of his son, who always regarded him with affectionate reverenc And so, with his father's parting words—"Heinrich, go where th Heavenly Father beckons thee. The holy angels will accompa thee wherever thou goest," ringing in his ears, Stilling set o on his wanderings, not knowing whither he should go. As h slept on a bed of straw in a humble inn, the second night of h leaving home, he tells us that "he felt the spirit of Stilling (h grandfather) breathe around him, and slept as sweetly till th morning as if he had laid upon eider down."

At Schauberg, a few leagues from Elberfeld, he called u a clergyman who had been an acquaintance of his grandfat who advised him to apply himself immediately to his trade t better situation offered. On inquiring if there was any empl

n. He accidentally looked upwards, and with this look an unknown penetrated his soul; he felt inwardly happy, his whole body trembled, ould scarcely keep himself from sinking to the ground. From that time n invincible inclination to live and die entirely for the glory of God and of his fellow-men; his love to the Father of men, and to the divine ; as well as to all men, was at that moment so great that he would re sacrificed his life, had it been required. He felt, at the same time, ible impulse to watch over his thoughts, words, and works, that they be useful, agreeable, and acceptable to God. He made upon the spot irrevocable covenant with God, to resign himself henceforth entirely lance, and cherish no more vain wishes; but that if it should please he should continue a tradesman all his life long, he would willingly ly assent to it.

e weeks after this took place, it for the first time oc- Stilling to pay a visit to the schoolmaster of the place, and respectable man, who was already acquainted with ne schoolmaster told him that he had just received a m a wealthy merchant, requesting him to point out to od domestic tutor. "I did not think of you until you ed," he said to Stilling; "it now occurs to me that you the man for him; if you will accept the situation, there bt you will obtain it." Stilling was glad to hear this, perienced an "unknown something" within him which ly opposed such an engagement, and which convinced at his present inclination proceeded from the old corrupt

It was, however, too strong to be resisted, and he ied the messenger, who came to fetch him on the fol- unday, to his new patron, Mr. Hochberg, at Holtzheim. eceived with politeness, and was for a time well treated, ident poverty and shabby clothing soon appear to have Mr. and Madame Hochberg with suspicion of him. oon perceived that they thought meanly of him, that ed on him as a vagabond, and not only treated him rve, but even carried their mistrust so far as to lock up his presence. He became thoroughly wretched; his f mind was so intense that it stamped itself upon his nce, insomuch that people turned away from him with sion. This continued some months, when one morning , 1762), "at nine o'clock, as he was sitting at the table, ired within himself, enduring the fire of his sufferings, ly felt his state completely changed: all his melancholy had wholly disappeared; he felt such a delight and peace in his soul, that he knew not what to do for joy ty. He bethought himself, and perceived that he was go away; he had taken this resolution without being of it; he therefore rose up the same moment, went up l room, and reflected upon his circumstances."

ing his few rags into a bundle, he at once left the house dered northward over hill and dale without any certain

path. "His mind was now quite tranquil" although "he had no a single farthing of money in his pocket, having demanded little or nothing of his salary from Mr. Hochberg; besides which, he was hungry, he was in a wilderness, and did not know a single individual, far and wide, that was acquainted with him." He however reflected "'I am God's creature, at least as much as any bird that sings in the trees, and always finds its food when it requires it.' . . . . While reflecting thus, his mind was suddenly at ease, and it seemed to him as if some one whispered to him, 'Go into the town, and seek a master!'" On making enquiry in the town, he was conducted by a child to the residence of a master tailor, a small house in a remote corner of the town. On entering the parlour he found the tailor's wife spreading the cloth to dine with her children. In answer to his enquiry she said that her husband was at a loss for a journeyman, and finding that Stilling came from the same province as her husband, she at once sent for him; he willingly took Stilling into his employ, and his wife then invited him to sit down with them at table. "Thus his dinner had been already prepared for him, whilst he was wandering in the wood and reflecting whether God would that day grant him his necessary food!"

Stilling here found himself at home and in the midst of pious people. His master, Mr. Isaac, on ascertaining the state of his wardrobe supplied him with clothing, and, among other acquaintance introduced him to a Mr. Spanier, who was so pleased with Stilling that he insisted on his becoming tutor to his children. Stilling being now reconciled to and contented with his trade would willingly have remained in it; but his remonstrances were in vain, Mr. Spanier and Mr. Isaac so urged the situation upon

d been rendered pliant and fit, by his many sufferings, to serve his tures; why, for some time past, his inclination to philosophy had so eased as to impel him to study logic and metaphysics; and, lastly, d felt such an inclination for the Greek language. He now knew his nd from that hour he determined to study for himself, and to collect until it should please God to send him to the university.

low applied to the study of anatomy and medicine, so far n a general idea of the outline of those subjects. Having on his employer's business into his native province, he n his relatives to confer with them, especially his uncle specting his design. The latter urged upon him that it racticable. The whole question he said was, "Where e large sum come from that is requisite for such an e and expensive study?" Stilling always answered motto, "Jehovah Jireh" (the Lord will provide). a few days, however, his uncle had entirely changed his ring to the following circumstance. He was acquainted ngular man, a Catholic priest, who was also a very able nd celebrated far and near. He was now old, and just me wrote to John Stilling, informing him that—

I most faithfully and circumstantially copied out all his ophthalmic th with respect to their application and preparation, as also an a of the principal diseases of the eye, with the method of cure. Now, old and near his end, he wished to see this valuable manuscript in —and in consideration of the firm and intimate friendship that had tedly subsisted between them, notwithstanding their differences of requested him, as a friend, to inform him whether there was not hy individual in his family who had a desire to study the art of that if there were he might be sent to him, and professed himself mmit the manuscript to him, together with other valuable medicinal mediately and gratuitously, with the sole condition, that he must self to benefit poor sufferers with it at all times, without any charge. ht to be some one who intended to study medicine, in order that the ht not fall into a bungler's hands. This letter had entirely changed ng's mind with respect to his nephew. That he should just arrive iod, and that Mr. Molitor should fall upon this idea at the very time nephew intended to study medicine, seemed to him a most convincing God had his hand in the matter; he therefore said to Stilling, "Read nephew! I have nothing more to object to your plan. I see it is the lod!"

Stilling therefore immediately wrote a very friendly and grateful r. Molitor, and most warmly recommended his nephew to him. With Stilling walked the next morning to the little town where Mr. Molitor arriving there he inquired for the gentleman, and was shown a pretty e. Stilling rang the bell, and an aged female opened the door to sked who he was. He answered, "My name is Stilling, and I wish ith the clergyman." She went up-stairs, and the old man himself , welcomed his visitor, and led him up into his little cabinet. Here ed his letter. After Mr. Molitor had read it he embraced Stilling, and to his circumstances and intentions. The latter continued with him day, looked at his laboratory, his convenient surgery, and his little All this," said Mr. Molitor, "I will leave you in my will before I die."

next day he gave up the manuscript to Stilling, with lition that he should transcribe it and return him the

original, which he pledged himself he would give to no one
In four weeks, Stilling had transcribed the manuscript. On
to his friend to return the original, he found that he had
suddenly of apoplexy the week before.

Stilling now began to practise as an oculist, and the fa
his cures soon spread around. Very soon he had suffi
patients at Rasenheim and at Elberfeld (the latter a town
four leagues distant), to require his visits every fortnight
Saturday to Monday. At Rasenheim he became intimate
a merchant named Freidenberg. The circumstances of Still
betrothal to the daughter of this worthy man is so singular
I here transcribe it. She was at the time a consumptive w
female on a sick bed. Stilling had not seen her till one eve
when, on his return from acting as sponsor to one of the chil
at Mr. F.'s invitation, he went up with him to the inv
chamber. She was cheerful and sociable, and they convers
religious topics. She was often subject to attacks of so seri
nature that some one was obliged to sit up with her all n
Her brother and Stilling on this occasion agreed to sit up toge
Soon after midnight, as she seemed to have gone into a sleep
brother quietly left the room to prepare coffee. Stilling
hearing her move, asked how she had slept. She answered

"I have lain in a kind of stupor. I will tell you something, Mr. S
I have received a very lively impression on my mind, respecting a
which, however, I must not mention to you till another time." At these
Stilling was powerfully struck; he felt from head to foot a trepidation
never before experienced, and all at once a beam of light penetrated thro
soul like lightning. It was evident to his mind what the will of God w
what the words of the sick maiden signified. With tears in his eyes he
bent over the bed, and said, "I know, dear miss, what impression yo
received, and what the will of God is." She raised herself up, [illegible]

"Thus kind was his Heavenly Father towards him, so even provided him with a guardian, who could not only im in word and deed, but from whom he could also instruction and direction in his studies; for certainly Mr. vas an able and experienced surgeon."

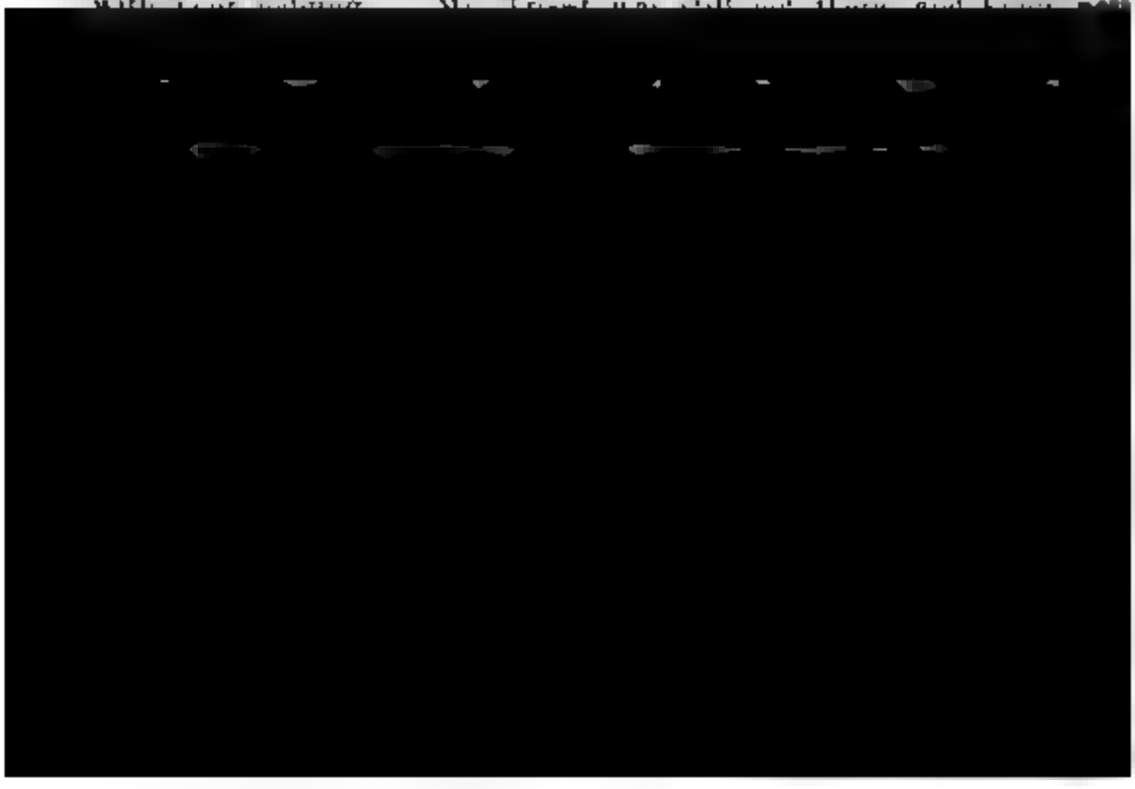
rix-dollars was the whole of Stilling's property on setting out for o. They were compelled to remain eleven days at Frankfort, waiting portunity to proceed further; indeed, Mr. Troost could not leave is money consequently melted away in such a manner, that two days departure for Strasburg he had only a single rix-dollar left, and this e money he had in the world. He said nothing of it to any one, but r the assistance of his heavenly Father. However, notwithstanding e, he was still uneasy; he walked about, and prayed inwardly to God. e, he happened to reach the Römerberg, and there met with a merchant efeld, who knew him well, and was also a friend of his; I will call him .

iebmann saluted him in a friendly manner, and asked him how it fared . He answered, "Very well." "I am glad of it," rejoined the other; is evening to my apartment, and sup with me on what I have." omised to do so, and Mr. Liebmann then showed him where he was In the evening he went to the place appointed After supper Mr. . began as follows:—"Tell me, my friend, who furnishes you with enable you to study?" Stilling smiled and answered, "I have a rich heaven; He will provide for me." Mr. Liebmann looked at him, and , "How much have you at present?" Stilling answered, "One rix- id that is all." "So!" rejoined Liebmann; "I am one of your Father's , I will therefore now act the paymaster" On this he handed over ee rix-dollars to Stilling, and said, "I cannot at present spare more; ind assistance everywhere. If you are subsequently able to return mo r, well!—if not, it is no matter." Stilling felt warm tears in his eyes. ed him heartily for his kindness, and added, "I am now rich enough. vish to have more." This first trial made him so courageous, that he doubted that the Lord would certainly help him through every

Strasburg, at the table-d'-hôte, they particularly noticed

one, on which account therefore he began again to
fervently. God heard and answered him; for just at
time of need, Mr. Troost began to say to him one mor
"You have, I believe, brought no money with you; I
lend you six Carolines (about five pounds) until you rece
remittance." Although Stilling knew as little where a remit
as money was to come from, yet he accepted this friendly
and Mr. Troost paid him six louis-d'-ors. *Who was it that e
the heart of his friend to make this offer at the very moment
it was needed?*

After Martinmas, lectures on midwifery were announced, and thos
were desirous of attending them, were invited. This was a principal thin
Stilling: he therefore presented himself, on the Monday evening, with
in order to subscribe. He had no idea but that these lectures would be p
like the others, after they were ended; but how was he dismayed, wh
doctor announced that the gentlemen would please pay six louis-d'-or
for the lectures, the following Thursday evening! There was, thereft
exception in this case, and that for a good reason. Now, if Stilling did n
on the day fixed, his name would be struck out. This would have be
graceful, and would have weakened the credit which Stilling absolutely re
He was therefore at a loss what to do. Mr. Troost had already advanc
six louis d'ors, and there was still no prospect of being able to return ther
soon as Stilling entered his apartment, and found it empty—for Mr. Tro
gone to attend a lecture—he shut the door after him, threw himself dow
corner, and wrestled earnestly with God for aid and compassion. The Th
evening however arrived without anything of a consoling nature manif
itself. It was already five o'clock; and six was the time that he ought t
the money. Stilling's faith began almost to fail; he broke out into a perfu
with anxiety, and his whole face was wet with tears. He felt no
courage or faith, and therefore he looked forward to the future as to a hel
all its torments. Whilst he was pacing the room occupied with such
some one knocked at the door. He called out, "Come in!" It wa
landlord, Mr. R——. He entered the room, and after the customary c
ments, he began "I am come to see how you are, and whether you are n



geraise sum." Mr. Friedenberg perceived this leading of Providence, scarcely refrain from tears. But Christina ran up-stairs into her g herself before God, and prayed. Friedenberg replied, "I will join it." Liebmann rejoiced, and said, "Well, then, do you count out and fifty rix-dollars; I will add as many more to them, and send him." Friedenberg willingly did so. A fortnight after the severe which Stilling had endured, he received, quite unexpectedly, a Mr. Liebmann, together with a bill for three hundred rix-dollars. aloud, placed himself against the window, cast a joyful look towards said, "This is only possible with Thee, thou Almighty Father! ole life be devoted to Thy praise!" He now paid Mr. Troost, Mr. others to whom he was indebted, and retained enough to enable him gh the winter.

llowing is a clear instance of presentiment. Stilling ay studying in his own apartment, when

o'clock a sudden panic seized him; his heart beat like a hammer, not what was the matter with him. He rose up, paced the room, irresistible impulse to set off home. He started at this idea, and he loss he might sustain both with regard to money and with studies. He at length believed it was only a hypochondriacal therefore strove to repel it from his mind by force, and sat down studies. But the uneasiness he felt was so great that he was se up again. He was now really troubled; there was something in powerfully urged him to return home. Stilling knew not whither ok for counsel or comfort. He represented to himself what people of him were he to travel fifty German miles at a venture, and everything at home in the best situation. But as his anxiety and he felt still continued, he betook himself to prayer, and besought it were His will that he should travel home, to give him an assurance he cause of it.

thus engaged in silent prayer, a letter was brought into from Mr. Friedenberg, informing him that his betrothed iously ill that, according to all human appearance, she outlive many days. Stilling hastened to Rasenheim, the presentiment that he would find his Christina still that she would not better." For three days and nights

but a poor inventory. And then the cost! "Their fun consisted of five rix-dollars in ready money, and that was all Really, really, it required great confidence in the paternal prov dence of God in order to sleep quietly the first night; and ye Stilling and his consort slept well, for they did not doubt for moment that God would provide for them." And God di provide for them in a wonderful way. "Every morning a awaking the question recurred to him (Stilling) with redoubled force, 'How shall I find subsistence this day?' for the case wa very rare that he had money enough for two days." But, thou "put to the severest tests, Providence never forsook him, b came to his aid in a visible and wonderful manner." Sometim when the case was urgent, money would come in from so quite unexpected quarter, literally, at the very instant it w needed. Thus, on one occasion, he had to pay a man who co not be sent away two dollars. The amount was small, b Stilling had not half a guilder in the house.

Stilling's heart beat, and he wrestled with God. All at once, a man came the door with his wife, the good people were from Dornfeld; Stilling had he the man of a painful disease some weeks before, and had charged him, in account, for the end of the year After the customary salutations, the began: "I have just been receiving money; and as I was passing your doo occurred to me that I had no need to let my account stand over till next year therefore, wish to settle it now. You, perhaps, may be able to make use of money." "Very well," replied Stilling; so saying, he went and fetched book, made out the account and received ten rix-dollars. Stilling frequ met with examples of this kind, by which he was much strengthened in faith, and encouraged to persevere.

Thus, at another time, when in straits, a lady residing more th fifty miles distant, and to whom he was known only by his writin felt herself inwardly impelled to send him twenty louis-d'o

l disregard for money, but it was certainly, in part at least, outworking of a conviction that it was the duty of every ristian, and especially of every physician, to do good on every asion that offered, without calculation, irrespective of personal rest, and in simple confidence in God.

One morning he had been visiting the sick when he was sted by a poor woman who had been blind some years, and requested him to look at her eyes. He did so, and told her it was a cataract, but that it might possibly be cured by a ful operator. The woman insisted upon his performing the ration. In vain Stilling protested his inexperience—that he never performed an operation—that if he failed it might be rwards impossible to cure her. She would take no denial—would run the risk—and even went so far as to say she would se him at the day of judgment if he did not help her. ling consulted his professional friends, who advised him to dertake the operation. He did so: it was entirely successful. her blind people soon came to him on whom he successfully formed the operation. Here again, his success was greatest ng the poor, on whom he operated gratuitously, so that he ived little emolument from his success. In his old age he red that he had "operated upon upwards of fifteen hundred blind people" (supporting too many of them in the hospital own expense); and, he says, "I testify by all that is true, I did not contribute in the least degree towards my becom- an occulist, nor to the extraordinary blessing which has nded my practice as an oculist. This is entirely the Lord's dance."

Stilling's acquaintance with Göethe (as well as that he had formed with Lavater, Herder, and other distinguished con- poraries) had ripened into friendship. Stilling had written a rative of his early life, and Göethe, who had seen it, one day ok with him the manuscript that he might read it at home at s leisure. Stilling had almost forgotten it, when, two years er, it was recalled to his remembrance in an unexpected nner. As his landlord wished to occupy the house Stilling nted, he was under the necessity of removing, and another use was taken for him.

But here he had a dreadful trial to sustain; he had hitherto been able to pay seventy dollars house rent regularly every year; but he had not at that time single farthing in hand, and, according to the law, he was not permitted to move until the rent was duly paid. The want of credit and money likewise ndered him timid in requesting his landlord to have a little patience; there s, however, no other remedy. Oppressed with extreme sorrow, he therefore ne to him, and besought his landlord, who was a worthy and upright mer- nt, but punctual and severe, to allow him a little more time. The merchant fected a little, and said, "Remove, if you choose; but with the condition that u pay in a fortnight." Stilling, firmly confiding in the Divine aid, promised

to settle everything by that time, and removed into his new habitat cheerfulness of the house, the prospect of the beauties of nature, the e accommodation, and in short every circumstance, certainly contributed alleviate his painful feelings; but the difficulty itself was not yet rem the gnawing worm remained The end of the fourteen days drew there was not the slightest appearance of obtaining the seventy doll iron now again entered into poor Stilling's soul; he ofen ran up to his fell upon his face, wept, and entreated help of God; and when his called him away, Christina took his place; she wept aloud, and pra such fervour of spirit as might have moved a stone; but there was n obtaining so much money. At length the dreadful Friday arrived; bo incessantly the whole morning during their occupations, and their hear anxiety caused ardent ejaculations to ascend continually. At ten o'c postman entered the door—in one hand he held his receipt-book, an other a letter, the contents of which were heavy. Stilling took i expectation; the superscription was in Göethe's hand, and under th was written, "Enclosing one hundred and fifteen rix dollars in gold." open the letter with astonishment, read it, and found that his friend without his knowledge, had caused the commencement of his histo published, under the title of *Stilling's Youth*, and this was the sum obt the copyright. Stilling quickly signed the receipt, in order to send the away; the married couple then fell upon each other's necks, wept a praised God for his signal interposition. During Stilling's last j Frankfort, Göethe had received his call to Weimar, and had there pre publication of Stilling's history.

Councillor Eisenhart, of Manheim, had formed a so Ritterburg, for the prosecution of civil and political scienc had become acquainted with Stilling at Strasburg, and, result of some correspondence between them, Stilling several essays on political economy, which were read society, and met with such favour that he was soon ho with a patent as foreign member of the Electoral Palatine of Political Economy. A more substantial result w Eisenhart soon after wrote him a proposal to accept a Pr

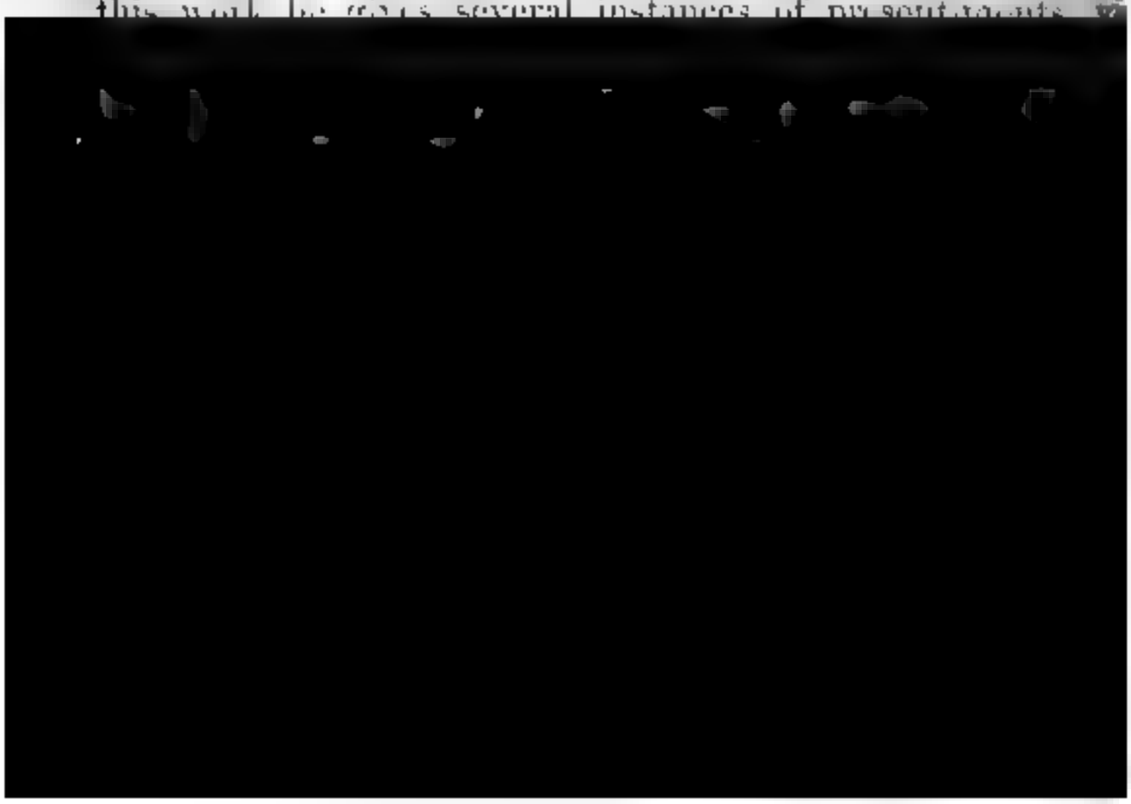
[redacted]

ster predilection than all the rest, so that even in Strasburg he had
ture upon Chemistry; the veterinary art was also easy to him, as a
physician. Finally, he had made himself acquainted, in Elberfeld, with
f manufactures; for an irresistible impulse had always predominated
o become thoroughly acquainted with every branch of trade, without
why. Besides all this, he had uninterruptedly exercised himself in
; and . . . had been, from his youth up, extraordinarily fond of
and had studied it intently; he had, therefore, attained a good
nce with matters of government. . . . . The period now approached
was to leave Elberfeld and remove to Rittersburg. October was already
ced, the days were short, the weather and the roads bad; and finally,
nder the necessity of commencing his lectures with the beginning of
r. However, there was previously still a steep cliff to climb—eight
guilders must be paid before he could remove. Many friends advised
sign over his goods, and to give up all to his creditors. But this was
ding to Stilling's views of propriety. "No, no," said he, "every one
paid to the uttermost farthing. I promise this in the name of God; He
s my guide, and certainly will not let me be confounded. I will not
me a knave, and abandon the school of my heavenly Father." "It is
well," answered they; "but what will you do now? You are unable
and if you are arrested, and your furniture seized, what will you then
I leave all that to God," rejoined he, "and do not trouble myself about
is His affair." He consequently began to pack up, and forward to
t what he intended to take with him, and appointed a day for selling
by auction. Everything passed over quietly, and no one stirred; he
y furniture and received money without any one interfering; he even
es in the stage to Rüsselstein for himself, his wife, and the two children,
llowing Sunday, consequently a week beforehand. Meanwhile he was
informed that a couple of his creditors had concerted together to have
ted; for, as the little household furniture he possessed was altogether
t value, they had not troubled themselves about it; but believed that if
s hindered him in his course, people would be found to liberate him.
rwardly trembled with anxiety, yet still he firmly trusted in God. The
Thursday his friend Troost entered the door, with a cheerful, smiling
ce, and tears in his eyes; his pockets seemed loaded. "Friend," he
things go again in Stilling's fashion." So saying, he drew out a linen
d with French dollars, and threw it upon the table. Stilling and
looked at each other, and began to weep. "How is that?" said he to

am; I acknowledge how much I am indebted to Him; have the good receive this acknowledgment in His name; do not shame me by a refus sin through pride." So saying, he embraced and kissed him, and put i hand a little roll of twenty ducats, consequently a hundred guilders. was petrified with astonishment, and his noble-minded benefactor h away. Amazement seized him by the hair of his head, as the ang Habbakuk; he was lifted up on high by the greatness of his joy, and pro further. But why do I detain my readers?—acknowledgments were p upon him with the greatest delicacy and consideration; *and in the evening he had finished his round and returned home, and counted the money ov much had he?—exactly eight hundred guilders, neither more nor less!*

Stilling remained at Rittersberg till 1784, when the Aca of Political Economy there was removed to and incorpo with the ancient University of Heidelberg, where his fidelity diligence caused the Elector to confer upon him the pat Electoral Aulic Counsellor, and where so greatly was he hono that when he delivered his oration on the celebration of its fi centenary, he received the thanks of the elector's represent and was embraced by the grandees of the Palatinate in stars and orders, and by the principal deputies of the imp cities and universities. In 1786 he was appointed Profes the Economical Financial and Statistical Sciences at the Un sity of Marburg, with a liberal salary and a respectable pro for his wife in case of his death.

Of his domestic life—its joys, griefs, bereavements—and various works on political and economical science, as well contributions to the lighter literature of his country, it i necessary here to speak, but there are some of his wo which a brief allusion must be made. The one by which best known in this country is his *Theory of Pneumatology*



ervaded him, and he enjoyed a felicity which words cannot express. gan to work ideas glistened past his soul, which animated him so he could scarcely write with the rapidity which the flow of ideas This was also the reason why the whole work took quite another ie composition quite another tendency, to that which he had proposed iencement. He experienced, besides, another singular phenomenon— between sleeping and waking the most beautiful, and as it were scenery presented itself to his inward senses. He attempted to but found it impossible. With this imagery there was always a iected, compared with which all the joys of sense are as nothing;— isful season! This state of mind lasted exactly as long as Stilling d in writing the *Nostalgia;* that is, from August, 1793, to December, quently full a year and a quarter.

work had a wonderful success. From every province in , and from persons in all ranks, he received a multitude expressing the warmest approval of it. Its popularity throughout northern Europe, and to America; and not rned sceptics received from it a conviction of the truth ianity. There is a circumstance in connection with it iarkable a kind that I give it in Stilling's own words: —

rning, in the spring of the year 1796, a handsome young man, in a plush coat, and otherwise well-dressed, came to Stilling's house at sen. This gentleman introduced himself in such a manner as betrayed ind genteel education. Stilling inquired who he was, and learnt that e remarkable ——. Stilling was astonished at the visit; and his nt was increased by the expectation of what this extremely l individual might have to communicate. After both had sat down, r began by saying that he wished to consult Stilling relative to a ased in the eye. However, the real object of his visit pressed him in iner that he soon began to weep, kissed first Stilling's hand, then his said, "Sir, are you not the author of the *Nostalgia?*" "Yes, sir." therefore one of my secret superiors!" (here he again kissed Stilling's rm, and wept almost aloud.) Stilling: "No, dear sir! I am neither any one else's secret superior. I am not in any secret connection " The stranger looked at Stilling with a fixed eye and inward id replied, "Dearest friend, cease to conceal yourself! I have been and severely enough; I thought you knew me already." Stilling: ——. I assure you solemnly that I stand in no secret connection, and understand nothing of all that you expect from me." This speech ong and too serious to leave the stranger in uncertainty; it was now be astonished and amazed. He therefore continued: "But tell me, it is that you know anything of the great and venerable connection , which you have so circumstantially described in the *Nostalgia*, and minutely pointed out their rendezvous in Egypt, on Mount Sinai, in ery of Canobin, and under the temple at Jerusalem?" Stilling: "I ing at all of all this; but these ideas and conceptions presented in a very lively manner to my imagination. It was therefore mere iction." "Pardon me, the matter is in truth and reality as you have t; it is astonishing that you have hit it in such a manner—this cannot ave come by chance!" The gentleman now related the real par- the association in the East. Stilling was astonished and amazed asure; for he heard remarkable and extraordinary things, which are er of such a nature as can be made public. I only affirm that what arnt from this gentleman had not the most remote reference to atters. About the same time a certain great prince wrote to him, and *whence it was that he knew anything of the association in the East: for*

the thing was as he had described it in the Nostalgia. The answer in wri naturally the same as that given verbally to the above-mentioned Stilling has experienced several things of this kind, in which his im exactly accorded with the real fact, without previously having knowledge or presentiment of it.

The *Nostalgia* did much to impress Stilling with t viction that henceforth his labours should be directed ch counteract those irreligious principles and sentiments wh set in like a flood over the Continent, especially Fran Germany, a conviction which was strengthened by almos letter he received, calling upon him to devote himself exc and entirely to the service of religion. But the hindran compliance with this call, as he regarded it, seemed insu However, as Stilling remarks, "when Providence int accomplish anything, it does not do so by halves, but en and in order that he might attend solely to religious an and oculistic practice, Providence inclined the heart Elector of Baden to appoint him Counsellor of Justice Supreme Electoral Court at Manheim, with a salary though less than that he had been receiving as Professor, him to devote himself to this as his final vocation remainder of his life.

The following may, I think, be fairly regarded as an of spiritual impression or presentiment. He was writing to his friend, Antistes Hess, of Zurich, when—

In the midst of writing, just as he was reflecting upon the state Switzerland then was, he felt in his mind, all at once, a deep impress the conviction that *Lavater would die a bloody death—that of a martyr* last words, "*a martyr's death,*" was the expression which he pecul Something was also connected with it, *which cannot yet be disclosed.* It

is surprising," said Breidenstein, "how beautifully you have made use of the Felix Hess's promise." "How so?" inquired Stilling; "what promise?" denstein replied, "Upwards of twenty years ago, Lavater stood by the side Felix Hess's dying-bed, weeping, and said, 'Now, thou wilt not stand at my side when I die!' Hess answered, 'But I will come and fetch thee!'" ng rejoined, "Really, I never heard a word of it; it is however something ge;—where is it? I must read it for myself!" "That you shall," said enstein; "it is indeed very strange!" The next day he sent Lavater's ellaneous works, in which there is a short biography of Felix Hess; and conversation is inserted just as Breidenstein related it. . . . . thing more: when Stilling was in Zurich, he was told that Lavater had had nd with whom he had lived on a still more confidential footing than with Hess, and was asked why he had not made use of him in the poem, for the se of fetching Lavater? Stilling inquired who this friend was, and was told Heinrich Hess. This occasioned Stilling to introduce this friend in the in the *Invisible World*, in the following manner:—The glorified Heinrich is represented as bringing Lavater to the Virgin Mary, because she was us of seeing this faithful follower of her Son. Mary then relates to ter the Lord's character, as exemplified in his earthly life, &c. This is ght forward precisely in this manner in the second volume of the *Scenes*. g after the work was printed, Stilling was once accidentally reading in ter's *Jesus Messias*, the 26th chapter of the first volume, which relates the concealment of Jesus, and found again, to his astonishment, that Lavater les himself with the hope that *the Virgin Mary would eventually relate to in the blissful regions, the character her Son bore in his earthly life, &c.*

Stilling believed that he received impressions and warnings n his guardian angel; while, on the other hand, sometimes he ld be seized "with an indescribable terror." He says—

I believe that it proceeds from the influence of some invisible evil being, angel of Satan, to which God, for wise reasons, sometimes gives permis-. Physical predisposition may give occasion to such a fiery trial, but the of the temptation is founded neither in the body nor the soul; but this be proved by nothing but individual experience. The Holy Scriptures y that there are such siftings of Satan.

Stilling died in his seventy-eighth year. From the account his last hours, written by his grandson, we learn that, finding end approaching, he gathered around him his children and ndchildren, and partook of the sacrament with them. In the st of weakness and pain, his thoughts and conversation "were ntly directed to subjects connected with the kingdom of d." He affirmed that "God had guided him from his youth by a particular providence." A short time before his death remarked—"I have completely the feeling as if I possessed a -fold personality; one spiritual, the other corporeal. The itual hovers over the animal. Both are in a state of warfare man; and it is only by the mortification of all sensual desire he can attain to their entire separation; not, indeed, by his n power, but by denying himself, with the Divine assistance."

T. S.

TASSO'S LETTERS.

THERE are letters of Tasso himself still existing, in which he describes the presence of spirits which he experienced for many years. I send you some extracts in confirmation of the fact yet published in the letter of Giambatista Manso, his noble and generous friend, who supported him in his distress and poverty, and whose testimony is the more impartial as he was adverse to the belief in the reality of Tasso's visions, and gives in that letter his reasons very logically for the time, but not conclusive in the present state of our new science. The name of Manso ought besides to be dear to Englishmen, for he was the friend of Milton in his youth, and most likely had some influence in persuading him to follow the example of Tasso. He certainly formed a link between the two greatest epic poets of the age. But to return to the spiritual visitations of Tasso, mentioned occasionally in his letters to confidential friends. He had consolation from good spirits, and vexation from bad ones. Manso's letter gives a specimen of the former, and he was persecuted by the latter chiefly during his long cruel and illegal imprisonment by the tyrant of Ferrara. There were six ducal tyrants in Italy at the time, besides the pope at Rome, and a Spanish viceroy at Naples. (*Povera Italia! viva Vittorio Emanuele, Re Costituzionale.*) Seven years in a room with one window, *over the door*, looking on a courtyard, his health ruined, robbed of his earnings by his publishers, and his works mutilated—it is only a wonder he did not become really mad. His letters and poetry written in prison prove his sanity to the last in spite of his [redacted]

e ground in the morning, and others which were never found, d I know not what became of them; but those which were ssing during my absence may have been taken by men, who, I believe, have the keys of all my boxes. On which account n keep nothing from enemies or from the devil, except my n will, with which I will never consent to learn anything from or from his followers, nor to have any familiarity, or with magicians (*maghi*), who, as Ficino says, can move the gination; but without the consent of the intellect they can ve no authority or power, because that depends immediately God. And this may be learned from many philosophers, th Platonic and Peripatetic. And particularly, Alexander hrodiseus does not allow that the imagination of man should e his judgment, and all that is done with premeditation is hin our own power. Perhaps it may appear that I am in tradiction with myself, who in the Dialogue of the Messagiers gned to hold a conversation with a Spirit, which I would not reality have done if I could. But you know that dialogue written many years ago to obey the wish of a prince ncenzo Gonzaga), who perhaps had no bad intention, nor con- red it a fault or great danger to treat such a subject almost tically. But God knows that I never was a magician nor a therau; nor that I read heretical books, or of necromancy, any other forbidden arts. Nor does the conversation of guenots please me, nor to praise their doctrine. On the trary I have blamed them by speech and writing, nor had I an opinion contrary to the Holy Catholic Church; though will not deny that I have sometimes lent too much credit to reasoning of philosophers, but never so far but that I always mitted my intellect to the theologians, and was more desirous learning than of contradicting. But I will not conceal my steries, that you, signor, may help me with all your force, th all your diligence, and with all your good faith. Know , that besides these miracles of the *folletto*, which I can scribe at length on some other occasion, there are many cturnal terrors, for being awake certain small flames (*fiammette*) em to appear in the air; and sometimes my eyes sparkle in ch a manner that I have feared losing my sight—sparks have wn out of them visibly. I have seen likewise in the middle f the head of the bed shadows of mice which from any natural uses could not happen in that place; and often I have heard histles, tinklings, bells, and the sound of a clock which has often truck One. I have feared epilepsy, apoplexy, blindness; I have had ins in my head, but not violent; in the intestines, the side, e thighs, the legs, but trifling. I have been weakened by omiting, bleeding and fever. And in the midst of so many

terrors and pains there appeared to me in the air the fig
the Glorious Virgin with her son in her arms in a half c
colours and vapours, on which account I ought not to des
her protection. And although this might easily be an ef
imagination and delirium, being frequently distressed by pha
and infinite melancholy, nevertheless, by the grace of G
can *cohibere assensum* at times, which is the act of a wis
as it pleases Cicero to say; wherefore I ought in prefere
believe it was a miracle of the Virgin. But if I am not mi
my delirium was caused by certain conserves which I ate
years ago, from which time began these infirmities. S
Maurigio, remember I am forty years old and more; twe
which I have spent in the service of the House of Este a
prison. Surely it is time to put an end to my hopes eitl
despair or pardon."

So far Torquato Tasso (see letter 85th, vol. 14, p. 1
the Signor Molto Reverendo Maurizio Cataneo, without da
it must be of 1584, as he says he was 40 years old, born in

In another letter to the same person he says:—"You kno
I have been ill, and have never been cured; perhaps I have g
need of an exorciser than of a physician, because the illn
owing to magical art. Compassion ought to be felt for m
sufferings. Of the *folletto* I will still tell you some more parti
The little thief has robbed me of many scudi; I don't kno
many, because I do not keep any account of them, as mis
but perhaps they amount to twenty. He overturns my books,
my boxes, steals my keys, that I cannot defend myself fro
I am very unhappy at all times, but most at night; no
know if my illness is from delirium, or what." &c.

OLOGY" IN THE DAYS OF TIBERIUS AND OF QUEEN VICTORIA.

to Richard H. Hutton, M.A., in the last number of *for Priests and People*, the Rev. F. D. Maurice, after his dissent from that view of the demonology of the ıment, which represents the casting out of unclean . the possessed as "unreal acts," says:—"At the same e felt an almost equal difficulty in assuming, as many ıt these stories, so characteristic of the Gospels, were ir simple sense of the days of Tiberius, and yet do ı the same sense to the days of Queen Victoria. How, ɔd myself, can the Gospel be a message to mankind, if

The demonology of our times has supplied me at ın answer to this question, and with a luminous com- ı the evangelical narratives."

glad to find so profound a theologian making this ıowledgment. That the demoniacal or spiritual mani- f "the days of Queen Victoria" supply "a luminous y on the evangelical narratives," we have again ffirmed, and it is a great satisfaction to find this aver- endorsed by so eminent an authority in the church. ı may read the commentary in different ways, but the hat the phenomena of Spiritualism answers important nd elucidates important narratives in Bible history, is to the *cui bono*, in relation to one of the highest sub- man interest. Further investigation would show that of "the days of Queen Victoria" illustrate also another ɔ questions and narratives; those, namely, which relate festations of angels and ministering spirits, and to acts nd beneficence performed by their agency. Let us not facts of "the days of Queen Victoria" in a one-sided ɔk at the subject only in its exceptional and repulsive hich, nevertheless, have their uses; but gratefully e the evidence they furnish of a merciful Providence ɔver our daily path, and if we "want no startling on of such powers; no repetition of the events which s or the Acts of the Apostles record;" let us not leny that this want may be felt by others, and that be reasons which render them as necessary now as in of Tiberius."

ɔon of the Enemy.—In these days, statesmen, authors, journalists laim to be the chief instructors of the people—and even clergymen, e disciples of the leading mediums.—*London Society*.

A ROMISH MIRACLE.

THE BISHOP OF TARBES.

We have abbreviated the following account from the correspondence of *The Star*, omitting merely the usual with which such a narration is sure to be accompanied columns of the press. It may be taken as a fair sample of of the so-called miracles which have from time to time elec the faithful of the Romish church, and who, though they are t either to deny or to ignore them, do not understand them. I had studied the phenomena of Psychology and of Spiritualism would not erect chapels on the scenes of these visions, but rather collect and record them, for the higher and more purpose, of deducing from them the mysteries of mediumshi clairvoyance. We suppose that if the poor girl were in the of those who understand such comparatively ordinary cas would be found to be a medium, who at the time of being by the Virgin, was in an undeveloped stage of mediumship know many such young persons of both sexes who hav stantly such visions, but for whom there is no sympathising Bishop of Tarbes to build chapels, but only an exper observer who notes down their visions, and watches the de ments of their spiritual state. Thousands of such ins occurred during the early stages of the late Revivals in I and in Scotland, with the difference only that as the mediums Wesleyans and Presbyterians, they had visions of the Sa and occasionally of the Devil, according to their religious

taken place between heaven and earth. At the beginning
ne world the Lord appeared to our first parents to reproach
with the crime of their disobedience. In the following ages
e him converse with the patriarchs and the prophets, and the
Testament contains the history of the celestial apparitions
which the children of Israel were favoured.

"Those Divine favours were not to cease with the Mosaic
on the contrary, they were destined, under the law of grace,
come both more numerous and more striking.

"From the birth of the Church, in those days of sanguinary
cution, Christians received the visits of Jesus Christ or of
ngels, who came sometimes to reveal to them the secrets of
uture, at others to deliver them from their chains and to keep
heir strength in the trials they had to go through. It was
according to the idea of a judicious writer, that God
raged those illustrious confessors of the faith, when all the
ty of the land united their efforts to stifle in its bud the
ine which was to save the world.

"These supernatural manifestations were not the exclusive
ge of the early ages of Christianity. History attests that
have continued from age to age, for the glory of religion
the edification of the faithful.

"Among the celestial apparitions those of the Holy Virgin
y a large place, and they have been an abundant source of
ngs for the world. In going over the Catholic universe the
ller sees in certain places chapels dedicated to the Mother of
, and many of those monuments owe their origin to the
rition on that spot of the Queen of Heaven. We already
ss one of those blessed sanctuaries founded four centuries
, after a revelation made to a young shepherdess, and to which
nands of pilgrims still proceed every year to kneel before the
ne of the glorious Virgin Mary, and implore her blessing.

"Thanks be to the Almighty! In the infinite treasures of his
dness he reserves a fresh favour for us. He wills that a new
tuary shall be raised in the diocese of Tarbes to the glory of
y. And what is the instrument he has made use of to
municate to us his merciful designs? It is one of the weakest
is creatures, a child of 14 years of age, Bernadette Sourbirons,
n at Lordes, of a poor family.

"'It was on the 11th of February, 1858, Bernadette was
king up dry sticks on the banks of the Gave, in company with
of her sisters aged 11, and another girl aged 13. They had
ved before the grotto of Massavieille, when, amidst the silence
nature, she heard a noise, similar to a gust of wind (*un coup
ent*). She looked to the trees which grew along the banks of
river, but they were motionless; and, hearing the sound

renewed, turned her eyes towards the grotto. There she beheld in a kind of niche at the side of the rock the figure of a lady, who beckoned to her to approach. Her face was of dazzling beauty; she was clothed in white, with a blue band round her waist, a white veil on her head, and a yellow rose on each of her feet. Bernadette was alarmed, and she thought that she was labouring under some optical delusion, and rubbed her eyes, but the object became more and more visible. The child then instinctively fell on her knees, took her chaplet, and when she had finished her prayer the apparition had vanished.

"'Whether by some secret inspiration, or at the instigation of her companions, to whom she related what she had seen, Bernadette returned to the grotto on the Sunday and Thursday following, and each time the phenomena was repeated.

"'On the Sunday, in order to satisfy herself whether this mysterious being came from the Lord or not, the young girl three times threw holy water on it, and received in return a look full of meekness and tenderness. On the Thursday the apparition spoke to Bernadette; and told her to return during the next fortnight; and she was moreover directed to wash herself, to drink at the fountain, and to eat of a herb which she would find there. The young girl, not seeing any water in the grotto, was going towards the River Gave, when the apparition called her back and told her to go to the bottom of the grotto, to the place she pointed out with her finger. The child obeyed, but saw no water, but on scratching the dry ground with her hand water appeared, which she drank, and ate a kind of cress which she found there.

"'After this act of obedience had been performed, the apparition again spoke to the child, charged her to go and tell the

mysterious being who she was. The apparition then
hands, crossed them on her breast, and lifting her eyes
, said, with a smile, I am the Immaculate Conception.
ch is, in substance, the recital which we have heard from
of Bernadette, in presence of the commission assembled
for the second time.'

goes on to tell his flock that, if some delay has taken
his recognition and endorsement of the vision of
e, it is to be accounted for by the fact that at first he
misgiving as to the genuineness of the apparition—
ce the fall man is liable to many errors, especially on
cts. If he be not betrayed by his reason, grown so
may be the victim of artifices of the Evil One. Who
know that he sometimes transforms himself into an
light, to make us more easily fall into his toils?'

se reasons induced the right rev. prelate minutely to
e the matter, and he comes to the conclusion that
e was too ignorant and simple to have invented the story;
ot subject to any morbid influence likely to superinduce
ination. Moreover, thousands of pilgrims have, ever
ked to the miraculous grotto, the waters of which,
eur Bertrand-Sevére assures the faithful, have wrought
cures, although the water when analyzed by men of
found 'to be wholly without any of the naturally curative
' which some waters possess. The right rev. prelate
led to come to the conclusion that—'*Digitus Dei est hic.*'
er of God is here.'—Therefore the pious prelate thinks
l are in duty bound to carry out the wishes manifested
Blessed Apparition,' and build a chapel on the spot, and
the clergy and the faithful to assist him in his intention
ing a sanctuary on the spot.' In Paris this document
received with peals of laughter, in the South the miracle
lieved in, and a large sum is likely to be subscribed for
ulous chapel of Lourdes."

MR. LOWE, OF THE "CRITIC."

hoped that Mr. Lowe, after the exposure which we
ged to make in our last number, of his abnormal mode
g with facts, would have candidly confessed himself in
d have promised not to do so any more. We fear
that the habit has become too strong in him, and that
devote some more attention to endeavour to cure him of
ionable a proclivity. Knowing the real facts, as he did, he
ason at all for denying our first statement, and we do not

know what could have induced him to deny it, for he had a right to apply to Mr. Hall, the magistrate, if he thoug Mr. Foster had cheated him. It was even his duty to m application, and we made no complaint of him for what but merely mentioned it as a piece of interesting news. not know then that he had also, in his zealous devotion public interests, quickened by the loss of the three guineas he and his friends had paid to Mr. Foster, made a jou Scotland-yard to make his complaint to Sir Richard May that he was only unable to carry out his object on accoun Richard's absence. Now we say again, why did not Mr let our remarks pass, and what could have induced him them as he did in the broadest terms? In our last num were compelled by his indiscretion to repeat the whole sta with additions, thus placing him in no enviable position, an pelling him to defend himself against a much more serious than that of innocently going before Mr. Hall and Sir I Mayne.

In the "Critic" of the 7th June Mr. Lowe thus defe rather further injures his character:—

> For the satisfaction of the writer in the *Spiritual Magazine* we w however, that no application was made to Mr. HALL, *in his public capa* that there never was, on the part of the gentleman named, *any intention* to apply for a warrant. Appended to the explanation of the writ *Spiritual Magazine*, is a communication signed "A Friend." The writ states that *an application was also made at Scotland-yard*, in additio application at Bow-street. In answer to this, we have to say *that application was made.*

It is injurious to public morals, that such quibbling sh resorted to, to conceal the real facts. Had Mr. Lowe

ther part of the same number of the *Critic*, Mr. Lowe th high approval two silly drawings, and sillier descrip- ediums, which appeared in the new magazine, *London* Mr. Lowe, who is of course very sore about Spiritualism,

trations of *London Society* for June are wonderfully good, and much than usual. We wish we could transfer to our columns the pictorial the "Two Mediums" thus described in print: 'These be your That man in the built-up stock is in reality a solemn idiot, coarse, vulgar, but with all the conceit, assurance, and low shrewdness of ring humbug. The very heaviness of his impudence is deceiving. is concealed under a cloak of passiveness. His face betrays nothing. y is a dull, stagnant pool which detection cannot stir.'

Lowe does not take more care in what he writes, it may hese elegant words, may not be solely applicable to

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AL RESPIRATION.—CONJUGIAL LOVE AND ANGELIC COMMUNION.

rtion as a man loves his wife he becomes celestial."—SWEDENBORG.

Ve fear there are few celestial men; though Milton —"Domestic bliss is the only bliss that has survived But conjugial love, as brought to view in Swedenborg's is a love so pure that we scarcely know where to look an actuality. Treating on this subject, he gives us eglearns of the new golden age with its spiritual de- ts, experiences, and blessings in the marriage relation. s conversation which he had with angels concerning love, lamenting its absence in this world, and speaking concerning its restoration. From these conversations r that, when restored, it will be accompanied with the lestial conditions of body and mind, involving, in fact, regeneration.

ngel, he says, was heard by him declaring to certain spirits, "You do not know anything of the primeval nan which you call a state of integrity. In that state, nteriors of the mind were open to the Lord." Then, ing the results of such a state when it exists, he says, s cannot be the case with any but those, in whom a s open from the soul, through the superior and inferior of the mind, into the body, to its ultimates, as is the those who suffer themselves to be led back by the Lord, rimeval state of creation." In this remarkable passage his direct and positive testimony in favour of the n of Internal Respiration by the mouth of an angel.

Another angel, conversing with him on this subject s
entertain the hope that this love may be revived, becau
capable of being revived." He himself declares that c
love will be revived on earth with all its celestial conc
by the Lord *after his coming;* and he says that the mind
will be elevated to a superior *aura*, and that he will beco
the man of the most ancient church, "a habitation o
Put all these things together, and what do they give us
inmost marriage of goodness and truth in the soul—lov
Lord the chief affection—the three degrees of the mind
*passage from the soul through the superior and inferior pr
even to the ultimates of the body;* and the mind eleva
superior aura. If this does not give us the return of
Respiration there is no meaning in words. What is this
from the soul into the body, but the opening of the inner f
of breath?

If this requires further confirmation, it receives it in
says of open communication with heaven. The belief h
prevailed among the readers of Swedenborg's writin
mankind will ultimately enjoy open intercourse with th
of heaven. This belief is based on what Swedenborg sa
man's capacity for such commerce. For some time past, h
the manifestations of Spiritualism have tended to supp
expression of this belief amongst them, so that now the
is seldom hinted at, sometimes ignored, and sometim
denied. It is a palpable fact that the world of spirits is b
in upon the natural world, and multitudes are in the e
natural powers, to explore spiritual things. Instead of
ing against all such communications, the better way w

ave seen what is meant by the closing of the way of
ation, consciously, with spirits and angels, *viz.*, cessa-
ernal breathing, because of man's declension in faith
consequent upon his immersion in worldly things.
not, therefore, be legitimate communication between
angels and man until this closed way is again opened,
ay, there can be no communication with spirits and
rwise, except such as is "visual and external" until
to their original condition of faith and love.

not say that man cannot have communications with
angels without the opening of Internal Respiratories.
erable facts of spirit communication, ancient and
ow that he can. The Bible attests to "angels' visits"
ew and far between," since the closing up of the
y of communication; but, we do say that without the
the inner functions of breath, spirit intercourse, in a
nanner, is not without danger, and is often uncertain
ible. The reason is, that the communication being
ve and not *subjective*, renders those communicating
ception. They cannot know positively with whom
communication, nor are they aware of their intents
es. But the opening of the inner breath gives man
o who and what those are with whom communication
he only absolutely safe, certain, reliable, and in the
se, useful form of spiritual intercourse is by the
of the closed way. Swedenborg distinctly declares
way whereby man can have safe, orderly, and useful
tion with the spiritual world might again be opened.
onversed," says he, "with spirits, stating that if men

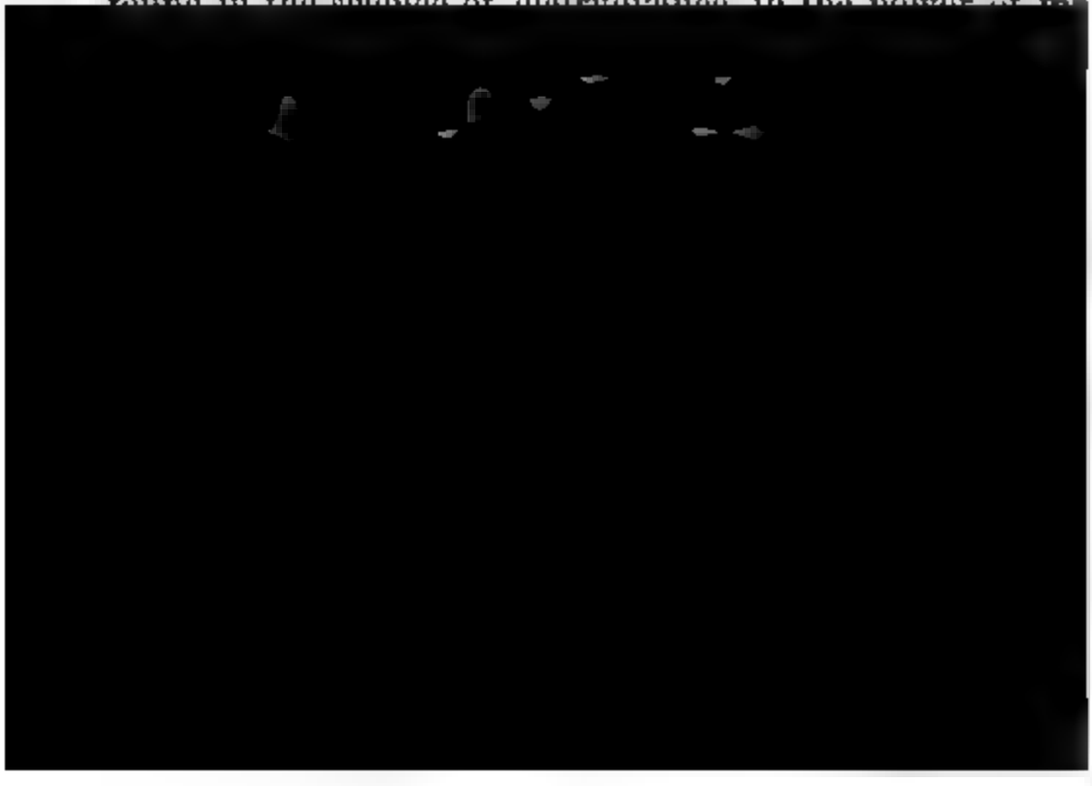
cation with spirits and angels. It was by means of respiration that *he* was restored to his creative privileges. interior spirit-intercourse cannot be enjoyed except by respiration by any one. It follows, also, that the end o creation will not be fully realized until this medium munication be re-established. The Rev. L. H. Smith pamphlet, entitled *The Word of God and Spirit Manife* while admitting man's capacity for open intercourse with beings, and the possibility of such intercourse, observes tha generations must elapse ere men are fit to enjoy it." But may be asked, constitutes man's fitness to enjoy it? E internal respiration. It was by this means that Swe enjoyed this privilege for so many years. It is, therefo question of *time* but of *state*. The return of internal res indicates *the time* for truly, orderly, safe, and usefu intercourse. In the meantime, in view of the extreme nat of the public mind, objective communications may be provi useful. They may exist permissively to effect external r

Swedenborg puts the question of disorder in res spiritual intercourse in a nutshell. He says it becomes so men by barely natural powers seek to replace spiritual We need not do this. We have an interior way which open. To have such intercourse as by creation man is of enjoying, he must open that way by resisting evil an a life of faith and love. It is an easy matter to attend and to witness the proofs of spirit-power and presence. easy matter, comparatively, under certain physical pecu to induce external mediumship. We predict that the t

which they have left, not only upon the science, but upon
ught of succeeding ages. Miss Hardinge says of the
sts:—

ome seven hundred years after the death of Jesus, there
gue rumours concerning a new science. It was said that
ter was formed from two sources—the boreal, or con-
, whose power is attraction, and the astral, or rarificative,
repulsive, so fully known to you as the two modes by
all the works of nature are carried on: that of these or
aterial representatives, all things in Nature are com-
d. It was the effort of the scholars of this age and sect
ver the philosopher's stone. It was thought there was a
ower wanting, and he who could find this was the for-
one who could give to the world the philosopher's stone—
d of fabulous power. To find this, was the struggle of
ds and thousands of lives. We have no important ac-
of their success, till in the ninth and tenth century, when
ct acquired great celebrity, aided by the discoveries of
lenus, and from him a new era in the science was dated.
imed to have discovered for himself the philosopher's stone.
d imprisoned the spirit in a stone, and fitted it into his
hilt; and by virtue of the spirit, and its obedience to the
ions of its being, he could cause to decay living matter, and
health from disease. There were marvellous stories of a
ous rock somewhere in mid-ocean, whereon ships where
by an uncontrollable force, the iron drawn from their hulls,
pon which whole navies went to pieces. The same spirit
prisoned in the hilt of his sword, and through its magnetism
formed wonderful cures. He said, 'My hand is so charged
his invisible power that I can introvert the human soul.

was a new era in the wisdom of the world. One Christia
kroots, claimed to have found a wonderful secret; and
to trust it to the world, lest he should be nailed to the
good men had been before, who came to bless their
ventured, a little at a time, to reveal his mystery to
order—the Rosicrucians. The order was founded upon a
origin; and the founder claimed to have discovered the
pher's stone, in the power to read men's thoughts, to
invisible, and be in the company of others, seeing, but
Those three societies have been the great secret organi
the world, and the world is much indebted to them. Re
to the astrologers you are indebted for the knowledge of
their effects upon mortals, and upon the tides and agr
powers of earth; the alchemists discovered in their searc
philosopher's stone, the great truths of chemistry; remen
the Rosicrucians have taught you of the principles o
clairvoyance and psychology. Though the labour of
have been selfish, God's providence has turned all to eter
Now, with the unfoldments of modern Spiritualism, yo
the perfect blending of all the purposes of the pas
economy of nature, as so many steps in the march up
life. You have learned that one law governs all na
each is unfolded in its time—as the world can assim
knowledge and profit by its coming. The demon
celsus has stood at the elbow of every new unfoldment.
power compacted in Paracelsus's sword hilt, streamed in
power from Mesmer's fingers. This is the inspiratio
philosopher's stone; and the elixir vitæ, the water o
found in the science of clairvoyance, in the power of



details and legends, of which the following is of interest readers:—

'e now come to the tradition respecting the miraculous dedi- by St. Peter at the commencement of the seventh century. gin of this story, which is not mentioned by Bede, has tributed to St. Dunstan. It is freely told in the Charter ard the Confessor (the genuineness of which has itself ubted), and likewise by Sulcardus, who wrote in 1080, Ailred of Rievaulx. According to this tradition, Sige- or Sebertus, king of the East Saxons and nephew of rt, king of Kent, having received baptism, demolished a emple at a place called Thorney, about two miles out of , and founded on the site a church to the honour of St. This church it was arranged should receive consecration e hands of Mellitus, bishop of London, who had himself e instrument of the king's conversion. But a grander awaited it than this. The night before the intended ation, a fisherman, who plied his craft by night on the hames, was hailed by a mysterious stranger, who com- . him to row him to the newly-erected temple. Arrived it was not long before the church was filled with dazzling ss, and strains of angelic music pealed out through the pon the ears of the bewildered boatman. The magic sight nds are at length ended, and the stranger re-appearing, ds the fisherman to make known abroad what he had nd seen. In reward for his services, and to convince the reality of the ceremony in which he had taken a part, he is directed to haul his nets into the river, and to e tithe of his miraculous draught of salmon upon the altar

which lies outside the reach of the understanding, dismisses the pious story as a myth, and refuses to see anything in it but a monkish lie. Yet it should be remembered, that myth though we must allow it to have been in its origin, it ripened into useful fact. Kings and nobles respected and enriched a sanctuary thus wondrously honoured; and from age to age, down till late in the fifteenth century, the tithe of all salmon taken between Staines Bridge and Gravesend was offered on its altar to God's glory and to the support of the goodly edifice. An ancient *consuetudinarium* or customary of Westminster Abbey, written in the thirteenth century, and some burnt and defaced fragments of which still remain in the Cotton Library, defines the method of dealing with the fish thus offered. After being presented at the high altar it was to be carried into the kitchen, and being cleaned, the sacrist having delivered to the fisherman a wax candle of a pound weight, in lieu thereof demanded of the cook the head and as much below the gills as three fingers. When boiled, the fish was to be carried in a dish to a table in the middle of the refectory, and the Prior and Convent are directed to rise at its approach. The fisherman on the day of presentation had a right to dine with the brethren, and might demand from the cellarer ale and bread, in return for which the cellarer might claim as much as four fingers, with the thumb erect, could take from the said fish's tail. The manipulation seems to have been extreme, but we must remember that forks and fish-knives were not institutions of that period: and even after their invention were condemned as unseemly luxuries to be avoided by all who would follow Christian simplicity.—See *Savonarolæ Epistolæ Spirituales, Epist. ad Magdalenam Picam Comitissam de Mirandula*, p. 21, ed. 1674."

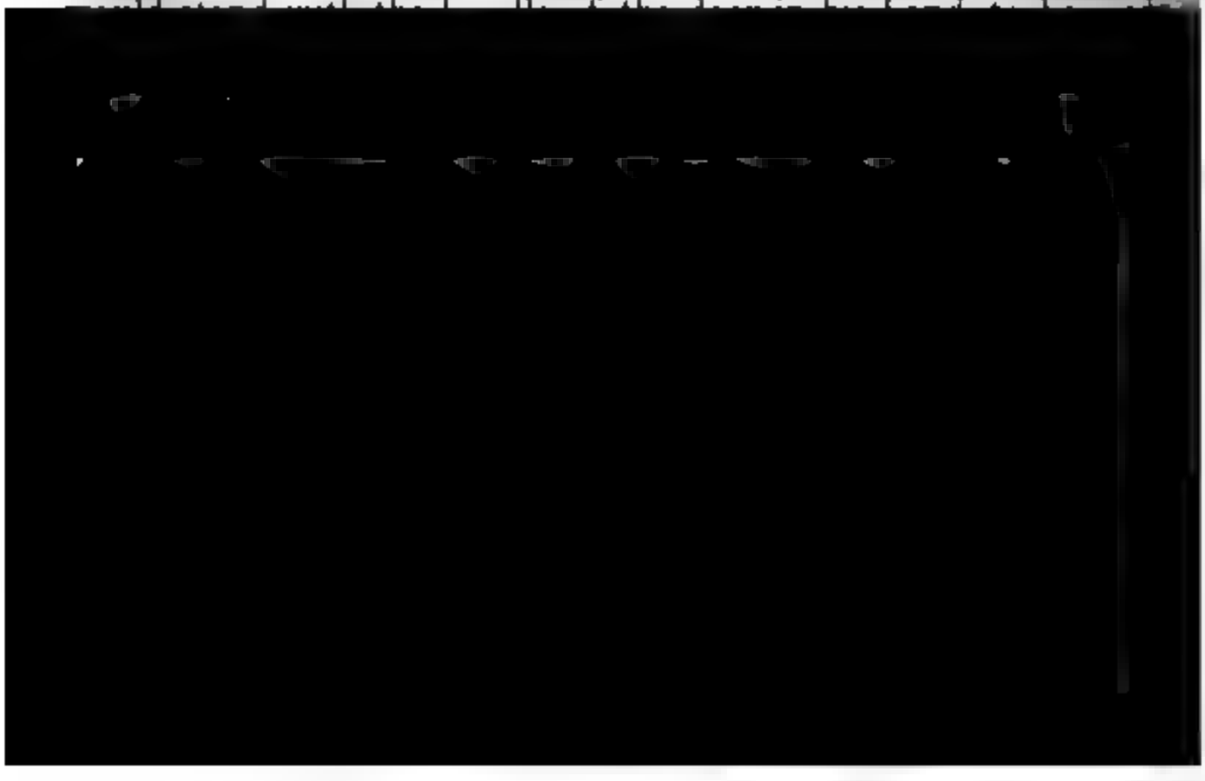
house one evening to shut the windows as usual, and having
d the doors, she was surprised to see, sitting on the hearth, a
e dog. She ordered it off without thinking where it would go,
e doors were open. The dog walked away towards the back
e house, and she proceeded up stairs, and while there recol-
d there was no place for the dog to go to, as the back was
stened; she searched the place without finding it, and then
ed the front door and went home. She related the circum-
ce to her father, who, after that went himself or sent his son
ten the windows and doors. The family returned soon after,
about the same time, a nephew, who was in the Marines,
ng purchased his discharge, returned to Aylesbury. All was
going on very quietly, and the old lady had engaged a young
servant, whom she sent into the cellar one evening to pile
quantity of bottles that lay about. They were all startled
loud scream, and on running to the cellar found the girl
ched on the floor, apparently in a fit. On the return of
iousness, she explained the cause; saying that as she was
up bottles, a lame man came and pushed her down; but
uld not tell how he got there. (Now Mr. Steele was a lame
, and always walked with a stick, and the girl had never seen
) The girl went home and was for some time ill in consequence
e fright.

Shortly after this the marine paid his aunt a visit, and while
versing with her the folding doors in the room flew open without
apparent cause; he arose and shut them, but had hardly re-
ed to his seat when they flew open again; he then sprang up,
t them too with an oath, and applied his eye to the keyhole,
n they flew open with considerable force and struck him on the
d. He made a remark to his aunt upon the strangeness of
occurrence and took his leave, knowing that there was no one
e house at the time but his aunt and himself. Soon after, on
ame day, an old gentleman (a retired tradesman) called upon
, after a chat he arose to depart, the daughter and niece having
rned from a walk, and he put his chair back in its place,
ng, "If you put up your chair you will not soon call again."
was alarmed to find the chair follow him, and, as if hardly
wing what he did, he put it back again, when the same thing
rred again, and he hurriedly departed. A series of annoyances
e old lady and her family now commenced, which, had the
er not received an account of them from a relative of the
ly, and a friend of his own, he would not have believed. The
ive and friend here alluded to is by no means superstitious,
would, if required, give the fullest confirmation, and, probably,
tional particulars. He assured the writer that the tea things
hurried off the table into the lap of the old lady without

breaking. Whisperings were heard in various parts of the house, but no words distinguished, and loud knockings now commenced.

Their relative, Mr. B. was sent for, and spoken to respecting these disturbances, but after examining the house he could give no opinion of their cause. A report was now circulated that the niece did it all by means of springs and wires: she was accordingly sent away. A tailor's workshop which adjoined the place, was searched by some who thought they could solve the mystery, and that the tailors might have a communication with the house by a galvanic battery and electric wires, but nothing save a little disappointment to them came of that. During the excitement, the writer's friend, J. B. and family, were aroused from their sleep one night by a loud knocking at their door, and on going down, they found Mrs. Steele and her daughter waiting to be let in, and only partially dresst; they stated they were just preparing for bed, when they were startled by a terrific knock at the bedroom door, louder than any they had heard before; hastily putting on some of their clothes, they left the house leaving the lamp burning and the doors open. Mr. B. and his son went and found the place as described; they put out the lamp, secured the house, and returned. Now commenced a regular course of rappings at the street door, and in other parts of the house, varying in time and force, and attracting crowds of people to the spot, particularly on market days.

At length Mr. Hamilton (then editor of the *Aylesbury News* and afterwards of the *Star*, now deceased) resolved with Mr. B. and one or two others, to sit up all night to see if they could discover anything. The knocking continued, and although near midnight, Mr. Hamilton thought as there were people outside, he



aled with Mr. Hamilton's own seal, and locking all up they
to a place of worship. At half-past twelve they again
d the house, Mr. B. was the first to go to the stairs, and,
king up exclaimed, "See here," a very large linen chest as
as two men could lift, and which stood upon the landing,
moved from its place, and was on the very edge of the
as if just ready to fall upon them; they replaced it, and
ng the seal of the bedroom door, the same difficulty oc-
as before; the bedstead having been moved to the door
Puzzled and confounded, they knew not what to do; so
ng the bedstead, they left the house.
e Monday following Mrs. Steele and her daughter returned,
great deal of excitement was kept up for some time, and
amilton, to allay it, wrote several articles in the newspaper
g the matter as a practical joke, although he assured me
ly that he could not account for it in any way, but he
to spare the old lady's feelings, and save her from the
nce of a crowd; and the bellman was sent round the town
ounce the same. The rappings became now less frequent
last died away.

W. R.

ION OF THE WORLD OF SPIRITS EIGHTEEN CENTURIES AGO.

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llowing remarkable and instructive vision of the spirit-
is narrated by Plutarch. It is a bit of "the wisdom of
ients," which may carry with it a lesson even to modern
ans:—

hespesios of Soli lived, at first, very prodigally and pro-
y; but afterwards, when he had spent all his property,
ty induced him to have recourse to the basest methods for
istence. There was nothing, however vile, which he
ed from, if it only brought him in money; and thus he
umassed a considerable sum, but fell at the same time into
rst repute for his villany. That which contributed the
this, was a prediction of the god Amphilochus: for having
to this deity to know whether he would spend the rest of
in a better manner, he received for answer, 'that he would
nend till he died.' And so it really happened, in a certain
for not long afterwards, he fell down from an eminence
s neck, and though he received no wound, yet he died in
uence of the fall. But three days afterwards, when he
out to be interred, he received strength, and came to him-

self. A wonderful change now took place in his conduct, for the Cilicians know no one who at that time was more conscientious in business, devout towards God, terrible to his foes, or faithful to his friends: so that those who associated with him, wished to learn the cause of this change; justly supposing that such an alteration of conduct, from the greatest baseness to sentiments so noble, could not have come of itself. And so it really was, as he himself related to Protogenus, and other judicious friends.

"When his rational soul left the body, he felt like a pile hurled out of his vessel into the depths of the sea. He then raised himself up, and his whole being seemed on a sudden to breathe, and to look about it on every side, as if the soul had been all eye. He saw nothing of the previous objects; but beheld the enormous stars at an immense distance from each other, endowed with admirable radiance, and uttering wonderful sounds; whilst his soul glided gently and easily along, borne by a stream of light, in every direction. In his narrative he passed over what he saw besides, and merely said that he perceived the souls of those that were just departed, rising up from the earth: they formed a luminous kind of bubble, and when this burst the soul placidly came forth, glorious, and in human form. The souls, however, had not all the same motion: some soared upward with wonderful ease, and instantaneously ascended to the height above: others whirled about like spindles; sometimes rising upwards, and sometimes sinking downwards, having a mixed and disturbed motion. He was unacquainted with the most of them, but recognized two or three of his relatives. He drew near them, and wished to speak with them, but they did not hear him;

on those that are really dead, that the souls of the deceased no nger cast a shadow, and are able to look stedfastly at the light ove, without being dazzled.' On this, the soul in question nducted Thespesios through all parts of the other world, and plained to him the mysterious dealings and government of ine Justice; why many are punished in this life whilst ers are not; and showed him also every species of punish- nt to which the wicked are subject hereafter. He viewed rything with holy awe; and after having beheld all this as a tator, he was at length seized with dreadful horror, when on point of departing: for a female form of wondrous size and pearance, laid hold of him just as he was going to hasten away, said, 'Come hither, in order that thou mayest the better member everything!' And with that she drew forth a burning ; such as the painters use, when another hindered her, and vered him; whilst he, as if suddenly impelled forwards by a lent gale of wind, sank back at once into his body, and came life again at the place of interment."

MR. L.'S NARRATIVE.

. COLEMAN has received a letter from Mr. L., dated the th June, from which the following is an extract:—

"I have the pleasure of announcing to you the initiation of . Gray as a witness of the visible presence of Dr. Franklin on iday night last. He saw the spirit less distinctly than has nerally been my experience, but sufficiently well to recognize m. This being, however, the first time of seeing him, he may pect to attain by progressive steps the same vividness that has n manifested to us, after the first emotions of surprise have n overcome by familiarity with the phenomenon. The doctor tually saw and took the grey hair of Franklin's spirit, as well a portion of the clothing in his hand, and examined them. To me this is now a very common occurrence, but the additional roborative testimony of Dr. Gray is very important. He is tensely interested and anxious to see more, and has at my quest promised to write you as soon as he has had a little more perience. I have had a great deal to interest me since my last, t will await further development before writing more."

THE CAUSE OF HAUNTED HOUSES.

In reply to the inquiry of a correspondent on this subject, A. J. Davis, in the *Herald of Progress*, says:—"Of course there are stories of haunted houses that have no foundation in truth. Perhaps the report referred to by our correspondent is one of them. But we have positive knowledge of houses that have been 'haunted,' and so absolutely that no family could be induced to dwell within their walls." He then gives an instance of a house not far from the banks of the Hudson, which had this reputation. He took some pains to ascertain its history. It had been built by a grasping slaveholder, an arbitrary man, with a large property. His wife was made wretched by his injustice and miserly habits. An only son, highly endowed by nature and thoroughly educated, became dissipated. One cold night, in the depths of winter, he committed suicide in that house. In the house, also, two sweet little children were accidentally burnt to death. The poor mother, in a fit of frenzy, threw herself from her chamber window and died of the injuries received. Her husband, as soon as possible, disposed of his property, and embarked for the tour of Europe. Disease and disaster followed him, till, worn out in mind and body, he returned to America and died in the old lonely house on the morning that he reached it, and in the same chamber where the son committed suicide, where the two children were burned to death, and where the frantic mother threw herself from the window.

"Years afterward, when these events had nearly vanished

ife and a child were, or had been sleeping. Upon investigation, thing satisfactory was developed. From that time, with in-rvals of a few nights of silence, the strange sounds, and voices, d moving figure, continued. These interruptions during the ght at last became frequent and alarming beyond endurance. thes were pulled from the beds by invisible hands, logs of od seemed to be rolling over the floor, tin pans were thumped, l jets of wind would suddenly extinguish the lighted tapers. e people in the neighbourhood gave no credence to these orts, but so real and fearful were the facts to the occupants mselves, that they soon moved far away. They could not be ppy anywhere near such a dreadful habitation. At length the house was shut up, and was deserted by everything human. was in a state of dilapidation when we first visited it. The rs were nearly rusted from their hinges, the windows were ken, and every foundation stone was covered with the mildew decomposition."

Davis says that upon entering the chamber there was instantly him "a feeling that there was something human in the very ter and woodwork of the haunted apartments. This myste-s *feeling*, in a dwelling so long uninhabited, led to clairvoyant ptions." He found the "electrical *particles*," or emanations the unhappy son and mother "still lingering in the mildew atmosphere of the chamber. We seemed to breathe the very of the wretched suicides." He adds, "Since that day we have covered and established, at least to our own satisfaction, that rticular rooms in a house may become *mediumized*. The bodily anations of a person while in extreme distress of either mind body, will, under certain states of the atmosphere, completely pregnate and saturate the particles of a room; so that, for rs afterward, it is possible for spirits to manifest themselves, various ways, in the discharge of some particular uses or ities. In such cases we say that the house is 'haunted.' In lity, the room is a 'physical medium,' and the manifestations attributable to the presence or influence of persons no longer the terrestrial body. Precisely what combination of mental es and electrical emanations is requisite to *mediumize* an rtment, we cannot say; but that the human mind is adequate, der peculiar trials, or by the magnetic use of the will-power, the production of 'haunted rooms,' is too well known to be ied. It is well to remember that the human world and the rit world are interblended and inseparable."

Notices of Books.

HEALING MEDIUMS.*

THIS is a subject which has been frequently brought before readers as a great spiritual fact, and we have endeavoure attract attention to it, that its laws and methods might re attention. If it be proved by sufficient instances that su power exists in man, it is, perhaps, of all others, the most wo of investigation, and that, not alone because of the be which it may confer in relieving the deep sufferings of man Though this may be its highest and ultimate use, yet by a pa research into it, we believe that great psychological and religious analogies and discoveries would be made, and th would tend to reconcile some disputed points of the hi interest. If there be a magnetic power in goodness and which can cure evil and hatred, (and who doubts this Goo and God-given power), why should there not be in the region of physics, an analogous power by the strong he man, upon the weak and suffering, to instil into their bod much physical force, as may drive out disease and weak It is well known that great care must be taken by those wh the hand and will power in curing disease, to throw of diseased sphere, which is detached from the patient, and when this is not done, the operator himself becomes affecte the disease of which he cures the patient. This is a speci vicarious suffering, and we can well conceive, from such a sideration, how a healthy, loving, sympathetic body can gi another the health which drives out disease. In addition to

wn himself competent to deal not only with the facts he ited, but to travel with them into the higher regions to which y naturally lead, but with Dr. Elliotson, he was not able to d upon the foundation which he laid with such care, and ch subjected him to such obloquy. It is now seen that merism is only a branch of spiritual laws, and that it provi- tially formed but a basis for the subsequent developments of ritualism. Perhaps that is one of the reasons which has ly caused it to decline out of fashion, and which causes those o still pursue it, to suppress from the public those spiritual elopments into which it so frequently deepens.

We have been led into these remarks by the perusal of a phlet, just published, by Sir Charles Isham, of Lamport, thamptonshire, who recounts his experience of many cures formed through Mr. Capern, the well known mesmerist. The rks of the author are of great interest, and the cases which adduces are especially valuable. We cannot but express the e that this little pamphlet of twenty pages may draw anew tion to the subject, and that it may be investigated from the t of Spiritualism, rather than from that of Mesmerism.

We give the preliminary observations of Sir Charles Isham two of the cases which he adduces. At the end of one of the we observe the words, "There are some other remarkable in connection with this case which I do not publish." We pect that these facts are of a spiritual kind.

It is to be regretted that persons who make use of the hand and will in re- ving pain, or in curing disease, cannot exercise their vocation without being ected to cruel accusations and injurious reflections.

As late as August last, at a meeting of the Council of the Royal College of geons in Ireland, it was ordained that—"No Fellow or Licentiate of the lege shall pretend or profess to cure diseases by the deception called homœo- hy, or the practice called mesmerism, or by any other form of quackery. . . . is also hereby ordained that no Fellow or Licentiate of the College shall sult with, meet, advise, direct, or assist any person engaged in such deceptions ractices, or in any system or practice considered derogatory or dishonourable physicians or surgeons."

As the following facts will bear the closest investigation, it is to be hoped y may assist those who require it, in obtaining more true and definite know- ge with regard to mesmerism than they at present possess, *and draw their ention to allied subjects, the most vast and elevating which the mind can contemplate.*

Having had unusual opportunities some years since of observing the bene- al effects of mesmerism, I considered myself fortunate last September in uring the services of Mr. Capern, whom I had long known, and who, for ly seventeen years has devoted himself to the mitigation of suffering by that ney alone. This gentleman remained with me upwards of half-a-year, during ich period he daily demonstrated amongst the poor the relief which this power capable of affording; and ample time has been allowed for observing the uring effects of the same.

It will be unnecessary to enumerate all of the instances in which Mr. Capern more or less successful, but I may observe that, although from various es the desired effects were not always of long duration, he rarely failed in ving almost immediately to those who required it the reality of mesmerism as

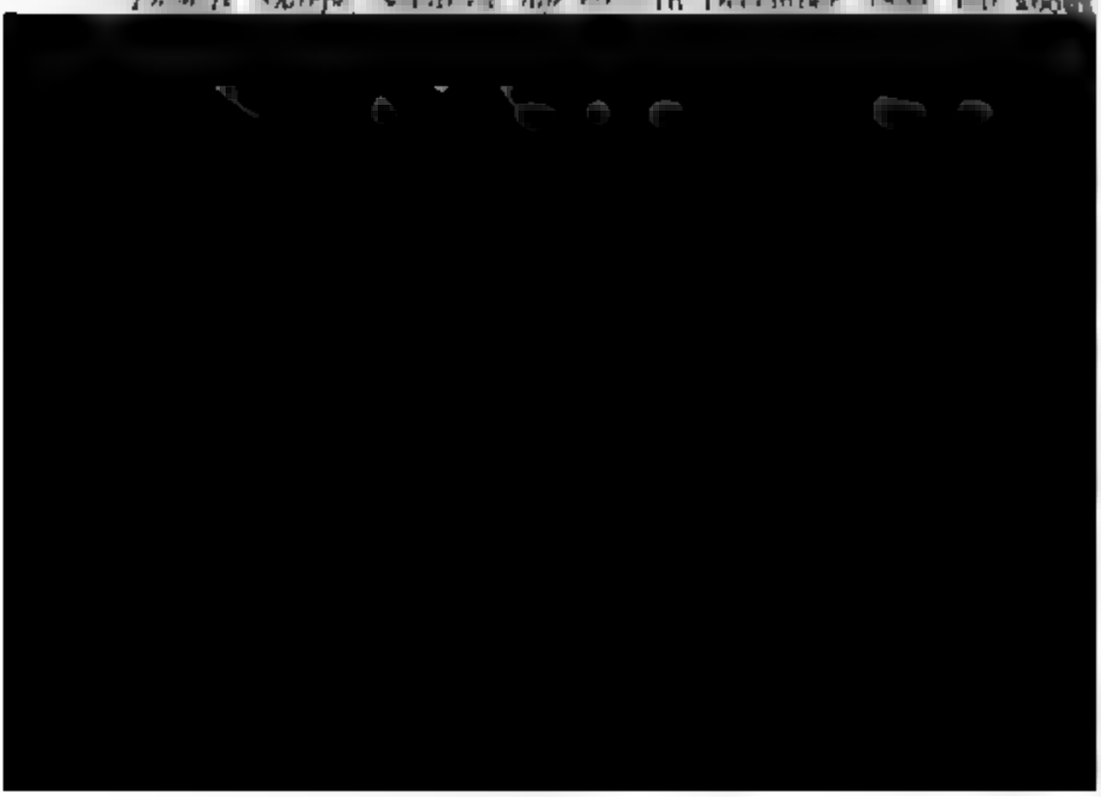
a powerful palliative. Some who had been sufferers from injuries of long or from pain, would, in a short time, feel partial or even entire relief, results remaining for a longer or shorter period as the case might be, the pains returned they could again be as easily removed; others cured almost instantaneously, have had, after an interval of seven m return of their ailments. Amongst those upon whom Mr. Capern during his residence here, there has been but one who has gone into mesmeric sleep; the rest, I believe, with the exception of one or at cases, were awake and perfectly conscious. This fact dispenses of a idea, that sleep is a necessary concomitant to mesmerism.

The following facts I have selected from a number of cases of relief by Mr Capern in this immediate neighbourhood; they were obtained at the time of their occurrence, by questioning the persons concerned, and t know their condition before and after, or who witnessed the treatment, ca guarding against any cause of inducement for an over-statement of f have again, quite lately, had interviews with them and their friends, a gone into the minutest details, taking them down at the time, and co them with my former notes. It will be observed that six out of the cases selected occurred at the adjacent village of Scaldwell; these ar attested by the rector, the Hon. and Rev. Arthur G. Douglas, who ha afforded me additional evidence, beyond that which I have given, rel some of the cases of his parishioners.

Lamport Hall, Northampton, May, 1862.

Thomas Watson Warner, Scaldwell, age 27.—In October was with tooth-ache, had been getting worse for a fortnight, face and nec swollen, could scarcely see out of one eye, teeth in top jaw became loo only take liquids for some days, which were given him from the ed teaspoon, scarcely got an hour's sleep for four nights, stopped work Mr. Capern met him in the lane, near Scaldwell windmill The face being he enquired the cause, saying, he thought he might be able to afford h relief. The man not knowing in the least who he was, or what he was do, consented to allow him a trial. They stood under shelter of the hedg Mr. Capern drew his hand lightly over the face for about five minutes, and from that moment felt as well as ever he did in his life. He went h mediately, and ate a dinner of solid food: the swelling was gone down morning. Each time the hand was passed over the face Warner felt as t pound weight was drawn from him He has continued well seven month

Thomas Sharpe, Scaldwell, age 60.—In December last fell about



RITUALISM IN BIOGRAPHY.—OBERLIN—ZSCHOKKE—LAVATER—GOETHE.

denial and derision of spiritual beliefs spread rapidly continent during the latter part of the last century, re yet many of the wise and good men of that time, in res and works we may find evidence and illustration of agencies operating among men during their mortal pil-. Of this, in the present paper, I propose to adduce a -known instances.

memory of Oberlin, the good pastor of the Ban de la he "*cher papa*" of his affectionate flock, will be cherished s goodness—as true nobility of character are reverenced. l, or district, of which he was the curé, was wild and called by the Germans *steinthal*—valley of stone), its nts were exclusively a poor and ignorant rural population; rlin accepted the charge with as much joy as a fashionable would welcome the call to a deanery or a bishopric. He only their religious pastor, but their secular instructor ier—their physician and civil engineer—the peace-maker lier—the friend and father of his people. He caused to be erected and roads to be built (encouraging the to the work by his own example). He prevented a able portion of their land from being overflowed, by the river: he had school-houses built, and teachers

and culture of fruit trees, and in rearing or improving the cattle. He exerted himself in bettering the sanitary conditi peasantry, so that "neat cottages with glazed windows, cl and dry flooring, were substituted for the old dismal huts, were surrounded with neat little gardens, and "instead of gence and misery which formerly characterized the villa their dwellings, they now put on the garb of rural beauty a ness." He also established for them a circulating libra that they might the better understand some of the first p of natural philosophy, introduced an electrical machine a philosophical instruments. He was the general arbit disputes in the district and neighbourhood, and thus p litigation. In particular, it gave him great happines succeeded by his mediation in the satisfactory settlem long and ruinous law-suit which was carrying on bet peasantry and the seigneurs of the territory. He e beggary from the surrounding country by finding em for those who had become mendicants, requiring usefu some kind from all who were capable of labour as a co relief; and established a dispensary from which medic distributed gratis.

In order that the peasantry might not suffer by the tion of the *assignats* introduced during the French Re he accepted for twenty-five years this worthless pap nominal value, till he had at his own cost cleared the Roche and its environs of every *assignat*. While giving time to promote the temporal welfare of his flock, h neglect their religious instruction. He did not inde the peasantry with theological subtleties, but preached t

the same question at intervals, till he observed that was beginning to flag; or, perceiving that he spoke ease, the audience thanked him for what he had said, ed him to conclude."

eed scarcely say of such a man that he was thoroughly He belonged to the German Lutheran Church; but he s protected, even at personal risk, Roman Catholics in ution of their religious observances, and once manfully to prevent the maltreatment of a Jew. Yet, so far lukewarm for the truth, such was his zeal for Bible nary efforts that to aid them "he not only gathered all e could among his parishioners, and exhausted his own ds, but sold off many articles of value in his household, very utensil, except a single spoon."

latter part of his life he was so deeply interested in nent for the abolition of slavery that he relinquished coffee, the only slave-labour product which entered his

ersation with a visitor, Oberlin said that when he first g his flock he found among them what he then con- many superstitious notions respecting the proximity of l world, and of the appearance of various objects and in that world, which from time to time were seen by people belonging to his flock." Oberlin reasoned and ed, and even preached against this "superstition," but roducing the desired effect. Cases became more and the circumstances so striking, as even to stagger ism of Oberlin himself. Instead of converting his s he became himself converted. When asked what d such conviction, he replied "that he himself had had demonstrative experience respecting these important In fact, Oberlin had himself become a ghost-seer. her departed friends his wife frequently appeared to rsed with him; and these visits continued for nine her death.

erving conviction was that, like an attendant angel, she watched ld communion with him, and was visible to his sight; that she n respecting the other world, and guarded him from danger in this; s contemplated any new plan of utility, in regard to the results of uncertain, she either encouraged his efforts or checked him in his considered his interviews with her not as a thing to be doubted, us and certain—as certain as any event that is witnessed with es. When asked how he distinguished her appearance and her ns from dreams, he replied, "How do you distinguish one colour ?"

or Barthe, who visited him in 1824, says that whilst f his intercourse with the spiritual world as familiarly

as of the daily visits of his parishioners, he was at th time perfectly free from fanaticism, and eagerly alive to concerns of this earthly existence. He told his visitor might as well attempt to persuade him that that was not before them, as that he did not hold communication w other world, and said "I give you credit for being hone you assure me that you never saw anything of the kind me the same credit when I assure you that I do."

Oberlin stated that "he had a large pile of papers w had written on this kind of spiritual phenomena, contain facts, with his own reflections upon them;* and added th the fall of the Rossberg (a great mountain which buried villages under its ruins), in 1806, apparitions were parti frequent, and a considerable number of the inhabitants valley "had their spiritual eyesight opened," and perce apparitions of many of the sufferers.

With respect to the faculty of ghost-seeing, he said it depended o circumstances, external and internal. People who live in the bustle o of the world seldom see them, whilst those who live in still, solitary inhabited places, like the mountainous districts of various countries, I go into the forest by night, I see the phosphoric light of a piece wood; but if I go by day, I cannot see it; yet it is still there. Ag must be a *rapport*. A tender mother is awakened by the faintest c infant, whilst the maid slumbers on and never hears it; and if I thrust amongst a parcel of wood-shavings, and hold a magnet over them, the stirred, whilst the shavings are quite unmoved. There must be a p aptitude; what it consists in I do not know, for of my people, many are ghost-seers, some are weak and sickly, others vigorous and stron are several pieces of flint: I can see no difference in them; yet some much iron in them that they easily become magnetic, others have little So it is with the faculty of ghost-seeing. *People may laugh as they the thing is a fact, nevertheless.*

imations, whether of encouragement or warning, he
y observed.
ritualism be a "weakness," we are happy to share it with
good man. May we, like him, practically embody it
es, and not suffer it to remain as a dry dead fact only
llect.

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ch Zschokke was a man very different—in some points
er the opposite of Oberlin, but with a rare combination
and estimable qualities. A "self-made man," poet,
schoolmaster, historian, statesman, philosopher, and
ructor. Adventurous, of restless activity, much given
ful speculation, haunted for long years by the phantom
and tormented with the problems of existence, but
in the end to a serene rational Christian faith, his
uggles and diversified outward and inward experiences
qualified him for the vocation to which he specially
imself in his later years—that of a popular religious
teacher through the press. Toward the close of life,
back, he felt like Stilling, that the wondrous web of
e had been not the work of his hand, "but of a
an invisible." That he had been "borne along the
events wherein (he says) I had no power but over my
hurled without any co-operation on my part into the
s of action, I was compelled to find within myself a
f which I had not been conscious." He was instinctively
list from his youth up, was well acquainted with the
s of rhabdomancy, which, he says, "presented me with
se of nature," and which was, moreover, of considerable
in his mining operations. He believed in spiritual im-
nd presentiments from personal experience, especially
ed in dreams; but his most remarkable faculty was
scribes as "a singular kind of prophetic gift, which I
inward sight, but which has ever been enigmatical to
following is his detailed account of it, which he gives,
be an addition to our stock of soul experiences:"—

known that the judgment we not seldom form at the first glance of
rto unknown, is more correct than that which is the result of
ntance. The first impression that through some instinct of the
r repels us with strangers, is afterwards weakened or destroyed by
different appearances. We speak in such cases of sympathies or
and perceive these effects frequently among children to whom
human character is wholly wanting. Others are incredulous on
d have recourse rather to the art of physiognomy. Now for my
has happened to me sometimes on my first meeting with strangers,
silently to their discourse, that their former life, with many trifling
s therewith connected, or frequently some particular scene in that
ed quite involuntarily, and as it were dream-like, yet perfectly

distinct before me. During this time I usually feel so entirely ab
contemplation of the stranger life, that at last I no longer see clea
the unknown wherein I undesignedly read, nor distinctly hear,
the speakers, which before served in some measure as a comments
of their features. For a long time I held such visions as delusion
and the more so as they showed me even the dress and motions
rooms, furniture, and other accessories. By way of jest, I once
family circle at Kirchberg related the secret history of a seams
just left the room and the house. I had never seen her befor
people were astonished and laughed, but were not to be persuaded
previously know the relations of which I spoke, for what I had ut
literal truth; I on my part was no less astonished that my dream
confirmed by the reality. I became more attentive to the subj
propriety admitted it, I would relate to those whose life thus passed
the subject of my vision, that I might thereby obtain confirmatio
of it. It was invariably ratified, not without consternation on t
myself had less confidence than any one in this mental jugglery.
revealed my visionary gifts to any new person I regularly expect
answer—"It was not so." I felt a secret shudder when my audito
it was true, or when their astonishment betrayed my accuracy bef
Instead of many I will mention one example, which pre-eminen
me. One fair day in the city of Waldshut, I entered an inn
company with two young student-foresters; we were tired w
through the woods. We supped with a numerous society at t
where the guests were making very merry with the peculiarities an
of the Swiss, with Mesmer's magnetism, Lavater's physiognomy,
of my companions, whose national pride was wounded by their mo
me to make some reply, particularly to a handsome young man wi
us, and who had allowed himself extraordinary licence. This ma
was at that moment presented to my mind. I turned to him and
he would answer me candidly if I related to him some of th
passages of his life, I knowing as little of him personally as he did
would be going a little further, I thought, than Lavater did with hi
He promised, if I were correct in my information, to admit it fre
related what my vision had shown me, and the whole compa
acquainted with the private history of the young merchant; his
his youthful errors, and lastly with a fault committed in reference
box of his principal. I described to him the uninhabited room
[redacted]

in former time, to the consternation of the country people present, at admiration of my children, who were diverted to find another d like their father. How the old lemon merchant came by his e could explain neither to me nor to himself; he seemed, nevertheh himself somewhat upon his mysterious wisdom.

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his same faculty of "inward sight" possessed also by According to Goethe it would seem so. He tells us ter's insight into the characters of individuals "sur-conception," and he speaks of it as one of those gifts em to have something of magic in it." However this e have his authority for asserting that Lavater believed providences, especially in answer to prayer, and that perfect conviction that miracles can be wrought to-day heretofore." He tells us, too, that "his (Lavater's) my rests on the conviction that the sensible corresponds t with the spiritual, and is not only an evidence of it, ed, its representative;" and like Swedenborg and ts in general, he held that the future life was a continue present, though under different conditions. A writer my *Cyclopædia* remarks that "one leading article of as a belief in the sensible manifestation of supernatural His disposition to give credence to the miraculous led ieve the strange pretensions of many individuals, such wer to exorcise devils, to perform cures by animal , &c."

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have probably been but few, if any, truly great men—ge, well-developed capacity—the *pivotal* men by whose only the designs of Providence in the human world are

explained by reason or understanding; it lies not in my *but I am subject to it.*" We think it is Goethe who s "the unconscious is alone complete." This is his explan the unconscious inspiration of poets:—"In poetry—espe that which is *unconscious*, before which reason and under fall short, and which therefore produces effects so far a all expectation,—there is always something of the daemo his conversations, related by Eckermann, he frequently e himself on this subject, as the following passages will sh

"The nobler a man is," said Göethe, "so much the more is he und ones of daemons, and he must take heed and not let his guiding will s to a wrong path. There was something of daemonology in my conn Schiller; it might have happened earlier or later, without so much a but that it should occur just at this time, when I had my Italian jou me, and Schiller began to be weary of his philosophical speculations, important consequences for both. . . . . I cannot but think that t *dallying with* men, have placed among them single figures, so alluring one strives after them; so great, that nobody can reach them. I one—he whose thoughts and acts were equally perfect; some di followers have come near, but no one has equalled him. Mozart re unattainable in music: Shakespeare in poetry. I know what you the other side; but I refer to the natural dowry, the inborn wealth none can stand by the side of Napoleon." . . . . "Napoleon," said I "seems to have been of the daemonic sort." "He was so thoroughly," s and in the highest degree, so that scarce any one is to be compared Also our late Grand Duke was such a nature, full of unlimited pow and unrest, so that his own dominion was too little for him, and would have been too little. Daemonic beings of such sort the Gree among their demi-gods. . . . . He influenced men by his m presence, without needing even to show himself good-humoured a All that I undertook by his advice succeeded; so that when my own not decide, I needed only to ask him what was to be done, when he answer instinctively, and I could always be sure of happy results. have been enviable indeed if he could have possessed himself of m my strivings, for *when the daemon forsook him, and only the hum*

[redacted]

nding can never scale the loftiest heights. Man must ugh the highest reason to approach the Divinity which s itself in the primitive phenomena, physical, and moral, hich it dwells and which proceeds from it. Divinity n the living, and not in the dead, in the becoming and r, and not in the *become* and *changed*."

he too, seems to have recognized the power of prescience ns, probably regarding this as one form of manifestation emoniacal or spiritual element. In his autobiography the following account of his grandfather. The examples may doubtless be explained away by others, but it is that he, who surely had the best means of knowing, l the proofs that his grandfather really "possessed the rophecy" as conclusive.

nt still increased the veneration with which we regarded this excellent as the conviction that he possessed the gift of prophecy, especially in matters that concerned him and his. It is true that he confided the edge and particulars of this faculty to no one except our grandmother; ldren knew well enough that he was often informed, in remarkable things that were to happen. For example, he assured his wife, at a he was still one of the youngest magistrates, that at the very next s would be appointed to a seat on the board of aldermen. And when, fter, one of the aldermen was struck with a fatal stroke of apoplexy, that, on the day when the choice was to be made by lot, the house arranged and everything prepared to receive the guests coming to te him on his elevation. And, sure enough, it was for him that was golden ball which decides the choice of aldermen in Frankfort. The en foreshadowed to him this event he confided to his wife, as follows. himself in session with his colleagues, and everything was going on hen an alderman (the same who afterwards died) descended from his to my grandfather, politely begged him to take his place, and then amber. Something similar happened on occasion of the provost's was usual in such case to make great haste to fill the vacancy, seeing was always ground to fear that the emperor, who used to nominate t, would some day or other re-assert his ancient privilege. On this occasion the sheriff received orders at midnight to call an extra session orning. When, in his rounds, this officer reached my grandfather's begged for another bit of candle, to replace that which had just burned is lantern. "Give him a whole candle," said my grandfather to the 'it is for me he is taking all this trouble." The event justified his le was actually chosen provost. And it is worthy of notice that, the o drew in his stead having the third and last chance, the two silver drawn first, and the golden one remained for him at the bottom of His dreams were matter-of-fact, simple, and without a trace of the r the superstitious, so far, at least, as they ever became known to us. , too, that when, as a boy, I used to look over his books and papers, I d, mixed up with memoranda about gardening, such sentences as Last night . . . . came to me and told me . . . ."—the name and the ce being written in cipher. Or, again, it ran thus:—"Last night . . ."—the rest in characters unintelligible to me. It is further s, in this connection, that certain persons who had never possessed rdinary power sometimes acquired it, for the time being, when they near him; for example, the faculty of presentiment, by visible signs, sickness or death occurring at the time, but at a distance. Yet none is children or of his grandchildren inherited this peculiarity."

T. S.

has been handed to me by my friend, Dr. Caille, who h
charged by the minister to follow up the inquiries m
M. Constant, Inspector of Lunatic Asylums, on the nu
cases of demonomania observed in the Commune of M
District of Thonon, High Savoy. This unhappy popul
still under the influence of obsession, and in spite of the ex
and medical treatment, and the measures taken by the aut
having charge of the hospital of the department, the cases,
somewhat diminished, have not ceased; the evil still exist
is to say, is only in abeyance. The *curé*, wishing to e
the unhappy ones, mostly children, had them taken to the
by powerful men, but no sooner had he pronounced a fe
words than a frightful scene took place—the children u
fearful cries, leaping furiously, and falling into conv
Such was the excitement that it was necessary to send
gensd'armes and infantry to keep order.

"I have not been able to procure all the information
wish, but it seems to me these things are serious enough f
examination. Dr. Arthaud, of Lyons, has read the repor
Medical Society of this city, which report is printed
Medical Gazette of Lyons, which you can procure fro
correspondent. We have in the hospital of this city two
of Morzine who are under treatment. Dr. Caille conclu
an epidemic nervous affection that defies all medical tr
and exorcism, and the isolation of the patient is alone pr
of a beneficial result.

"All the unhappy obsessed pronounce in their cries

"It is not to the physicians, but to the magnetizers—the spiritualists and the spirits—that you must send to disperse the legion of bad spirits wandering on your planet. For a long time these unhappy people, tainted by their impure contact, have suffered both in body and morals. Where is the remedy, ask you? Good will come of evil; for man, frightened by these manifestations, will welcome with transport the good spirits who succeed them as the day succeeds the night. The initiation of this impure crowd of spirits has opened eyes that were firmly closed, and the disorders and acts of madness are but the prelude of the initiation of all who wish to participate in the great spiritual light. Exclaim not against this as a cruel manifestation. Everything has its purpose, and suffering brings forth good fruit, as the storm destroys the harvest in one country, while it fertilizes another.

"The cases of demonomania taking place at the present time in Savoy, have appeared in other countries in Europe, particularly in Germany, but principally in the East. The seeming anomalies are more characteristic than you think; in effect, it reveals to the attentive observer a situation analogous to those manifestations in the last years of Paganism. No one forgets that when Christ, our well-beloved master, was incarnated in Judea, that country was overrun by legions of bad spirits, who had taken possession, as at the present day, of the classes of society most ignorant, seizing on the feeblest and least informed; in a word, of the classes having the care of cattle and labouring in the fields. Do you not perceive a very great analogy between the manifestations of the present and other days? Here is a profound teaching, and you must conclude that the time predicated approaches nearer and nearer, when the Son of Man shall return to chase away this new crowd of impure spirits; when he will strike them to the earth and renew the Christian faith, giving his high and divine sanction to the consoling revelations and the regenerating teachings of Spiritualism.

"But to return to these actual cases of demonomania. It is necessary to recall to the learned that the physicians of the age of Augustus followed the prescriptions of Hippocrates in treating the unhappy possessed, but all their science was shattered before this unknown power; also at the present day your inspectors of epidemics, your most distinguished doctors of Savoy, your wise doctors of a pure materialism, are stranded before this malady, entirely mortal; this epidemic, entirely spiritual. But what imports it, my friends, to you, whom grace has newly touched? You know well that all these evils are curable to those who have faith. Hope, then, and wait with confidence the coming of Him who has already redeemed humanity. The hour approaches."

The article concludes with some remarks by M. Kardec, edi
of the *Revue*, from which we make the following extracts:—

"From what has preceded, we are inclined to believe these effe
are not from any affection, but from an occult influence, and
have reason to believe that we have had numerous identical ca
and that the teachings of Spiritualism are able to meet all
cases of obsession. It has been demonstrated by experience t
malevolent spirits move both the mind and body with which th
identify themselves, and which they use as if it were their o
provoking ridiculous cries, acts, and disordered movements, wh
have all the appearance of madness and monomania. In eff
it is a sort of madness, and we may give this name to all
states where the spirit acts not freely. In this point of vi
drunkenness is accidental madness.

"It is necessary, then, to distinguish between madness pat
logical and madness obsessional. The first is produced by diso
in the organs and manifestations of thought. Observe, in
state the spirit is not mad; it holds possession of all its faculti
but the instrument through which it manifests itself being
ordered, the thought, or expression of thought, is incoherent.

"The obsessed madness is not an organic injury. It is
spirit itself that is affected by its subjection to a strange spi
who has mastery and dominion. In the first place, it is necess
to heal the sick organs; in the second, it is sufficient to deli
the sick spirit from its impure keeper, in order to render it fi
The cases are similar, and are often taken for genuine madn
which are but obsession, for which it is necessary to employ m
means, not medicines. By physical treatment and by contact w
true madmen, we are enabled to tell the true madness, and wh

A LESSON IN TOLERATION.

ORACE SEAVER, editor of the *Boston Investigator*, has recently ded and participated in the Boston Spiritual Conferences. bigoted reader of his paper calls him to account. Mr. er's reply savours of the right spirit, and may be profitably by Spiritualists as well as Infidels:—

"A TEXT AND COMMENT."

RITUALISM.—Mr. Editor—I understand that you are in the habit of talking itual meetings, and as changes are the order of the day, I thought I would e of you if the wind sets in that quarter now? No offence is intended.

"QUI?"

And no offence is taken; nor has there been any "change" e wind, and precious little in the pocket! but as we like to d liberal meetings of all kinds, we sometimes visit the itualists, who are doing considerable (a great deal more than people who oppose them) to promote free thought and free ch, and therefore should be encouraged in this particular at the rest of their doctrine to the contrary notwithstanding. our quizzing friend "Qui" believe in giving credit to it is due? For our part, we rather incline that way; and , as we are getting tired of wholesale and everlasting ion to everybody who does not entirely agree with us, we ady and willing to go half way to meet any parties, no r who they are, and labour with them on common ground g as they acknowledge our equality of rights. We do not to be bigoted ourselves, nor to support bigotry in others, do we imagine that we possess all the liberality that there is e world. Others exhibit it as well as infidels, and as it is desirable, let who will maintain it, we feel like uniting with iends, whoever they are. We may never think alike on all cts, but we shall not be allowed any mental freedom at all, we put down that miserable bigotry which condemns for onest difference of opinion. Here is common ground on h we can all assemble, and stand shoulder to shoulder in the tenance of a common cause."

SPIRITUALISM ON THE CONTINENT.

learn from a letter by A. W. FENNO, in the *Herald of ress*, that "a Society of Spiritualists has been organized at na, under the auspices of the French society. An edition of 00 of Kardec's work on Spiritualism has been exhausted; it lso been translated into German, Russian, and Polish. Dr. rand, Vice-Consul of France, has written a letter upon tualism."

"THE FRIENDS OF GOD."—No. II.

NICOLAS OF BASLE, AND THE BRETHREN OF GRUENEN-WOER

BEFORE resuming our narrative of the mysterious "laymar the Oberland," we must extract from Miss Winckworth's volu her brief mention of two remarkable women associated in t labours of the "Friends of God," sincerely wishing that pe written by a woman had chronicled at greater length the spirit experiences and religious influence of the sisters in the Spiri Tauler and his compeers. These women were Marguretha Ebn a nun at the convent of Maria Medingen, in the diocese Augsburg. Her sister Christina was abbess of the convent Engenthal, near Nuremberg. Both were distinguished by th mental endowments and their spiritual visions as well as by th earnest piety, and were evidently held in great respect by Tau Suso, Henry of Nördlingen, and others of "The Friends of Go They seem to have taken a very decided position amidst ecclesiastical commotions of their age. Christina in one of l trances sees the Romish Church in the likeness of a magnific cathedral, the doors of which are closed by reason of the interd The singing of priests within is heard; a crowd of people standing round, but dare not enter. Suddenly a man in garb of a preaching friar comes up to the nun, and tells her t he will give her words wherewith to console the forsaken m titude, and this man is Christ.

Tauler occasionally visited both these nuns, and wa correspondence with Marguretha, whom he urges to write do

: the most part a collection of letters and papers left
ın Merswin, the founder of the convent. This Rulman
was a friend of Tauler (who was for some time his
, and, in the latter part of his life, of the layman
y whose advice he built a home for the Brethren of St.
ın island at Strasburg called the Gruenen-Woerth (green
and with whom he was in constant correspondence up
e of his death, 1382. Several portions of this extremely
riefbuch were carefully copied into the archives of the
ut the codex itself did not belong to the public archives
se, being kept secret from all but a few. The documents
it consists, were arranged, and most of them copied
icolas von Laufen who (according to a few notices of
hich he has inserted at the close of the *Briefbuch*) seems
ccompanied Rulman Merswin as his secretary on taking
of the newly-built Greunen-Woerth in 1366, and a few
:r to have become a priest of the order of St. John.
ε contains, among other less important matter, a MS.,
The Book of the Five Men," being an account of
of Basle) and his four intimate companions, in the
ng of Nicolas himself; twenty-two of his letters,
y copied by Nicolas von Laufen, and the original MS.
ın Merswin's account of the first four years of his
history in his own handwriting. Thus, after a lapse of
red years, we are able to learn more about this extra-
half-mythical "Friend of God in the Oberland," than
contemporaries knew. Born of a good family at Basle,
of wealth and great mental power, he nevertheless
unhappy, and filled with an increasing consciousness
fulness and ignorance of Divine things. For years he
with his intellectual difficulties—being a layman, and
emptations of the world, until he determined to renounce
for God, and having been taught in God's own school,
ve seen in his discourse with Tauler, he gained internal
d became the head of a society of "Friends of God,"
d with him secluded from the world, and formed the
ıtre of a wide circle of religious activity.

an Merswin, from the accounts given of him in the MS.
ruenen-Woerth Convent, was originally, it appears, a
nerchant and money-changer, who "had always con-
is business with great fear of God before his eyes, and
very merry and pleasant temper, so that many esteemed
d him, and sought his society, which was to himself also
eable in those days." Having lost his first wife, and
o child either by her or by his second wife, "the daughter
s knight," at forty years of age, with her full consent,

she "being an honourable and pious Christian woman," up his business and devoted his entire life to the service

According to the spirit of the age, Rulman, at t mencement of his religious career, "chastised his body w sore and manifold exercises, so that he more than once so weak that he thought he should die," but Tauler bec this time his confessor, somewhat checked this exces dangerous zeal. "During this first year," writes Rulm autobiography, "our Lord was pleased to give me a true ment of many things, so that whenever I commended an with great earnestness to God, He gave me to perceiv must do, and leave undone. Moreover, our Lord also me to be ofttimes tormented with grievous and horrible tions both by day and night; but it was given to me grace of God, to receive them with humble and chee mission. . . . . And when God saw that it was the pro He came to my help with His merciful grace. Now, d second and third years, (this last was the Jubilee, when went on pilgrimage to Rome) did God work many g supernatural works with me, a poor sinner, through grea and spiritual assaults, and withal unspeakable tempts which it were a sin to write. But one which I may writ God suffered me to be assailed with unbelief; to wit, devil put it into my head to ask, 'How may it be that th and the Son, and the Holy Spirit may consist in one And this unbelief remained upon me for a long space, an time I thought nothing else but that I must certainly burn in hell; and yet I felt within myself that nevertheless was set to love God. And after a good while, I grew

d narrowly at a man, I could ofttimes perceive pretty well
stood with him inwardly. And I was further constrained,
r unwilling, to write a little book for the benefit of my
Christians."

'rom a comparison of dates," Miss Winckworth observes
this 'little book' must be 'The Book of Nine Rocks.'"
ains, we are told, under the form of allegorical visions, a
l account of the mental conflicts through which Rulman
ssed, most probably indeed is a chronicle of the identical
by which he had been instructed by the Spirit during his
f initiation, instruction, through parabolic pictures, being a
own "spiritual manifestation," whether in the fourteenth or
th century.* The "little book" is divided into two parts,
t containing together with these visions, a description of
rible condition of sin and suffering under which the
ndom of his age groaned. The second part is a description
. books, "symbolizing nine stages in the progress of the
wards a higher life; each more difficult of ascent, and
lorious than the preceding. From the summit he obtains
entary glimpse into the glory of Deity; then, looking
earth, sees two men, the one bright and shining as an
he other black as Satan. The latter was one who having
the summit of the Nine Rocks, had desired to be somewhat
self, and had thereupon fallen step by step back into the
the former, one who having gazed at the Godhead, filled
ve and compassion, descended voluntarily to save his
n from their sins."

this fourth year," observes Rulman, "the three powers
h, Love, and Hope, were greatly strengthened in me

Lord's sufferings and death. But of all this I was not permi
to speak a word to any, until there came a time when God g
a man in the Oberland to understand that he should come
to me. And when he came, God gave me to tell him of all
things. . . . And I told him of all my hidden life in thes
years. Then said he to me: 'Behold, dear friend, here is a b
in which stand written, the first five years of my life in God, g
me the history of thy first four years in exchange for it." . . .
And to this Rulman consents, having first, however, stipula
that no one during his lifetime should know of his experienc
"Notwithstanding," he continues, "all these gifts and enlight
ments, that God bestowed on me in this fourth year, there
yet a secret spot in my soul, the which was altogether unkno
to myself. And it was, that, when I looked upon my fellow m
I esteemed them as they were in this present time, and
before God in their sins; and this was a hidden spot, for I c
through grace to have regarded them, not as they now were,
as they might well become." And as if the more fully
impress this truth upon him, the external objects around him
made use of by the Spirit to impressively enunciate it to hi
a manner familiar to the "mystics" of the present age as wel
of his own, namely, by *an inward voice*. "Observing a w
piece of ground cumbered with rubbish, and giving it
judgment that it might be reclaimed, and made a garden of,
inward voice reveals his sin to him, and rebukes him, saying
thou poor miserable creature! how strange art thou! How
thou, then, to esteem according to what he now is, thy fellow
who is made in the image of God, and whom Christ has
his brother in his human nature, and not rather deem that

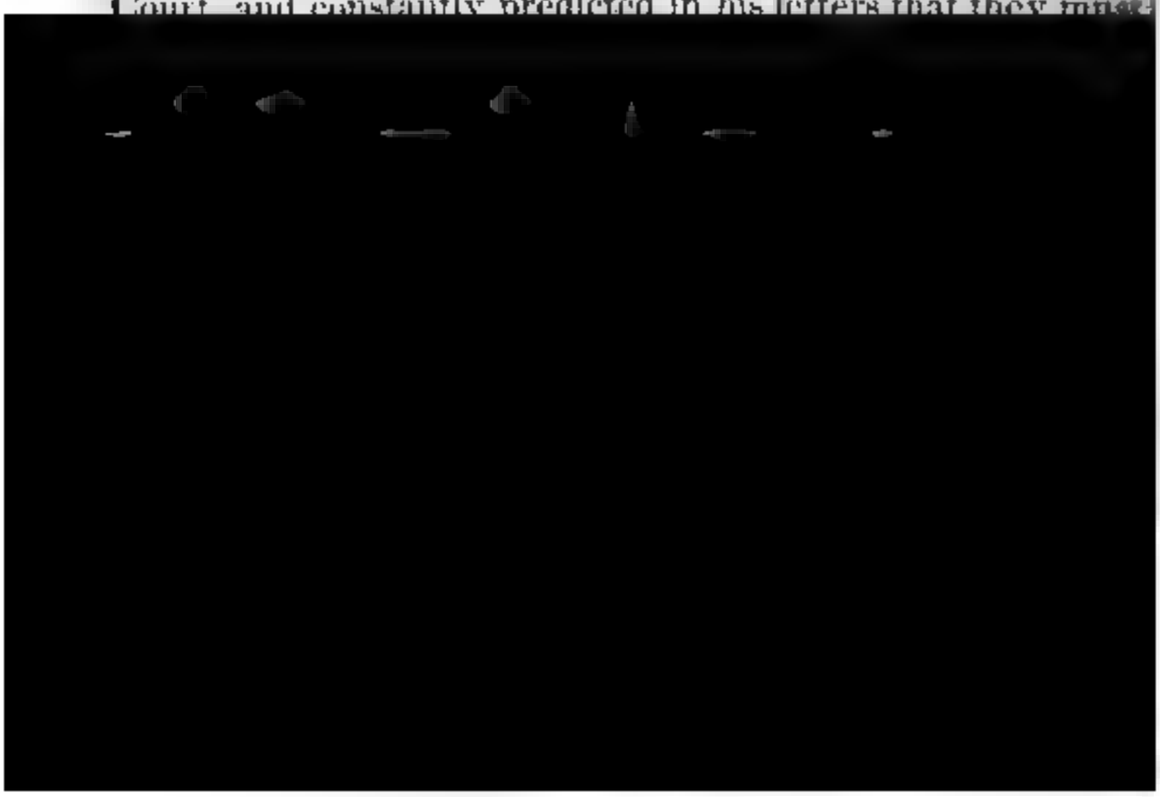
convent of Gruenen-Woerth, which he then endowed and over to the Order of St. John, on condition that its affairs should be managed by three lay trustees, and should be a refuge for any good men, whether priests or rich or poor, who might wish to retire there for their benefit. His principal motive seems indeed to have desire to provide a permanent asylum for pious persons self, whose free opinions might at any moment bring trouble. He entered on possession of it in 1366, and to live there till his death, in July, 1382, having, two years before, built himself a solitary cell close to h.

little company lived together on equal terms. The mong them seem to have had no peculiar vocation, st of celebrating mass; the laymen never took part in nistration of the sacraments, but in all other respects no distinction between them. As all stood in a direct dual relation to God, they required no priestly media-, the priests themselves submitted to the layman, their he Oberland, Nicolas (of Basle), because they regarded e most enlightened of the "Friends of God." "Not om men ought we to seek after," once wrote Nicolas, which proceeds from the Holy Spirit; and so long as t from that source it is indifferent whether it flows to h priest or layman." In their religious services and did not strictly observe stated hours, for they regarded observances as unimportant in themselves, and only as a means of improvement or a sign of obedience. ilst they admitted ascetic exercises and painful penances ful in the commencement of a religious life in order y the sensual inclinations, they declared them to be s a matter of indifference, nay, sometimes positively to the Divine will. Neither do these "Friends of pear to have renounced all control over their property, ly to have thrown what they regarded as superfluous mmon stock, which was applied to the building of their l church, to purposes of charity, to defray the expenses missionary journeys, &c. This common stock was by their trustworthy steward, Ruprecht, who was the not sole medium of communication between Nicolas trasburg friends. From their seclusion, however, they atchful eye upon all that was passing in the world em, went out to those whom there seemed a prospect g over, and exercised no inconsiderable influence upon o put themselves under their spiritual guidance.

ngers from Nicolas seem to have been perpetually

travelling about, who brought him letters from the "Friend God" not only with those in his immediate neighbourhood, on the Rhine, in Lorraine, in Italy, and in Hungary. Nic took extraordinary precautions to remain undiscovered, and v such success, that, after Rulman's death, the brethren at Grüenen-Woerth, who had previously received many letters f him, were never able to discover his retreat. When those v whom he corresponded desired to enter into personal commun tion with him, he usually refused it, simply saying that it c not be. He writes that for twenty years he had only been to reveal himself to one person. Meanwhile he was acti busied with his pen, and it is through the various MSS. com nicated by him to various individuals or religious commun that after the lapse of centuries he has been identified an vast labours traced. In 1367 Nicolas and certain of his c panions who had until then, it is surmised, dwelt in F determined on retiring into utter seclusion, no doubt in ord carry on their work unwatched and undisturbed. We are told in accordance with a dream which commanded them to their black dog as a guide, they fixed on a site high up mountain far away from any human habitation. After a y delay in obtaining the permission of the Duke of Austri whose dominions the site fixed upon lay, they commenced b ing their house on an ample scale for the healthful accommod of themselves, and for the reception of guests, but, owin political disturbances, seven years it remained at a standstil

Nicolas appears to have been much "exercised in m regarding the political and ecclesiastical feuds of the [illegible] Court, and constantly predicted in his letters that they must



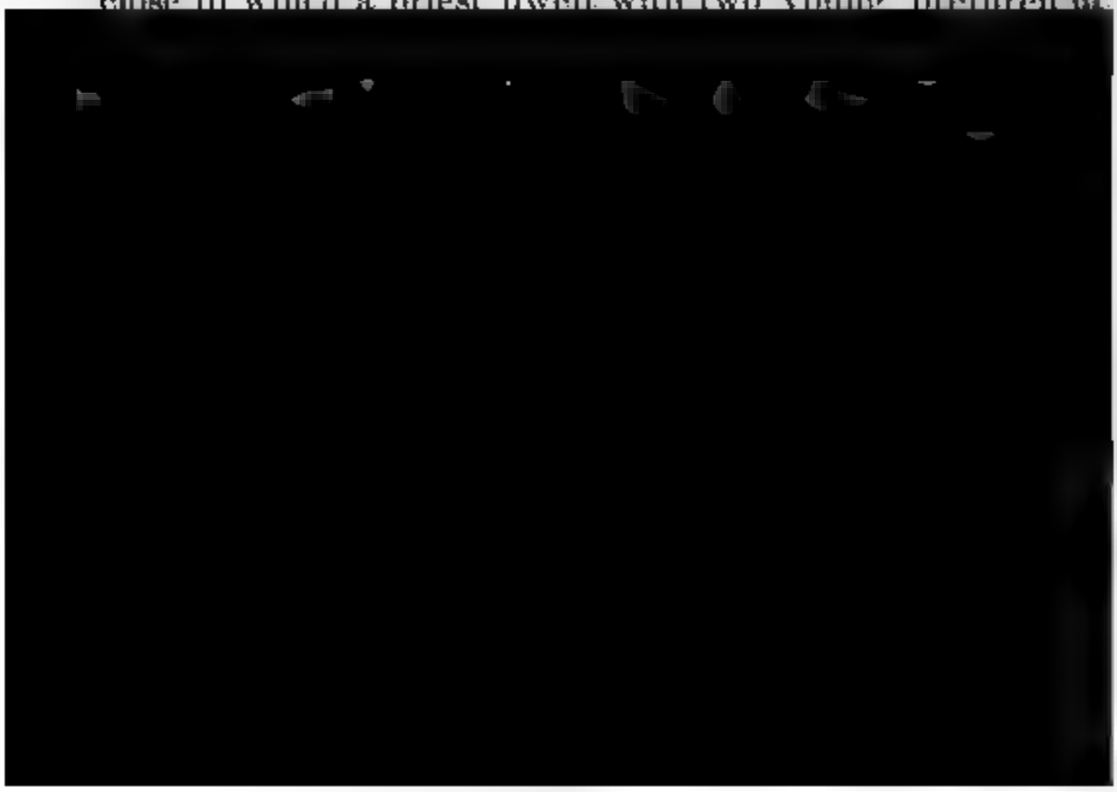
o power to amend matters.' Then they told him his own faults, which had been revealed to them of God by certain t tokens, and said, 'Holy Father, know of a truth, that if ot not put away evil ways, thou shalt die within a year,' came to pass. When the Pope heard these words of he was enraged beyond measure; but they answered and Holy Father, take us captive, and if we cannot give you tokens, then kill us, and do what you will with us.' And hey declared to him these tokens, he rose up from his nd embraced them and kissed them on the mouth, and the layman, 'Let us talk together in Italian, since thou ot speak Latin.' And they had much and loving dis- together. And afterwards the Pope prayed the two s of God' that they should stay with him in Rome, and d to provide them all things needful, and also to follow unsel. But they answered: 'Holy Father, suffer us to ome, and we will be at all times obedient to come if you us. For we seek no earthly gain, nor have we come r the sake of such; we seek only God's glory, and the of Christendom above all the perishable gifts of this time.' Then he inquired of them where their home e; and when they said 'We have long dwelt in such a e marvelled that such 'Friends of God' should dwell he common people. Thereupon they told him all that ened, and how they had been hindered in their building. e Pope would have given them a bishopric and other and grants, but they would not have them. But the ve them letters recommending their cause to the Bishop gy of their diocese. Now when these two dear 'Friends had settled their affairs with the Pope, and desired to om Rome, their host would not suffer them to pay for they had had in his house, and, moreover, gave the a good ambling horse instead of the heavy carriage in had come, saying that a soft-paced horse would be much r him to ride over the high mountains than the carriage, at he was old and weakly. Now, afterwards the Pope nindful of God's message, and obeyed it not, and died e year as they had prophesied—to wit, about the fourth Lent, 1378."

n their return home, all things, as if obeying the Divine l, conspired for the completion of their house and the of their church, and before long the "little band were n able to settle down in the house *they had chosen*," says nckworth; but was it not rather which *God* had chosen and completed in His own time after needful trial of the His servants. As if, however, to show that the resting-

place even for the servants of God is not for long on ear
of earth, but that it is with them in all ages as with the Ch
of Israel in the desert, who must be ready to go onward in
journeys "when the cloud is taken up from over the tabern
these trusty "Friends of God" were permitted but a few
of enjoyment in their retreat.

In the very year of Nicolas's visit to the Pope, he
many of "the Friends" appear to have been filled wit
forebodings regarding approaching calamities, and to
"foreseen the painful collision that was impending betwee
deep reverence for the outward authority of the church a
inward authority of the indwelling light." Neither ca
have been without prevision of the martyr's fate, which s
to have been awarded to all those of whose end any trac
be gathered.

Miss Winckworth writes—"In the following year the
schism that had been dimly foretold broke out, and for
years the church was divided between two heads; Urba
was elected at Rome, under the influence of terror at the vi
of the insurgent mob; and soon after, in subservience
French party, Clement VII. at Fondi, who immediately he
to Avignon. When these tidings reached the "Friends of
it seemed to them that the time was come when the thre
judgments of God were about to burst over the world." All
preserving their secret mode of operation, their activity w
doubled. "In 1379, Nicolas (as he relates in a letter to
von Wolfach), with seven other brethren, met in some wil
high up among the mountains, near a chapel hewn out in
close to which a priest dwelt with two young brethren in



After this it appears from "hints" in the letters of
, that they interpreted the promise of the angel to mean
ey were to continue a year longer in concealment, and
ne forth upon their mission into the world. One thing,
r, appears to be clearly stated, and this is, that a second
l remonstrance with the Pope was to be essayed, and the
be entrusted to Nicolas. It does not appear, however,
s plan was put into execution. Nevertheless the time
roaching when Nicolas felt himself inspired to perform
and yet more sacred task, possibly that for which he and
panions had been long preparing, and this was to go
eaching amongst the people. "Already, in June, 1379,
upon the Strasburg master to warn the people in his
, and hold up before them the testimonies of Scripture
ing their duties in the crisis."

the end of the year of waiting approached, another
of the "Friends of God" was appointed. It is recorded
arrative given by Nicolas to Rulman Merswin that he
relve other "Friends of God" were warned by dreams,
mas, 1379, to assemble together on the following Holy
y at the former place of meeting. Amongst the Friends
moned were one from the country of "the Lords of
," probably Milan, one from Genoa, and two from
y. On the 22nd of March they met at the little chapel in
ntain, and after receiving the sacrament on the morning
d Friday, betook themselves to the "fair stream."

s Winckworth remarks that "what passed during these
ces *is only related in the form of marvellous visions and*
ic *occurrences*." Possibly, it might have been more correct
that *marvellous visions occurred*, and much that possessed
tastic character of symbolism.

n, at this second assembly of the "Friends of God," and
later period in the case of the spiritual manifestations
ccompanied the meeting of the "Philadelphian Society"
gelic Brethren" in England in 1651, storms, darkness,
infestation of evil spirits preceded the glory—darkness
ror giving way to celestial light and consolation. We
that a bright light surrounded the place where the Friends
were assembled, and that an invisible speaker informed
at the impending plagues should be stayed for three
nger, on condition that the directions contained in a letter
ll in their midst, apparently from heaven, should be obeyed.
mands contained in this miraculous document were that
iends" should withdraw themselves from their ordinary
ications with the world, except in the case of those
uld desire their counsel; that they should receive the

sacrament three times a week, and that after three years t
should receive further directions. Having declared their will
ness to obey these commands, the same voice ordered th
fire be lighted and that the mysterious letter be thrown int
when, instead of burning, it rose up in the fire, whilst a fla
lightning met the flame and caught up flame and letter to hea
after which the brethren departed to their homes.

The visions and certain other experiences of the breth
Miss Winckworth endeavours to regard as allegorical, "but
an occurrence as a letter falling from heaven," she obse
presents much greater difficulties. It is possible she, however
thinks "that Nicolas may have intended the whole story ra
as an allegory than as a matter of fact; if he regarded it in
latter light, it must have been the result either of a ter
over-strained imagination, or of fraud on the part of
unknown person. But to suppose that a man of so much si
holiness and practical wisdom as Nicolas appears to us, sh
have taken part in juggling tricks of such dreadful impie
order to persuade his associates that the course he judged
was prescribed to them by Heaven, is, I confess, a larger dem
upon my powers of credence than they are able to meet."

To those, however, who believe, or rather know, both
knowledge of what is occurring at the present day, and
careful study of the records of spiritual manifestation belon
to all ages, that miracles did not cease with the early Chri
Church, but have existed down to our own time wherev
sufficient and child-like faith in the power of the Almighty
been preserved, this remarkable occurrence may assume a
suspicious and impossible character. The accompanying cir

a Benedictine monk of Reichenau, in the diocese of Constance, who is called in the acts of his trial a disciple of Nicolas of Basle, and a "Friend of God," was burnt at Cologne, after the same fate had befallen some other "Friends of God," a short time before at Heidelberg. Active researches were made after Nicolas, but as he had concealed himself from his friends, for a long time he was able to elude the efforts of his persecutors. At length, on a journey which he had undertaken into France, in order to diffuse his doctrine, accompanied by two of his disciples, James and John, the latter most likely the converted Jew, who always appears as his bosom friend, he fell into the hands of the inquisitors at Vienne, in the diocese of Poictiers. He was brought to trial, and persisted firmly and publicly in his heresies, the most audacious of which seems to have been that he pretended to "know that he was in Christ, and Christ in him." He was therefore delivered over to the secular powers, and perished in the flames, together with his two disciples, who refused to be parted from him. Nicolas appears to have been about ninety years of age when he thus gloriously suffered martydom. After this time all traces of the "Friends of God" appear to be lost.

That which is of Spirit cannot however perish, although for a time apparently it may die and be buried. Still, obeying an eternal law, revive it must, rise again, and stand once more active amongst men. The rich grain of the vast spiritual harvest of the fourteenth century may possibly have lain dormant its *three days*, that is to say, its *three hundred years*, in its sepulchre, (for we are told that years are as days in the reckoning of God); but assuredly in the seventeenth century once more in the world appeared a wonderful body of men and women calling themselves "Friends" and "the Children of Light," a people inspired by a most Holy Spirit, who, accompanied by signs of the divine indwelling presence and miraculous power, similar in character to the "Friends" of the fourteenth century, preached unwearyingly, laboured undauntedly, and suffered martyrdom unflinchingly for the self-same doctrine—the doctrine of the indwelling Spirit and its all-quickening, all-emancipating power.

The great heresy, we are told, of Nicolas of Basle, "*was that he pretended to know that he was in Christ, and Christ was in him.*

How stood it with a certain martyr amongst the Friends of this later era?

James Naylor was a tender-hearted, simple, pious soul, untaught by the schools, wondrously inspired by the Holy Ghost, and much misunderstood by man. He, by the orthodox upholders of the religious creed of those days, was accused of blasphemy. Ultimately he suffered upon this charge a terrible

martyrdom, not the less fearful and fatal because it caused a death more lingering than that of the aged Nicolas of Basle.

What words of his have also come down to us? Let us hear them as preserved in the report of his examination before one of the local magistrates of his day.

"*Justice Pearson.*—'Is Christ in thee?'

"*James Naylor.*—'I witness Him in me; and if I should deny Him before men, He would deny me before my Father which is in Heaven.'

"*Justice Pearson.*—'Spiritually you mean?'

"*James Naylor.*—'Yea, spiritually.'

"*Justice Pearson.*—'Is Christ in thee as man?'

"*James Naylor.*—'Christ filleth all places, and is not divided; separate God and man, and he is no more Christ.'"

Truly the Divine utterance cannot be stifled even by the weight of centuries; the grave of centuries must yawn and give it forth again and again, quickened with an eternal vitality, that of the ever-returning Spirit of incarnated Christ Jesus.

A. M. H. W.

GENERAL BASIS OF THE SOCIETY OF "THE LYCEUM CHURCH OF SPIRITUALISTS," BOSTON, U. S. A.

MANY of the gentlemen at Boston who are best known as having devoted attention to the phenomena and philosophy of Spiritualism, have recently formed themselves into a society under the

nystery and mode of life, which is in fact a new religion. That his discovery has been made, is no doubt the leading spring of hose who have founded this new church, but it is a position from vhich we dissent, and when we turn to the objects and articles f belief we are unable to discover any sufficient ground of ovelty to justify the step.

It has indeed one excuse in its favour, which its promoters ut forward, at the end of the articles, that it is desirable that hey should by such means dissever themselves from many of the 'irregular opinions confusedly classed as Spiritualism," but this nd might have been obtained by other means equally efficacious, nd more logical than the founding of a new "Church," of vhich the chief religious article is that "religion is life." This is no new discovery in Christendom, and has been insisted on in all ages of the world of which any record has come down to us. It appears to us that the spiritual inquiry has been prosecuted in America chiefly by those of a sceptical mind, who did not previously possess much acquaintance with or have any strong belief in revealed religion, and that having once opened their minds to the reception of the great facts of Spiritualism, they have been led into a state of mind, in which they have re-discovered substantially many of the old soul-truths of all religions, and have fancied that they were entirely new because they come in rather a new dress. These truths have not come quite in the ordinary Christian form, but the soul and substance of them are independent of all forms. But though they are so true, it does not follow that they are new, or that a church must be founded to propagate them. In fact we feel the greater interest in the subject, not because it is new, but because it is so old, and because it is the connecting link between the old Spiritualism of the Bible and the miracles; because it shews us that the soul is one in all ages, and that it has such divine capacities and unfoldings; because it shews not only a possibility of inspiration in the old days, but also in the new, and that it enables us to see man as a whole, and to weld together all the religions of the world as one in essence though differing so greatly in their forms. An inquiry into spiritual laws has this tendency with us, and we would rather see it pursued in literature and in conversation, so as to extend its knowledge and its wisdom into all forms of thought, that it may work amongst them and elevate them to recognize the links by which they are all connected. It is not an exclusive truth, and those who know most of it, will be the least likely to found a Church upon it, which is only another name for a sect of small thinkers in an embryo form.

It is not because most of the present forms of religious

thought have overlaid and distorted the great truths of Christianity, that we are to follow in their track, or to be limited by their ignorance or their bigotry, or to accept even their own statement of what their Church teaches of truth. We have the right to judge for ourselves from the fountain head, and to find much more in their books than they themselves can see, and to read them by a brighter light, and a higher knowledge. In this way we have much agreement with both the objects and the articles of belief of this new society, though we do not admit the newness of their discovery; and we like them all the more because they are old, and because their main truth can be traced through the old books and the old times.

Viewed as a manifesto of opinions the articles of belief will be found of interest to our readers, as a moderate statement of the results of the observation of well informed and truthful persons who have carefully given their experience of several years inquiry into the subject.

OBJECTS OF THE SOCIETY.

1. To embody knowledge concerning the spiritual welfare of man here and hereafter, in such form as will not conflict with a great variety of personal experiences, yet afford Spiritualists a common ground of unity in certain definite and accepted opinions.

2. To widen the sphere of knowledge already received, and promote the reception of ever-increasing revelation.

3. To aid in the general diffusion of Spiritualism, as at present understood by Spiritualists, and in the advancement of true religious ideas among men.

y common consent to designate the persons instrumental in this ode of communion "mediums."

Observation has shown that the power which constitutes "a edium" is a result of physical conformation, and as it appears belong to the medium's normal state, and can neither be artiially produced, nor absolutely suppressed, so it is claimed its ercise is as legitimate as any other of the natural functions ith which bodies are endowed; and as all natural gifts are signed for benefical uses it is obviously legitimate to call this ft into exercise, use it for its most available purpose, seek its ercise as a means of communing with departed friends, and prove upon it, after the manner of ordinary culture bestowed other natural gifts.

It is believed, that the revelations made by spirits through ect or external signs are worthy of credit only so far as the irit is considered to be a credible witness—this credibility pending—

1. On the weight of evidence concerning the identity of the spirit.
2. On the worth of that individual spirit's testimony whilst it was known on earth: and—
3. On the quality of the communication and its harmony with reason, general fitness, and proven facts.

The statements of spirits thus tested are received by intelli- Spiritualists with neither more nor less authority than they ld obtain from the same individualities on earth, although a larger amount of caution is demanded in the acceptance of iritual revelations, from the fact that error and misunderstandg are liable to ensue, from the present imperfect and experintal condition of the communion.

Admitting the force of one class of evidences which in any er inquisition is allowed to be conclusive—namely, the invarible coincidence which is found in the general details of spiritual velations, notwithstanding their coming under every conceivable riety of circumstance, person, time and place—it is reasonable conclude that the sum of this revelation must afford the world e only reliable information they can ever obtain of the life yond the grave: since it is given by persons in the actual exrience of that life, and to friends and kindred, who would turally be too dear to the spirits, to admit of trifling or wilful ception.

UM OF SPIRITUAL REVELATIONS CONCERNING THE STATE OF THE SOUL IN THE WORLD OF SPIRITS.

The spirit-world consists of an infinite variety of states, mewhat analogous to the varieties of mankind on this earth,

though differing in this respect: that, whereas man her
rank according to physical strength, intellectual power, or
possessions, in the world of spirits all degrees are regula
all happiness proportioned to the growth and developmer
soul in good and truth. So that the deeds done in the bo
the real motives that actuated them, form the book of life,
ing to which every soul, on its entrance to the spirit
immediately gravitates to a sphere, or state, analogous,
appearance and happiness, to the state of the soul in moral
and, although these states range from the lowest possible co
of darkness and suffering to the highest realms of light a
none of them are permanent beyond the period when i
will of the spirit to continue in them—for life is a progr
being *of the spirit, not of the body*, must be equally pro
in the world of spirits as on earth, requiring only that ev
in progress should be ultimated by the individual soul's
and can never be achieved one soul for another, or thro
ceremonial observances, or other modes than the natural
growth that pervades creation in every department of b
cluding the flowering fragrance of spiritual goodness and

Spirits find themselves living in this condition of re
and compensative justice, and in tender affection for the
who must follow them, are eager to take advantage of the
experimental system of communion, and hopeful to impre
it, for the purpose of warning and encouraging all who
doubt or error concerning the real issue of human life and
and this society of Spiritualists, convinced of the immen
portance of the revelation, act only in obedience to the
dictates of their consciences in inviting the world to pa

d sorrowful, and form the nucleus of a useful and progressive der of living religionists.

DESIGNATION OF THE SOCIETY.

As this body of Spiritualists neither subscribes to many nts put forth by others in the name of Spiritualism, nor expects iversal adherence to all the propositions herein set forth, the mbers of this association purpose to claim for themselves the ht to be exempted from the irregular opinions confusedly classed "Spiritualism," and to stand by the general principles contained this declaration.

Therefore, in recognition thereof, and for the purposes herein forth, we the undersigned, hereby institute this religious iety under the name of "THE LYCEUM CHURCH OF SPIRITLISTS."

GHOSTS IN GLOUCESTERSHIRE.

n article entitled "Sensorial Vision, and Vision through the itual Eye," which appeared some months ago in the *Spiritual* gazine, reference was made to certain curious visions which quently appear to Mr. O——, an elderly gentleman residing the country. Mr. O—— continues at various intervals to be ed by the same class of vision, and each one as it appears, gether with its attendant circumstances, is carefully noted n by Miss S——, a lady residing under the same roof Mr. O——, and like himself much interested in spiritual ifestations.

Miss S——, in a letter received a few days since by the ter of the article referred to, observes:—

"I think this neighbourhood must be favourable to spiritifestations. We often hear of haunted places and houses. here is a house here which we frequently pass where a Lieutant M—— lived, which was haunted during his abode and til he 'laid the ghost.' To the truth of these circumstances rious persons in the neighbourhood can bear witness.

"Our home, I frequently think, is visited by spirits, but y through passing noises, transitory and not very remarkable, I often feel aware that this is the case; and Mr. O——'s ions seem to confirm the idea. They must be gentle spirits, rever, who do not wish to alarm or annoy.

"We have large laurels in the garden, and we are in a hill ntry, both favourable things as regards atmospheric influences, they not?" Miss S—— then adds:

"I send you an interesting dream that has visited the farm

servant of the sisters of a friend of ours here. I must te
first that these sisters are just now in great trouble from h
to leave the farm that has been in their family for a hu
years, that is, that the family have tenanted it during that
The servant man, J. D., on the night of April 14th, 1
dreamed that he was in the court-yard of the farm and f
himself in the presence of two individuals, quite unknown to
a male and female dressed in old-fashioned costume. The
wearing a linen frock buttoned down the front, exceed
white; the woman a brown stuff rustling dress, with a
muslin handkerchief over the head and pinned under the chin.
male figure called J. D., and said, 'Take this,' giving him
appeared to be a bright metal bowl containing a light y
fluid like oil, 'and give it to the man lying prostrate at the
gate.'" The female figure also addressed him, saying,
your mistresses' mother;' and passed on into the house.

"J. D. took the bowl, and gave the contents to a sick
whom he found at the barn gate, and whom he did not know
who immediately on receiving the liquor appeared quite rea
rose up and walked away. J. D. then heard the voice of the
figure calling to him to return the bowl, and upon taking
the place where he had received it, he saw a door which o
in the middle to receive the bowl, and afterwards was immed
closed.

"J. D. then thought that he went into the house, and t
his seat in his usual place, saw his two mistresses near the fire
apparently in a state of great excitement, arising as they exp
it, from a noise which they heard, as of some one walking
upstairs. He said, 'I will go and see.' He opened the st

t her, and especially her provincial dialect, they were much
sed. They asked J. D. if he were to see a likeness of their
er should he be able to say whether it was or was not the
e of his dream. And on being shewn one, he became
nvinced of the reality of the vision as to require great care
part of his mistresses to quell his excitement and to calm
rit.

The male figure corresponded with the appearance of their
J. D. had never seen either of their parents, nor heard
escribed. They were dead before he came to the family,
elieve to that part of the country. It took some time to
J. D. to his usual state of mind; the rustling of the dress,
er portions of what he had thus seen and heard, constantly
g to him. During the day he frequently turned round
ked behind, feeling as though the two figures were near

ave given you this as nearly as I can in the relator's own
It seems to me not only an interesting dream, but one
uliar. No doubt it came from the dead parents, anxious
rt in some way their sorrowing children with whom it
ey could not personally communicate. The meaning of
present all unknown. The peculiarity of the dream, to
he fact of J. D. imagining his mistresses alarmed at a
us noise upstairs, as though he had awakened and listened
m to ghostly noises. He was not aware that he had been
pirits in his dream until he was up and about, and yet
his dream there appears to have been a suggestion in his
something of the kind. Can any one interpret this
Does the bowl have reference to the bowl of Solomon?
olden bowl is broken,' or the liquid like oil, to the 'oil
hat is to be given for mourning."

subsequent letter, dated June 20th, Miss S—— writes:—
sterday, Mr. O—— saw our friend, and obtained per-
for you to make what use you like of the dream for the
l Magazine without giving names. He also brought
th him the following narrative of further visions to add
count of the dream. I have no doubt that more will yet
as the apparition has not yet been able to communicate
es.

Wednesday, June 11th, 1862.—A. P. (one of J. D.'s
es) had retired to rest some ten minutes, but before going
she felt a chilliness come over her, seemingly of a death-
ure, and a considerable sensation of pressure, whereupon
the use of her natural sight, she saw her bedroom door
th no more noise than the sudden action of a hand laid on
dle would produce. Immediately a figure entered the

room, which she recognized as possessing a most extraordin
likeness to her mother, the remembrance of whose features—
having died nearly twenty years ago—had grown faint in
memory, but which on the appearance of this figure bec
revived. The figure was completely clothed in white.
countenance equally being light, with the exception of her
grey eyes, which had formerly characterized her whilst liv
The figure immediately addressed herself to A. P., but in so
a tone (although using her finger by way of enforcing her
munication upon her daughter) as to be inaudible. A. P.,
by the cold and pressure and by the moonlight character of
apparition, could not summon courage to say "Mother."
turned in bed towards her sister, but was induced, she says
fear of distressing her, to withhold the cause of her al
Nevertheless, the whole time, and for a considerable time,
the presence of her mother remained visible to her mind's ey
the movements of her lips still indicating an intention to
some important communication when the necessary condi
were developed, so that she might be able at the same
comfortably to receive it, as well as perceive her mot
presence. "'J. D

"'*Sunday Morning*, *June* 15*th*, 1862.—J. D. was
surprised by the same peculiar feeling as on the former occa
when, through it, his attention was directed to the presen
the female figure calling herself the mother of his mistresses.
this occasion she was clothed in white, herself of an extraordi
bright countenance, and apparently happy. Her presence
tinued visible in his bed room for a considerable time. T
she moved to the window, and returned to him again. At

E DEATH-WATCH, OR TICKING INSECT.

owing question and answer appear in a recent number *lerald of Progress*:—

B. B., Dunkirk, N. Y.—Friend Davis.—Is it true that aching death in a house is prophesied of or indicated by ng of the insect called the 'Death-watch?' If so, by ans is the fact communicated by the little creature?

swer.—There is always some real foundation for every t superstition. The basis of this long-standing notion is e insect in question (*Anobium Teselatum*) is most frequently, most easily, heard in the stillness of a sick room, or during e of the night, when the house is noiseless. The painful ness and anxiety which usually attend all sickness in a nd intensity and emphasis to the action of the imagination. is cause it is common for many minds to be psychologized nary signs of coming misfortune and death.

e ticking of this little *borer*, a grayish-brown insect, is striking its head against some hard substance on which

The object of such ticking, which occurs mostly in the ne, is to bring the sexes together. The sound is really uphic call of affection. There is no prophecy or other ne operation."

ERNAL RESPIRATION.—SWEDENBORG'S EXPERIENCE.

aching proof of the restoration of Internal Respiration perience of Swedenborg—there can be no mistake about e details his experience as to his inner breathing very . He lays particular stress on the fact, and shows its ital importance as the condition of his revelations. He was introduced by the Lord into Internal Respirations." e many interesting statements concerning inspiration . He says, "it was also represented to me by a kind ial light writing, that the will influences the under- in inspiration (or breathing); namely, that the thoughts rom the body, and in expiration are, as it were, driven arried straight forth, so that the thoughts have their play like the respiration of the lungs; because inspira- ngs to the will and expiration to nature. Thus the have their alternate changes in every change of the n. Hence if evil thoughts occur you have only to he breath and the evil thoughts depart. From this we

may also perceive the cause why in strong meditation the lungs are kept in equilibrium more quiet than in a condition of nature, the inspirations then being quicker than the expirations; at other times the reverse is the case. Furthermore in ecstace, or trance, the man holds his breath when the thoughts are as it were asleep. Likewise in sleep when both in-breathing and the out-breathing belong to the natural, then respirations arise which flow from above. The same may also be inferred from the cerebrum, because in inspiration all the internal organs are expanded with the brain itself, and the thoughts thence obtain their origin and their course."—*Swedenborg's Diary.*

So much as to the philosophy of breathing generally. But in other places he is more specific as to Internal Respiration proper. He declares that it was, in his case, the necessary means of open intercourse with spirits and angels. He states this particularly as to leave no room to doubt that such or similar communication as he enjoyed, is impossible without it. In reference to internal breathing, he says, "the design of all this was that every kind of state, every kind of sphere, and every kind of society, *particularly the more interior*, might find in my own fit respiration, which should come into play without any reflection on my part, and that thus a medium of intercourse might be afforded with spirits and angels."—*Swedenborg's Diary*, 3,464.

What stronger proof can we have than this, that Internal Respiration is indispensable to the higher and to be desired intercourse with the spiritual world? But Swedenborg declares that his Internal Respiration was not a specialty, but if men were in faith and love to the Lord a similar state of the respiration might be induced on them—that an interior way towards heaven

me else. So far as the bestowment of this gift of Internal ration is concerned his was not an exceptional case; on the ary, he constantly asserts it to be an inherent capability of n nature, to be developed through the process of regeneration. Why should it be deemed incredible that mankind are destined dergo organic changes? What is more evident than this, an is deteriorated, and that his natural part will become a organ for the inflow and outflow of spiritual thoughts and gs? Nothing created in higher moulds ever goes out of exis- He possesses inherently, in potency, all the attributes of his . He is a wild rose, with simple petals. But the skilful ner can take the wild rose, and, by careful culture, convert a composite flower, giving it a ruby crown and making it een of the floral kingdom. Nothing created is ever lost; hat has been may be again. As the garden daisy sleeps bosom of the field gowan—"wee crimson tippit flower"— t possibilities lie dormant in the human form, awaiting pment. Human nature is a degenerate flower. By ration complex forms may become simple forms, may e *mal*-forms. Such is man as to soul, hence also as to The corrupt heart and clouded intellect has given to many races, the exterior development of the brute, for sink in barbarism they lose the human form divine, and imate toward that of the lower creatures. The entire an becomes deteriorated and injuriously affected by the ted conditions of the spirit. Take for example the present ion of man's facial organs, as compared with those of the ncient people described by Swedenborg, and we shall see ot only are man's breathing functions changed, but the s of his face also. The face of the most ancient man was index to the state of his mind. It was impossible for him emble, or conceal his feelings or his thoughts; nor was occasion why he should—because he was pure and good. purity and goodness of his heart lay mirrored in his mance. In our age it is not so. The aim is to conceal than to reveal the real state of the interiors.

> "The man that shows his heart,
> Is hooted for his modesty, and scorned."

e reason why the man of the most ancient church expressed orking of his thoughts and affections in the face, as given redenborg is as follows: "All the involuntary principle of rebellum was manifested in the face; and at that time they not how to exhibit any other thing in the countenance, s heaven flowed into the involuntary tendencies, and thence e will." But as man gradually fell away from a state of ity, as to his interiors, certain facial changes took place,

until at last the fibres leading from the cerebellum, which had acted involuntarily, ceased to act in this manner, being overpowered by the fibres leading from the cerebrum, which had been translated to the face. This change of these fibres respectively gave man the power of masking his real feelings and intentions, and thus of playing the hypocrite. Who does not know that those who are skilled in crime have perfect control over their involuntary fibres of the cerebellum? as those who are in infancy, and in states of simplicity and innocence, still to a great extent reveal their emotions involuntarily in their face. An honest man's countenance is still a certificate of his character. If the face of man becomes bony and hard, broken and brutish as he descends in the scale of morals and intelligence, is it not evident, as he returns to a state of love to God and man, that this perverted condition of the facial fibres will, as a consequence, change; and that there will be the free and full use of both sets of fibres, giving truth and beauty, and transparency to the sadly marred human countenance?

The relation of the face to life puts this question beyond a dispute. For a full understanding of this interesting subject we beg to refer the reader to the *Arcana Cœlestia*, 4,326. It is a matter of fact, confirmed by observation, that organic changes of the face correspond to and are contemporaneous with changes of the spirit. We refer to these facts simply as an illustration of our subject.

That physical changes are to be expected, is in the highest degree rational and philosophical. Man, so to speak, is the garden daisy degenerated to a field "gowan," but having in his the latent capability for becoming the garden daisy and

OVER THE RIVER.

Over the river they beckon to me,
Loved ones who've crossed to the further side;
The gleam of their snowy robes I see,
But their voices are lost in the dashing tide.
There's one with ringlets of sunny gold,
And eyes the reflection of Heaven's own blue,
He crossed in the twilight, gray and cold,
And the pale mist hid him from mortal view:
We saw not the angels who met him there,
The gates of the city we could not see.
Over the river, over the river,
My brother stands waiting to welcome me.

Over the river, the boatman pale,
Carried another—the household pet;
Her brown curls wave in the gentle gale—
Darling Addie, I see her yet.
She crossed on her bosom her dimpled hands,
And fearlessly entered the phantom bark;
We felt it glide from the silver sands,
And all our sunshine grew strangely dark.
We know she is safe on the further side,
Where all the ransomed and angels be;
Over the river, the mystic river,
My childhood's idol is waiting for me.

Do none return from those quiet shores,
Who cross with the boatman, cold and pale?
We hear the dip of the golden oars,
And catch a gleam of the snowy sail.
And lo! they have passed from our yearning hearts,
They cross the stream, and are gone for aye;
We may not sunder the vail apart
That hides from our vision the gates of day.
We only know that their barks no more
May sail with us o'er life's stormy sea,
Yet somewhere I know on the unseen shore,
They watch and beckon and wait for me.

And I sit and think when the sunset's gold
Is flushing river and hill and shore,
I shall one day stand by the water cold,
And list for the sound of the boatman's oar.
I shall watch for a gleam of the flapping sail;
I shall hear the boat as it gains the strand;
I shall pass from sight with the boatman, pale,
To the better shore of the spirit-land.
I shall know the loved who have gone before,
And joyfully sweet will the meeting be,
When over the river, the peaceful river,
The Angel of Death shall carry me.

IN MEMORIAM.

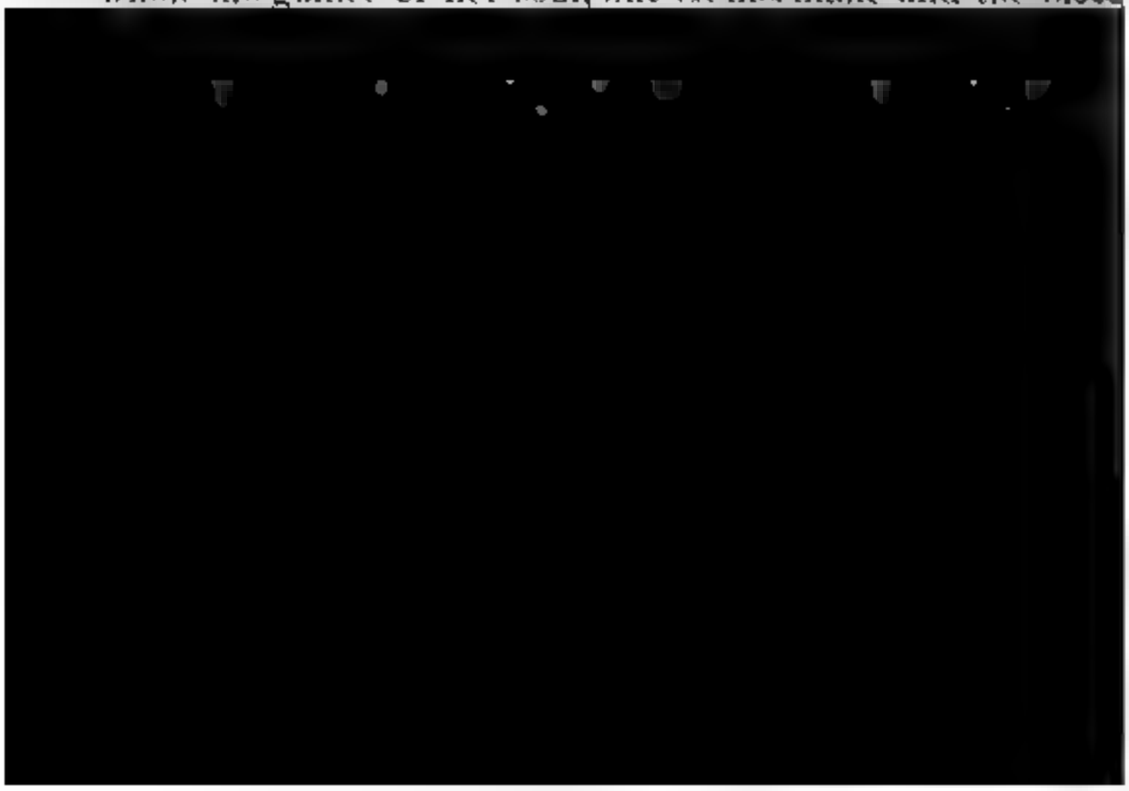
MADAME ALEXANDRINA HOME, the wife of Mr. Daniel Du Home, who is so well known to our readers, passed from on the 3rd July last, at the Chateau Laroche, Dordogne, F the residence of her sister, the Countess Luboff Kou Besborodka, in the twenty-second year of her age.

Mrs. Home was the youngest daughter of the General de Kroll, of Russia, and she was the god-daughter of th Emperor Nicholas. She was educated at the Institute Catherine at the same time as the present Countess de Mo Paris. Mr. Home, who had been at several of the Co Europe, where he was received with much distinction where the marvellous phenomena which occur in his p excited deep attention, was at Rome in the spring of 1 the benefit of his health, and there first saw the lady who his wife on the 1st of August of that year. The marria place at St. Petersburgh, and was celebrated in the pres M. Alexandre Dumas, who went from Paris on purpos present, and to officiate as godfather to Mr. Home, accordin custom of the Russian Church. The Emperor Alexander represented there by two of his aides-de-camp whom he groomsmen, and the Emperor presented to Mr. Home happy occasion a magnificent diamond ring of great valu the birth of the only child of the marriage, a son, the E evinced his continued interest in Mr. and Mrs. Home by pre to them as a memento of his friendship a ring of emer diamonds. Mr. and Mrs. Home thus commenced their

conviction of the Supreme Wisdom and Love can bring
an soul into a state of submissive obedience to His
apparently severe and mysterious decrees. Let us now
the Divine Father had led and schooled His young
nto that highest, that profoundest of all knowledge, the
ession of which makes obedience and submission easy,
s the soul calm and even joyful under the most startling
rse circumstances. We shall then in part, if not fully
id whence came the strange, and apparently almost
l, willingness to depart from the earthly life amidst its
ractive circumstances. *She was a deeply-believing*
ist. God's love had made known to her the reality of
nal world; she had been permitted to solve the great,
ıs, and perplexing riddle of the Hereafter, and so loyal
o the knowledge which had thus been given her, that
eady to attest it in life or in death. Like all experienced
ists she knew that the outward life, be its term longer or
a but a school in which God wills to train the immortal
a higher knowledge—is but a pilgrimage, or passage by
s is willing to conduct it to another and a still happier home.
w that in that other state of existence, though unclothed
dy, and apparently separated from the beloved on earth,
t yet be permitted to watch over and love them as their
angel, and to be in the close companionship of those
gone before—of those living and glorified spirits who
ad her to the throne of grace and love ineffable. If it
ighest heroism to meet death with unflinching courage,
able, gentle, young woman, this child of affluence and
displayed an almost unequalled degree of this noble

in London, and subsequently in France, as well as by the Bi
of Perigeux, who frequently visited her during the latter pa
her earthly life. The last sacraments were administered to
by the Bishop, who wept like a child, and who remarked
"though he had been present at many a death-bed for He
he had never seen one equal to hers."

Whilst residing in London the remarkable spiritual gift
manifestations exhibited through Mr. Home, and the
attractive qualities of his young and lovely wife had nat
gathered around them a large circle of friends to whom
singular exhibition of her calmness, her meekness, her pl
winning ways, even in the midst of suffering, and the joyf
with which she anticipated her removal, were if possible, a gr
anomaly, and almost, for the time, cast into the shade the
derful gifts and powers of her husband. If Addison cal
his death-bed his infidel son-in-law that, witnessing his comp
he might learn with how much calmness a Christian could d
here disbelievers in Spiritualism looking on this gifted y
woman, saw with wonder not only how calmly, but how joy
the Christian Spiritualist could face death. Another e
anomalous feature to the Protestant Christian was not to f
her the self-depreciation of the guilt-awakened sinner; not h
on her lips the usual phraseology of the dying but suffering
no mention made of the atonement; of the works of gra
her soul, of the sufferings of a crucified Saviour for her
Nevertheless, with the simplicity of a little child who acc
the Divine Love as his natural gift, she loved the Savio
rejoiced in Him, responding to His unspeakable goodness wi
whole allegiance of her soul, but Gethsemane and the blood



like nature, she was not only willing to go when He called her, but cheerfully to give up all at His bidding, knowing that a more enlarged, a more glorious sphere of usefulness and angel ministration would be unfolded to her through His love, and that thus she should be enabled more tenderly and more effectually to watch over and become a blessing to the beloved ones whom she left behind.

During that short but interesting time of her declining health in London, her remarkable unselfishness became another endearing characteristic to all her friends. She made, even amidst her increasing sufferings, constant exertions to see them, and *séances* were held frequently at the house where she and her husband were then residing, in which she took part. On these occasions many wonderful and touchingly beautiful incidents occurred, and few, if any, who thus met her, but retain with tender and affectionate regard some lovely flower or fragrant spray—an emblem of herself—which was presented to her by spirit-hands, as a little memento for each.

In the earlier stages of her disease her spiritual perception began to open, and she commenced, and throughout her illness continued to see and converse with the denizens of the spiritual world. Her most frequent visitants were her mother and her father, and the mother of her husband. From them she received the most loving messages of endearment, and the most cheering words of welcome to her spirit home. She was also constantly attended by a veiled female spirit, whom she did not know, but whose very presence gave her great comfort, though she never spoke, nor raised her veil. Mrs. Home was told that this kind guardian spirit would continue veiled until the last, when the veil would be thrown over her own new-born spirit, to keep her from the sight of the tears and mourning around the bed where her bodywould be lying. Through the six months previous to her passing away, the veil was slowly and gradually gathered from the feet of the guardian spirit towards the head, until two days before her release, when for the last time she saw the spirit with the veil gathered in the form of a crown about her head, but with one part, as a festoon, still concealing her face.

On one occasion eight persons, who were in the room with Mrs. Home, saw the hand and arm of the spirit to the shoulder, the appearance being that of a luminous body, most beautifully perfect in form, and covered as if with a veil of light. The eminent composer M. Magnus, of Paris, came to the Chateau Laroche to visit Mrs. Home during the last three weeks of her earthly stay, and almost daily she asked him to play for her, and whilst lying placidly listening to his music, her face assumed an almost beatified expression whilst she kept time to the music with

her hands. On one occasion she said, when he had fin playing, "Those strains are very beautiful, but I shall soon more beautiful still."

Frequently also, during the first three months and the two months of her illness, not only she, but all those about heard delicious strains of spirit music, sounding like a pe harmony of vocal sounds. During the last month, also words were most distinctly heard, and were recognized a chants for the dying used in the Russian Church.

She departed on Thursday, the 3rd of July, and o Saturday morning following, her little boy, of three years said to his nurse on awakening, "I have seen mamma, an is quite well now. She is with God, and she told me th uncle Gregoire, and my aunt Luba are my godfather and mother, and that they would be very good to me, and I love them."

At her funeral, the service at which was performed l vicar-general of the diocese, four of the men-servants sister asked each to lead a horse of the hearse to the ground, saying that they could not allow hired persons near the dear body of her who had ever had a kind word loving look for all. The peasantry, instead of, as is custo throwing earth upon the coffin, first covered it with flo fittest for her last garment, and fittest for the expres their love.

Such is a brief memorial of a short but lovely life on But short as it was, rarely has the oldest and most expe orthodox Christian attained to a higher degree of religio

"The Rosicrucians," in your last number. Perhaps the subjoined account of original principles of freemasonry, by one of that body, the celebrated Heinrich ...kke (referred to in another paper), may serve as a fitting pendant to it, ...timulate others to prosecute inquiries that may further augment our knowledge ...ese little-understood subjects.—Yours, &c. T. S.

"When I visited Freiburg in the year 1819, I made the journey ...ompany with several gentlemen from Aarau who were about ...e initiated into the masonic degree of master, at the Freiburg ...ge. On the way we conversed much of freemasonry; for ...y knew me for one of the initiated. At Freiburg I was ...pelled, in spite of much resistance, to be present at the solemn ...ation of my fellow-travellers; although, since leaving ...nkfurt-on-the-Oder, I had never been inside a lodge, and had ...lly forgotten all the usual customs and ceremonies.

"In order to become better acquainted with one another after ..., we resolved on our return to Aarau to spend an evening ...ry week in social intercourse together. We there conversed ...politics and literature, foreign and domestic, and sometimes ...on freemasonry. I did not attempt to deny that the latter ...encies and pursuits of most masonic societies seemed to me ...ve little, either agreeable or edifying in them. Some were ...ged in the pursuit of alchemy; others were absorbed in ...al theology; others in charlatanry of different kinds. All ...ed mysterious powers in their ancient symbols and empty ...las; and I did not deny that in the high meaning which I ...uted to the institution of freemasonry, I was, perhaps, doing ...same thing. I placed this institution between those of ...ch and State, as a connecting link between the two. This ...y excited the astonishment, though not the anger of my ...ds. Although they themselves regarded the mystic society ...venerable and holy means for the promotion of brotherly ...ness among men, yet they knew that the institution was ...erally regarded with hostile eyes by the guardians of altars ...thrones.

"I endeavoured to explain myself. We children of men are ...earth already members of two worlds, the outer or material, ...the inner or spiritual. In the outer world we dwell together ...h equal rights and equal duties, but with unequal gifts and ...ers. This is the natural and original relation of mankind. By ...equality of rights and duties we are rendered brethren; be ...inequalities of gifts and powers, useful and indispensable to ...h other. And this necessity of association founded families, ...des, tribes, and states. But under the influence of various ...ates, customs, interests, and passions, the original relations of ...kind are either gradually obliterated, or so distorted as to ...d at last in opposition both to nature and reason. Families, ...es, and states are hostile to each other, acknowledging no

longer their mutual brotherhood; the relation of brother is changed for that of master and slave.

"In the supernal world, or in the character of spirits, longer confined to the sphere of the finite and the temporary, recognize, indeed, the truth of our universal equality and brotherhood; we feel ourselves children of the same great Father, in boundless and wonderful mansion of the universe. This original relation of all men to God and eternity, is the foundation religion; it is the truth divinely revealed within us, and unveiled by Jesus. It is eternally in accordance with nature and reason for the laws of nature and reason are the laws of God. But the social, so, also, the religious relation has become distorted a thousand ways, and has been made contrary both to nature reason. There have arisen various religions, various churches every religion, various sects in every church, and bigotry spiritual pride have usurped the names of piety and zeal.

"The restoration of the original social and spiritual relation men, that is to say, to brotherhood in rights, hopes, and duties without regard to differences in race, country, or creed; reformation of that holy bond which social and religious pas and prejudices had severed so long; this were an object, I worthy the efforts of the wise and good. The masons of middle ages, and afterwards the members of other guilds, went from town to town practising their trades, and met conversed with each other, learned to regard each other as brothers as world-citizens, without regard to difference of language country. Probably this was the germ of the future institution of freemasonry, as is seen in the present form of the lo

nmon adoration before the Universal Father; they hear in on the call to self-sanctification, and receive in common the ration for eternity. All, in relation to God, acknowledge lves brothers and sisters. But outside the church, the in- ies of social life again assert their dominion. These, were forgotten only within the walls of the temple, the , and the synagogue, vanish likewise within the masonic Thus church and lodge are closely related; only that in e the distinction of creeds is also forgotten, and is not d to sever the brothers.

e state is a means to society for the more rapid and easier ient of its faculties, by the right of every man to strive such a development, and by his right to a security from e in so doing, while he avoids the hindering of others. e is an institution for the general use, for the common f all its citizens; for the leading of them forwards the perfection of human existence. Such, too, is the object of the masonic lodges; they would cut and polish ı stone of human civilisation, to build with it the temple sal harmony.

ilst church and state, although both necessary institutions od of mankind, are frequently found in direct hostility to r, through the errors, passions, or blindness of their guard- masonry places itself as a reconciler between them, meeting ivine or purely spiritual side the religious element in all, its earthly or temporal side, the social or political element. asts from it everything *merely* political, everything ıg in the laws and constitutions of particular nations, t has to do only with the original relations of men. In way it casts from it everything merely theological, t regards only the original relations of man to God and without distinction of creed or church.

this spirit lived, and do still live, thousands of excellent ıuine freemasons, whether they ever saw the inside of a not; whilst thousands who *have* seen it, remain as far as n becoming genuine masons, just as in various nations s of pious souls have lived in the spirit of Jesus, without ring visited a Christian temple, whilst thousands of ıs, zealous *in* church and *for* the church, would never be ı disciples by their Divine Master. For, as many take ces for realities, the means for the end, and church rites ion, so many among us mistake the ceremonies of the freemasonry.

h were the thoughts and views which I expressed to my nd, at their request, afterwards communicated in writing."

To the Editor of the "Spiritual Magazine."

25th June, 1862.

Sir,—I beg to send you the following account of a *séance* held with Madame Louise Besson, the trance medium, at her residence, No. 2, Harpur Street, Theobald's Road, W.C., on Monday evening last, the 23rd. The sitters were two ladies, and a gentleman, and myself, Madame B. making the fifth. The raps were very loud, and the movement of the table powerful. In the course of the evening, it lifted entirely off the floor several times One or two sentences were given by means of the alphabet, asserting that the spirit relatives of those sitting were present. All the foregoing however were incidents similar to those of other sittings. The principal manifestations of the evening being a series of touches, or pats, more or less slight, on my feet, extending from first to last for a full half-hour On being first touched, I looked down, and saw a spirit-light glide away from my feet, and vanish by the side of Madame B. The pats then became more frequent, and from being inaudible, they, at my request, were struck sufficiently loud for all the sitters to hear them. Nothing whatever could be seen; but I distinctly felt each finger of the open hand on the leather during each pat, and in a few instances each boot was struck at the same time by different hands. The room was not in darkness; twilight being sufficient till about nine, when a lamp was used. Our hands were all resting on the top of the table during the above occurrences, and nobody else was in the room. I write this at the request of the sitters, and remain, Sir, your obedient Servant,

5, Westmoreland Place, THOMAS SHERRATT, Jun.
Westbourne Grove North, W., Bayswater.

To the Editor of the "Spiritual Magazine."

June 27th, 1862.

Sir,—Having heard much on the subject of Spiritualism, and read Mr Owen's interesting work on that subject, &c., I am induced to ask a favour, which should it be granted, and the result be a correct answer, will do all that I require for the confirmation of my own belief, and that of several friends, who now hold sealed copies of the following questions, which perhaps some medium may be found capable of answering.—I am, Sir, your most obedient servant,

W. A.

QUESTIONS.

THE

Spiritual Magazine.

L. III.] SEPTEMBER, 1862. [No. 9.

PIRITUALISM IN BIOGRAPHY.—JACOB BÖHME.

E Rev. Charles Kingsley, in speaking of the "illumination, ition, or direct vision," claimed by Tauler and other "mystics" various denominations, thinks "it would be in accordance with conian induction as well as with St. Paul's direct assertions in Epistle to the Corinthians," to say "The testimony of so y isolated persons to this fact is on the whole a fair proba- ity for its truth; and we are inclined to believe it, though it mmends our experience, on the same ground that we believe united testimony of travellers to a hundred natural wonders, ich differ as utterly from anything which we ever saw, as do e spiritual wonders from anything which we have ever felt." r. Kingsley's reflection is equally applicable, not only to some- at analogous experiences of a more recent time, but (and even th greater force) to those outward spiritual manifestations which e now comparatively so common. Both classes of facts are nerally held by us in but slight account, and are almost ually foreign to our habits of thought and ordinary experience. either class we think can be adequately understood, so far even it is in our power to comprehend it, without some knowledge the other, especially by those who regard it *ab extra*. They ll look upon the mystic as an unintelligible dreamer, and his velations and experiences as the result of morbid conditions ading to insanity; or as an enigma, not easily to be solved, d perhaps not worth the labour of the attempt, and so to be ssed by on the other side by kindly disposed people of common se with a smile of superior sagacity and contemptuous tolera- n. The phenomenal class of evidences of spiritual action give these interior experiences a continent and basis of support. ey demonstrate the action of spiritual powers in a way that peals direct to the senses and the intellect, and so these outer- st manifestations, which considered alone would seem low d limited, adapted only to meet a gross Materialism on its

own ground; have this farther effect, that they excite a general attention to, and prepare the mind for, higher sp truths, and present in graduated series phases of spiritual tion of more interior and complex character, even to the l visions and inspirations of seers and revelators; so that ins seeing only separate links, we thus by the knowledge an parison of the phenomenal facts of Spiritualism and psych experiences learn to apprehend that together they form were a golden chain, uniting the visible and the invisil natural and the spiritual; and they enable us to gain and deeper insight into the laws of their mutual relati interdependence.

One of the most profound, and in some respects extrao of the so-called mystics, is Jacob Böhme. A man poo none of those advantages of education, learning, or social p which ordinarily attract attention. He was, on the co illiterate, poor, of unprepossessing appearance, and yet him producing books that have deeply interested such Schelling, Hegel, Oken, and Sir Isaac Newton. The pa the latter contained many autograph extracts from the w Böhme, and the Rev. William Law, a learned and enth disciple of Böhme, conjectures that Newton derived from system of fundamental powers, but that he avoided men him as the originator of his system lest it should be brou disrepute.

Böhme was born in 1575, at Alt-Seidenberg, a small t town near Görlitz, in Upper Lusatia. His parents, in phrase, were "poor but honest people" (by the way, why never say "rich but honest?" is it that nobody would

his fortune to the rest of the boys, who, coming with
ght often an entrance but could never find any. Some
ter a foreign artist, as Böhme relates, skilled in finding
ical treasures, took it away and thereby much enriched
yet he perished by an infamous death, that treasure
dged there and covered with a curse to him that should
take it away.

lso relates that when he was an apprentice, his master
nistress being abroad, there came to the shop a stranger,
verend and grave countenance, yet in mean apparel,
ng up a pair of shoes desired to buy them. Knowing
ittle of the business, Jacob would not presume to
se on them; but the stranger being very importunate,
st named a price which he was certain would keep
nless in parting with them. The old man paid the
ook the shoes, and went from the shop a little way,
nding still, with a loud and earnest voice he called,
Jacob, come forth." The boy came out in a great
nazed that the stranger should call him by his Christian
he man with a severe but friendly countenance, fixing
pon him, which were bright and sparkling, took him
ht hand and said to him:—"Jacob, thou art little, but
reat, and become another man, such a one as the world
der at; therefore be pious, fear God, and reverence his
ead diligently the Holy Scriptures, wherein thou hast
nd instruction. For thou must endure much misery
ty, and suffer persecution, but be courageous and per-
r God loves and is gracious unto thee;" and therewith
is hand, with a bright sparkling eye fixed on his face,
ed.

prediction made a deep impression on his mind. He
ous and thoughtful, went more frequently to church,
fited well therein in the outward reformation of his
read and meditated the Scriptures. Seriously consider-
promise (Luke xi. 13) that the Holy Spirit would be
our Heavenly Father to them that ask him; he with
nestness prayed for the promised Comforter; and, at
he relates, he was "surrounded with a Divine light for
s, and stood in the highest contemplation and in the
of joys whilst he was with his master in the country
affairs of his vocation." In the twenty-fifth year of
e was again surrounded by this "Divine light," and so
were his perceptive faculties, that in going into the
viewing the herbs and grass, he "saw into their essences,
roperties, which were discovered to him by their linea-
tures, and signatures. In like manner he beheld the

whole creation, and from that fountain of Revelation he afterwards wrote his book *De Signatura Rerum*. In the unfolding of these mysteries he took great delight, yet scarcely spoke of them to any till the year 1618, when, "being again taken into this light, lest the mysteries revealed to him should pass through him as a stream, and rather for a memorial than intending it for publication, he wrote his first book called *Aurora, or The Morning Redness*."

This manuscript being seen by a gentleman of rank who sometimes conversed with him, he requested Böhme to indulge him with the perusal of it, and so greatly was he interested in it that he got it copied, and being circulated it soon fell into the hands of the pastor primarius of Görlitz, Gregory Richter, who denounced both the book and its author from the pulpit, and stirred up the Senate against him, so that they summoned Böhme before them and admonished him to stick to his business and leave off writing books which were calculated to give offence. In obedience to this injunction he abstained from writing for seven years; when, what he felt to be a higher than earthly power again impelled him to write. His second book is entitled *The Three Principles*. Of the manner of its production he says:—"Art hath not wrote here, neither was there any time to consider how to set it punctually down, according to the right understanding of the letters, but all was ordered according to the direction of the Spirit, which often went in haste; so that in many words letters may be wanting, and in some places a capital letter for a word; so that the penman's hand, by reason he was not accustomed to it, did often shake. And though I could have written in a more accurate, fair, and plain manner, yet the reason

me quarter of an hour I saw and knew more than if I
a many years together at an University, at which I did
gly wonder, and thereupon turned my praise to God for
I saw and knew the Being of all beings, the Byss and
nd the eternal generation of the Holy Trinity, the descent
inal of the world, and of all creatures through the Divine
; I knew and saw in myself all the three worlds, namely,
me, (the angelical and the paradisaical), and *the Dark*
the original of the nature to the fire), and then, thirdly,
rnal and visible world, being of a procreation or outward
om both the internal and spiritual worlds. I saw and
e whole working essence, in the evil and the good, and
al original and the existence of each of them, and likewise
fruitful bearing womb of eternity brought forth. So that
ot only greatly wonder at it, but did also exceedingly
nd presently it came powerfully into my mind, to set the
wn in writing, for a memorial for myself, though I could
dly apprehend the same, in my external man, and express
he pen. Yet however I must beigin to labour in these
steries, as a child that goes to school. I saw them as in
leep in the internal. For I had a thorough view of the
, as in a chaos, wherein all things are couched, and
up, but it was impossible for me to explain the same.
pened itself in me, from time to time, as in a young plant;
he same was with me for the space of twelve years, and
s it were breeding, and I found a powerful instigation
me, before I could bring it forth into external form of
And whatever I could apprehend with the external
of my mind, that I wrote down. But however, afterward
shone upon me a good while, but not constantly, for the
itself, and then I knew not, nor well understood, my own
So that man must acknowledge that his knowledge is
wn, but from God, who manifests the ideas of wisdom
ul of man, in what measure he pleases."

primate Richter appears to have become still farther
ed against Böhme by this second book, and procured
s Senate his banishment from the city, but upon more
ought, they next morning repealed this absurd and
ntence. "Yet," says Dr. Weisner, "still tired with the
incessant clamour, they at length sent for him again,
eated him that in love to the city's quiet he would seek
a habitation elsewhere; which if he would do, they
old themselves obliged to him for it, as an acceptable
In compliance with this friendly request of theirs he
from thence. After this, upon a citation, Jacob Böhme
Dresden before his highness the Prince Elector of

Saxony, where were assembled six doctors of divinity, Dr. Hoe, Dr. Weisner, Dr. Baldwin, Dr. Gerhard, Dr. Leysen, and another doctor, and two professors of the mathematics. And these, in the presence of his highness the Prince Elector, began to examine him concerning his writings, and the high mysteries therein; and many profound queries in divinity, philosophy and the mathematics they proposed to him. To all which he replied with such meekness of spirit, such depth of knowledge and fulness of matter, that none of those doctors and professors returned one word of dislike or contradiction. The prince his highness much admired him, and required to know the result of their judgments in what they had heard. But the doctors and examiners desired to be excused, and entreated his highness that he would have patience till the spirit of the man had more plainly declared itself, for in many particulars they could not understand him. To Jacob Böhme's questions they returned answers with much modesty, being amazed to hear from a man of that mean quality such mysterious depths. There were two astrologers present, to whom, having discoursed of their science, he said, 'Thus far is the knowledge of your art right and good, grounded in the mystery of nature; but what is over and above are heathenish additions.' The Elector being satisfied with his answers took him apart, and discoursed with him concerning difficult points, and courteously dismissed him."

Dr. Weisner is reported to have afterwards said—"W[illegible] knows but God may have designed him for some extraordin[illegible] work, and how can we with justice pass judgment against [illegible] we understand not, for sure he seems to be a man of wonderf[illegible]

Latin words that are frequent in his works. One of these learned men was a physician named Balthasar Walter, a man who had travelled in search of ancient magical learning throughout the East, particularly Egypt, Syria, and Arabia, where he found such small remnants of it, that he returned unsatisfied to his own country, where he became inspector of the chemical laboratory at Dresden. Having become acquainted with Böhme, he rejoiced that at last he had found at home, in a poor cottage, that for which he had travelled so far in vain. He introduced the appellation of *Philosophus Teutonicus*, sometimes applied to Böhme. Dr. Walter went to the German universities, and collected such questions concerning the soul as were accounted impossible to be resolved fundamentally, of which he made a catalogue, being forty in number, and sent them to Böhme, from whom he received answers to his satisfaction (which answers are public in many languages). Dr. Walter came to Böhme and professed that he had received from him more solid answers than from the most clever and learned men with whom he had anywhere conversed. The translator of these answers into English presented a copy to King Charles I., who a month after said, that if Böhme were no scholar, the Holy Ghost was now in man; but if he were a scholar, he was one of the best.

It may be mentioned as characteristic of the man that he usually prefixed to his letters the motto, "Our salvation in the life of Jesus Christ in us," and sealed with a seal on which was engraved a hand outstretched from heaven, holding three blown lilies.

Böhme died in Silesia, in November, 1624. Early in the morning he asked his son if he heard the excellent music; the son replied, "No." "Open," said he, "the door, that it may be better heard." Afterwards he asked what the clock had struck, and, on being told, said, "Three hours hence is my time." When the three hours had nearly passed, he took leave of his wife and son, and blessed them, and said, "Now go I hence into Paradise;" and immediately, with this joyful assurance, departed.

Notwithstanding his peaceable and blameless life, and his always having been in strict communion with the Lutheran Church, so inveterate was the hatred borne to him by the clergy that they refused to bury his corpse till compelled to do so by the magistracy, and though Richter had died three months previously, a double portion of his spirit seemed to have fallen on his successor, who refused to preach at his funeral, feigning illness; and his colleague, when compelled to do so, began by declaring he would rather have walked a hundred miles than preach the funeral sermon.

After Böhme's death, his opinions spread over Germany, Holland, and England. A son of his persecutor, Richter, com-

menced a refutation of them, but in reading his works
purpose, his views underwent an entire change, and
did he come to esteem them, that he edited, and print
own expense, an edition of a hundred copies of an e
them in eight volumes, and arranged their contents in
index. His works have gone through several editions,
been translated into Dutch, French, and English. He ha
upwards of thirty treatises. I give below the full titles o
the more important, with the respective dates of their pub

It is greatly to be wished that some competent per
versed in the writings of Böhme, and who has entered
spirit of their philosophy, would present us with a clear
his teachings in good modern English. Many of his de
are veiled in an obscurity in part arising from his
knowledge and command of language, as well as
inadequacy of language itself to convey many of the
images that flowed into his mind. It must always b
to find suitable terms in which to convey to the mind o
a knowledge of spiritual things. It would be vain to a
convey to the reader an idea even in outline of the the
Böhme. The best I have seen in a short compass i
Rev. William Law, which is here subjoined. Speaking
poor illiterate Behmen," and the "mystery" reveale
works, Law says "he was so merely an instrument
direction, as to have no ability to think, speak, or w
thing, but what sprung up in him, or came upon him
pendently of himself, as a shower of rain falls here
independently of the place where it falls.

"His works being an opening of the Spirit of God w

system of things. The all-creating Spirit of God, which
still does, all in every birth and growth of life, opened
dure in this chosen instrument, showing how all things
om a working will of the holy triune incomprehensible
anifesting himself as Father, Son and Holy Spirit,
an outward perceptible working triune power of fire,
d spirit, both in the eternal heaven, and in this temporal
y state of material nature; showing from this eternal
ation of God in the unity and trinity of heavenly fire,
d spirit, how and what angels and men were in their
: how they are in and from God, his real offspring, and
takers of the Divine nature; how their life begun in and
Divine fire, which is the Father of Light, generating a
light in their souls, from both which proceeds the Holy
r breath of Divine love, in the triune creature, as it does
inne Creator: showing how some angels and all men are
om God, and their first state of a Divine triune life in
what they are in their fallen state, and the difference
the fall of angels and that of men: showing also how
nce there is good and evil in all this temporal world, in
reatures, animate and inanimate, spiritual and material,
t is meant by the curse that dwells everywhere in it;
what are the natures, powers, and qualities of all
s; whence and why their numberless variety; what they
good in them, and how they have it; what is the evil
, and why there is such strife and enmity betwixt
s and creatures, elements and elements, what is meant
what end it works, and when it shall cease; how and
and misery, wrath and death, shall only reign for a time,
love, the wisdom, and the power of God, shall in a

interior spiritual forms, their qualities inhering not in the
but in the spiritual. These views, however, cannot be
have originated with either Böhme or Swedenborg; t
at least views very similar to them) may be traced t
and, perhaps, beyond. The doctrine of discrete degrees, h
is one drawn more clearly and sharply by Swedenborg
believe by any previous writer. In his teaching of the
there seems again to be a substantial agreement betw
Swedish Seer and the Teutonic philosopher. The openin
creation to Böhme by the Divine light, so that he saw i
essences and properties of things, will remind many of
experience of George Fox, who, in his Journal, descril
in vision the creation was opened to him, and the nat
virtues of all things were so revealed that he was in doubt
he should not practice as a physician for the good of m
In this, and in teaching that there is a *one* language, a
language (spoken he believes on the day of Pentecos
which the earliest languages have proceeded, and in ma
things his statements agree with those made by the Se
Prevorst,* and by many of the seers and mediums of
time, and even with some of our modern churches amon
the gifts of the Spirit have been manifested. This l
Böhme held could be known only by those who were spi
enlightened.

Of those who deny spiritual illumination, who ho
Locke that we can receive ideas through no channel
senses, we ask "Whence had this man this knowledge
from education, for his was of the humblest description;
books, for he was little acquainted with them, and had h

l, and in their presence amongst us; a constant fact long
ie recent "Spiritual Manifestations" occurred, as material
rative evidence of this fact. As one instance, taken from
llow me to present you the following. Some of the
re still living, and could add their testimony to mine if

day in the beginning of January, 1853, a lady visitor was
ed, who on being seated informed me "That she was told
had been mesmerized, and had been talking in her sleep,
some lady friends assured her that in this she had done a
ked act, and one which she would get punishment for in
world. This had frightened her, and having heard of
e as a mesmerizer of great experience, she had come to
f it was true that she could have been asleep, and have
her sleep without remembering it, and if so, was being
eep when she did not know anything about it such a
in as the lady friends declared it?" I inquired as to the
nces, and ascertained that my visitor, Miss E. resided
keeper with a gentleman, Mr. A. B. with whom I was
acquainted; that she was suffering very much with pain
ce and head, that Mr. A. B. told her to sit down and he
raw away the pain, and that she did not know anything
xcepting that after a lapse of some hours, she found
n the same chair, the pain quite gone, and was told she
in a mesmeric sleep, and had been talking. I requested
it her right hand on the back of a chair, made two or
ses over the hand with the intention of causing it to stick
air, and then said quietly, "Be so good as to remove
id." This she could not do, the hand was fixed; and I

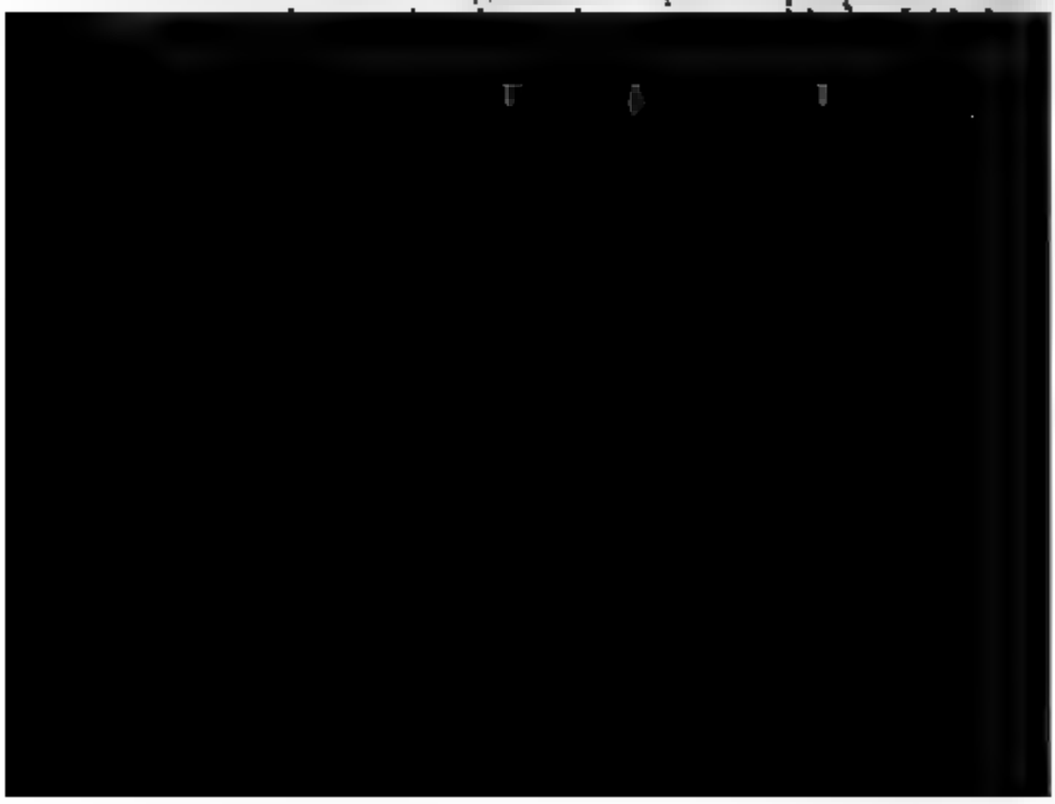
became an occasional patient for a few months. In the co
conversation, he told me that he had mesmerized his housek
Miss E.; that she had gone to sleep, and then talked to
imaginary being, who she said was her guardian spirit.
laughed at this hallucination, and I then discovered that h
not believe in the future or spiritual existence. The
afforded him no evidence of this truth, as he did not belie
Scriptures; he was a deeply learned natural philosop
chemist, astronomer, electrician, and good mathematician.
liked to have ocular and rigidly demonstrative evidence of
before he accepted them. He was not perversely stupid e
to reject human testimony; he would believe many things
testimony of others, but who was to testify to the truth of
whose evidence we accepted as to the narratives of the
Scriptures; these belonged to past history, the original wit
were dead and could not come into court, we only ha
tradition handed down from one set of believers to another
believers. My friend was anxious to know that our futur
istence was not a fable; but he was a student of material s
and having sought to ascertain a fact in spiritual knowled
employing the instruments required in natural or materia
losophy, he always failed in the result of his experiment.
friend occupied in this respect no exceptional position, h
only one amongst thousands who totally deny the Divine auth
of Scripture as to our future existence, because they reject tra
and have never been fortunate enough to obtain evidence
could appeal to their material senses and bring conviction.

How happy would my friend have been, how happy
thousands of kind-hearted, moral, loyal, but atheistical

tion and statements made in this sleep; but on no was any casual visitors admitted to these mesmeric -one other friend, who was also a philosopher and un- in the future life, being the customary witness. Miss E. onversed with her guardian, and sometimes made remarks to herself, and to her health, and foretold circumstances ould shortly happen, and which did happen as foretold. ophecies, when verified, greatly disturbed Mr. A. B.'s l tendency; he began to think this guardian really xist, although he had no sensuous perception of his ; but he yet strove hard with many clever hypotheses the wonderful powers of the brain and its electrical life, xplain the phenomena in accordance with the conditions of le matter, and thus blot out Miss E.'s guardian spirit. ough the occasional information and prophetic warnings uardian spirit were curiously true and often useful, not been sufficiently marked to be quite out of the range of dinary and wonderful coincidence;" at least, not enough vert my unbelieving friend from his scepticism. One the 2nd of February, he called and told me, "Miss E. to sleep to-day; her guardian says there is a great waiting her; it may be avoided, but this is not certain; from an accident; it will endanger her life, and may her of it. More cannot be told her now." This, of greatly interested the few friends who were informed, s E. was usually mesmerized every day, and notes her statements. For several days no more information n by the "guardian." Then we were told by Miss E., he accident could not be avoided, it must happen;" guardian could neither inform us of its character or when it would happen. The guardian was now often d through Miss E., by telling her to ask questions uesting replies. Of course, as a mesmeric (or rather) medium she heard the questions and put them, and the guardian's replies. But how was Mr. A. B. riend Mr. F. to know that there was a guardian, it ll be hallucination, a dream repeated as often as the e sleep was induced. One day, Miss E. said, "My tells me the accident will happen in March; if I rith life I shall be subject to fits afterwards." This information was given us until the 20th of February, iss E. said, "My guardian now tells me the accident pen on the 13th of March; I cannot know what it will am to tell you, Mr. A. B., not to go from home that day account or I shall lose my life; Mr. F. is not to go ne on any account or I shall always have fits;—when it

happens I shall have an epileptic fit from fright; th
Mr. F., who is to magnetise me until I have quit
from the fit and the fright. I am not to know at w
will happen; but it will be some time on the 13th of

From time to time previously to this March 1
was mesmerised, and repeated this statement, but co
ascertain the nature of the accident which was to hap
precise hour at which it would happen. We had n
left us but to await the event, which those who were i
with much anxious and curious speculation as to
would be, and what it would be. Miss E. herself knew
this warning prophecy, and was as merry and unco
usual on the eventful March 13. On that day Mr. A
left his house, and took care that Miss E. should
home; Mr. F. also kept closely at his own house.
waited all day and nothing happened; at half-past
he was sitting in his counting-house, tired of waiting
speculating whether it would come off, and thinking th
"guardian spirit," that the whole was a dream an
when suddenly he was startled by loud screams proce
his kitchen; he hastened there, and found Miss E. in f
had gone to the kitchen to give some directions, and w
with her back to the fire, when some one opened a do
draught blew her dress against the grate bars. Mr. A. B
down, rolled her in the carpet, and extinguished the fla
she was seriously burnt. Then Miss E. became
and had a severe epileptic fit; Mr. F. was sent
magnetized her until she recovered. She never had
fits. Thus was the guardian spirit's prophetic warn



gh they might differ a little among themselves as high
l low church, were yet on the whole, good orthodox
ıo went to the synagogue every Sabbath-day, paid
larly, and united against all outside heresy. They
t sticklers for the old faith and the old forms, believed
n all the miracles contained in the canonical books,
ed with proper contempt all alleged supernatural
ions in their own day. Those who affirmed their
, they regarded as either fools or impostors. Was
ıw of Moses perfect, and the canon of Revelation
What need then for further miracles? Were such
currences at all conformable to observation? Had not
nd unalterable experience" established the constancy
? The age of miracles had ceased, or granted that
were still possible, and had actually taken place as
vere they not wrought by Beelzebub? These new thau-
ı taught something different from Moses: did not this
ı argument, and convict the *pseudo* wonder-workers of
phemy? We need not travel to Judea, or go back
enturies to find illustrations of this type of character.
ı of that ilk may be found any day walking the west
ndon. Accepting for the moment the theory of trans-
, we can imagine Dives a regular swell, his shirt of the
n, his coat of the best broad cloth, keeping an excellent
giving wine parties. Perhaps, following the ancient
ı of a scribe, he may be the editor of a *Critic*-al
ı, and sometimes visit his friend the magistrate, to
th him as to the best means of putting down mediums.
ether a bad man, he would perhaps have sufficient

some and young; but I could not mistake him: it was another Laz
himself. And as I looked he spoke these words: 'Thy brother say
thou also come into the place of torment.'" "Ah!" says the Rabbi,
you are disturbed! This is an illusion, but the time will account
had just dined; you have been very anxious lately. The brain has
stomach, and the stomach in return has affected the brain;—tit for t
to our law. The anxiety you have suffered disturbed your digestio
indigestion disturbed your brain; and hence this illusion. Indeed,
your brother's death too much, and though every conscientious man
thinks of death, wish at least to be ready, you, my friend, are too fe
conscientious; be not disturbed; it was but an illusion; do not fea
the Rabbi will leave this brother, and the man will feel somewhat
with himself. The apparition is accounted for, and accounted for in
complimentary to him than otherwise.

We will suppose the second brother is walking in his garden, a
to accost him upon business. "You are deep in thought," he say
was; I have just been visiting my late brother's house to settle
there, and as I went up to the door I saw sitting, or I thought I d
beggar man that died about the same time that my brother did. T
sitting, there were his rags, there was his miserable countenance, th
and as I went up the steps he spoke these words: 'Thy brother say
thou also come into the place of torment." "Strange, indeed," say
"is the power of association. You have not been thinking of the
go to your brother's house, where you had often seen him, and the n
the house with your mind naturally full of old times and scenes h
this illusion." The brother feels satisfied. True, it takes the wh
and part of the morrow for the moral effect to wear off. But s
philosophical explanation—the principle of association. What we h
particular place, that, under a change of circumstances, we may fa
seen again!

The third brother had occasion to visit the grave of the deceas
and as he was looking rather reflectively, in much sorrow, for in fac
thoughts into his mind just at that moment about the division of the
he was looking at the grave, he saw—the figure seemed to rise up
first like a shadow, and then it became distinct—he saw Lazarus st
started, he was surprised; still more surprised when the voice ad
"Thy brother says repent, lest thou also come into the place of torm
you know, where can you expect to see a ghost if it be not by the sid
The very fact that you see it there proves that it is not a real ghost; s
conjure up these phantoms at a grave-side. Thus he reasoned with

t depart from the living God and commit folly and sin. He feels there is incongruity between this awful kind of reading and the very comfortable he apartment; and as he is feeling thus and determining to put by the chment, the figure of Lazarus rises, the same words are spoken: "Thy rs repent, lest thou also come into the place of torment." He feels med; his friends do not see him next day; he takes Moses again and next day. He thinks he will repent. But friends begin to talk: t that he keeps himself so retired?" they say. "He has seen the ghost ," is the reply. So one friend cries, "Well, if any ghost could persuade uld be a better ghost than that of the beggar man, Lazarus." And kindly and carefully reported to the fifth brother; so he feels angry amed. Ashamed of what? Why, ashamed of having so nearly made nself by repenting. So he goes on dining worse and worse, that is to and better, more and more sumptuously; he is obliged to dine himself ty, lest the memory of the ghost should prove too much for him—lest fter all be a fool in the eyes of all his acquaintance, and repent of his d a new life.

kind of preaching is indeed holding the mirror up to We hope some of our friends may be persuaded to look glass. T. S.

THE CAPTAIN'S STORY.

s forty years ago, next month, since the ship I was then ome from the West India station, and was paid off. I here in particular to go just then, and so was very glad letter the morning after I went ashore at Portsmouth, e to go down to Plymouth for a week or so. It came old sailor, a friend of my family, who had been re of the fleet. He lived at Plymouth; he was a old sailor—what you young men would call "an old d couldn't live out of the sight of the blue sea and the

wonders in the deep. It isn't their fault if they don't s
wonders on the land so easily as other people. But, for al
there's no man enjoys a cruise in the country more than a
It's forty years ago I started for Plymouth, but I haven't for
the road a bit, or how beautiful it was, all through th
Forest and over Salisbury plain, and then on by the mail to I
and through Devonshire. It took me three days to
Plymouth, for we didn't get about so quick in those days
commodore was very kind to me when I got there, and
about with him to the ships in the bay, and through the do
and picked up a good deal that was of use to me afterwa
was a lieutenant in those days, and had seen a good deal of
and I found the old commodore had a great-nephew whom
adopted, and had set his whole heart upon. He was
bachelor himself, but the boy had come to live with him,
to go to sea; so he wanted to put him under some o
would give an eye to him for the first year or two. He
light slip of a boy then, fourteen years old, with deep-
eyes, and long eyelashes, and cheeks like a girl's, but as l
a lion and as merry as a lark. The old gentleman was ver
pleased to see that we took to one another. We used t
and boat together, and he was never tired of hearing my
about the great admirals, and the fleet, and the stations
been on. Well, it was agreed that I should apply for
again directly, and go up to London with a letter to the Ad
from the commodore, to help things on. After a month
I was appointed to a brig lying at Spithead; and so I w
to the commodore, and he got his boy a midshipman's b

s, and the post wasn't so good then as it is now. We metimes for months without getting a letter, and knew of what was happening at home, or anywhere else. We ick time, too, on board, and at last he got a fever. He against it like a man, and wouldn't knock off duty for a ie. He was midshipman of my watch, so I used to make in early, and tried to ease things to him as I could; idn't pick up, and I began to get anxious about him. I the doctor, and turned matters over in my own mind, ought he wouldn't be any better unless he could sleep out ckpit. So one night, the 20th of October it was—I re- it well enough, better than I remember any day since— dirty night, blowing half a gale of wind from the south- d we were under close-reefed topsails—I had the first d at nine o'clock I sent him down to my cabin to sleep ere he would be fresher and quieter, and I was to turn ammock when my watch was over. I was on deck three so after he went down, and the weather got dirtier, and d the scud drove by, and the wind sang and hummed the rigging—it made me melancholy to listen to it. I k of nothing but the youngster down below, and what say to his poor old uncle if anything happened. Well, midnight I went down and turned into his hammock. o to sleep at once, for I remember very well listening aking of the ship's timbers as she rose to the swell, and the lamp, which was slung from the ceiling, and gave ugh to make out the other hammocks swinging slowly er. At last, however, I dropped off, and I reckon I e been asleep about an hour when I woke with a start. ment I didn't see anything but the swinging hammocks amp, but, then, suddenly I became aware that some one ling by my hammock, and I saw the figure as plainly as of you now, for the foot of the hammock was close to , and the light struck full across on the head and shoul- ch was all that I could see of him. There he was, the odore; his grizzled hair coming out from under a red ightcap, and his shoulders wrapped in an old threadbare gown, which I had often seen him in. His face looked drawn, and there was a wistful, disappointed look about

I was taken aback—I couldn't speak—but lay watch-

He looked full at my face once or twice, but didn't ecognize me; and just as I was getting my tongue and speak, he said slowly: "Where's Tom? this is his . I can't see Tom;" and then he looked vaguely about, d away somehow, but how, I couldn't see. In a moment jumped out and hurried to my cabin, but young Holds-

was well, I thought the figure by my hammock must ha
all my own fancy. However, by the next mail came th
of the old commodore's death. It had been a very sudden
up, his executor said. He had left all his property, whi
not much, to his great-nephew, who was to get leave an
home as soon as he could.

The first time we touched at Malta, Tom Holdsworth
and went home. We followed about two years afterwar
the first thing I did after landing was to find out the comm
executor. He was a quiet, dry little Plymouth lawyer, a
civilly answered all my questions about the last days of
friend. At last I asked him to tell me as near as he could t
of his death; and he put on his spectacles, and got his
and turned over the leaves. I was quite nervous till he
up and said:—"Twenty-five minutes to two, sir, a.m.,
morning of October 21st; or it might be a few minutes
"How do you mean, sir?" I asked. "Well, said he, "
odd story. The doctor was sitting with me, watching
man, and, as I tell you, at twenty-five minutes to two, he
and said it was all over. We stood together talking in wh
for, it might be, four or five minutes, when the body seem
move. He was an odd old man, you know, the commodo
we never could get him properly to bed, but he lay in
nightcap and old dressing-gown, with a blanket over hi
was not a pleasant sight, sir, I can tell you. I don't thi
of you gentleman, who are bred to face all manner of d
would have liked it. As I was saying, the body first mov
then sat up, propping itself behind with its hands. The ey
wide open, and he looked at us for a moment, and th
slowly:—'I've been to the Mediterranean, but I did

SPIRITS *versus* ODYLE.

By William Howitt.

following letter was addressed by Mr. William Howitt to ev. G. H. Forbes, and is taken from Mr. Forbes' pamphlet ly to the late Rev. Baden Powell, reviewed in No. 11, l., of the *Spiritual Magazine*:—

West Hill Lodge, Highgate, May 9th, 1861.

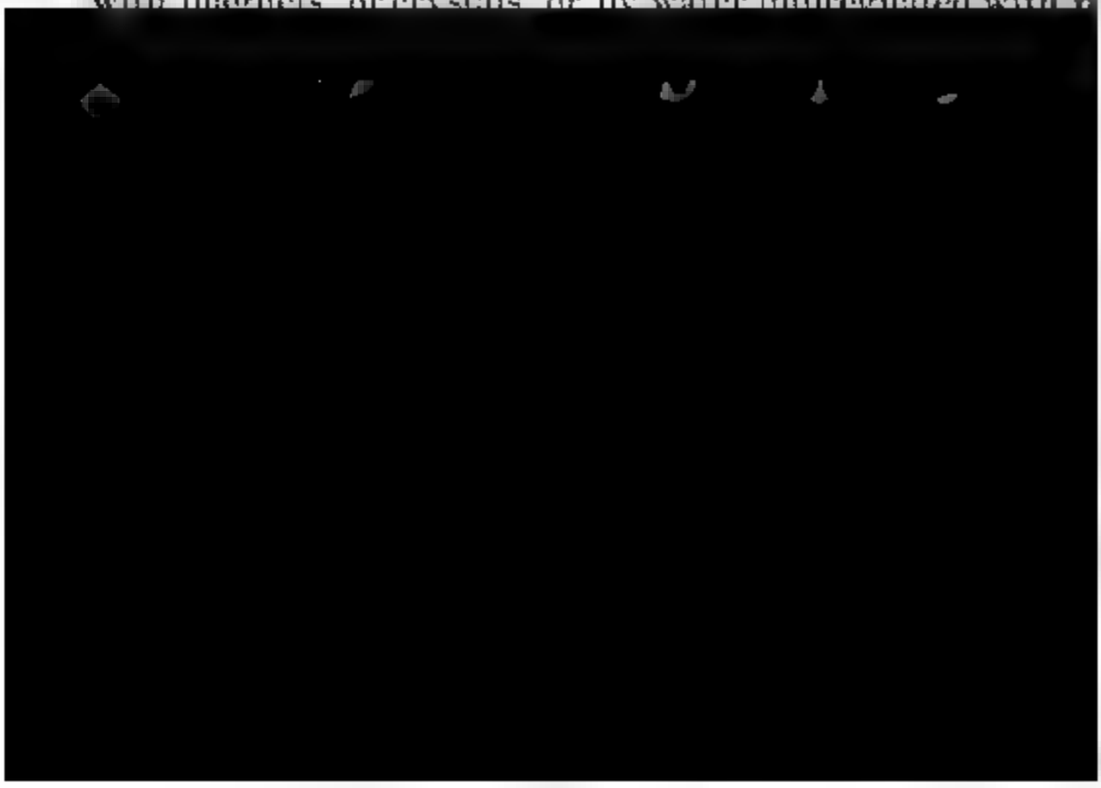
ar Sir,—You ask me to give you a few facts witnessed self which support the position in your essay, "No Ante-Impossibility in Miracles," as directed against the reasonings late Rev. Baden Powell, in his article in the "Essays and s." In your note you suggested that we may differ as to ure of the power which is called spiritual. You have l the theory of the Rev. A. Mahan of America, that this or agent is the Odylic Force, and not spirits, to which you ose ignorant of the real cause" ascribe this agency. Now ne of those—one of many millions—who ascribe the ena called spiritual to spirits; whether in ignorance of cause remains to be seen.

* * * * * *

n glad to see Mr. Hughes—"Tom Brown"—in a "Tract sts and People," speak brave words for the Bible. He the frightful growth of infidelity amongst our youth, and rs that he can charm them back to belief without a faith istoric evidences of Christianity. I admire his enthusiasm, rophesy his failure. I, too, have mixed a great deal with ng, both in this country and abroad; I have gone, too, mongst the working classes, and found at home and the same deadly infidelity. A church spiritually dead ught forth dead children, and I never yet found the ord,—that music of Amphion,—which could rebuild the of faith when its historic foundations were torn up. this age are not trouts to be tickled, or to be caught *tificial* flies. They demand not logic, but facts. They Baconians; they care nothing for the postulates of any e; they demand nature, that they may draw their own es. As I stated in the *Critic* long ago,—"Sceptic lists always turn round with this pertinent remark, 'It ery well to tell us of miracles and a history occurring ,000 years ago; but if God then condescended to con-uls by the reality of a spirit-world, by unquestionable spiritual manifestations, why should He not now? Is own old? Is He less regardful of humanity? Don't o us, but give us *proofs*.'" And men not being able to those proofs, never did convince the sceptic; and till produce them, never will.

I rejoice, Sir, that you and other clergymen ar
disposed to approach these proofs in any degree. It is
me to say how long, or how carefully, or with what opport
you have examined these phenomena, but I have examine
steadily, cautiously, perseveringly, and with ample opport
for more than six years; and I am prepared to say and t
that the so-called spiritual phenomena are produced by
spirit agency, and that the Odylic force is totally inadeq
elicit them. Whilst, therefore, prepared to support yo
position that there is a power proceeding from the world
which does control the action of matter, and completely
on the head all the reasonings of the Rationalists, I am
prepared to shew that the ignorance does not lie on the
the Spiritualists, but on that of those who, yet bound
fetters of a materialistic education, tremble to advance
the precincts of physical law.

Amongst the facts which I have to give you, let
determine this. The Odyle force, then, is a mere p
unreasoning force, and consequently cannot adduce or
arguments. They who ascribe the powers exercised by
agency to Odyle force, betray an equal ignorance of
properties of that force, and of the present status and
Spiritualism. Search through Reichenbach's essay on thi
and you will find no trace of a reasoning power in it. He
no such properties to it. He says it throws a flame in th
visible to sensitive persons, such as the Spiritualists call me
that this flame is thrown from magnets of great powe
crystals, from the light of the sun, &c. That by passe
with magnets, or crystals, or by water impregnated with t



lusion, but upon the familiar evidence of facts; and as I bserved, for thirty years before that in Germany, there l a considerable body of the most eminent philosophers, and scientific men, familiar with most of these things. gst these no less a man than Emanuel Kant; and also , Ennemoser, Eschenmayor, Werner, Schubert, Jung g, Kerner; and pre-eminent amongst women, Madame , the seeress of Prevorst, whose history Kerner has written. eress of Prevorst is a sort of antitype of everything which urred in Spiritualism since; and after intimate observation laws and phenomena of this power, now again, through ars, every Spiritualist recognizes the truthfulness of her ents. She always professed, not merely to have spiritual nications, but to see and converse daily with spirits, and ve continual proofs of it, as any one may see who reads ry.

w it is useless to tell us that the Odyle force, acting w mysteriously on the brain, can produce these results. ot enable people to draw, and write, and play exquisite who have no such power or knowledge in their brains; the old principle *ex nihilo nihil fit*, no such things being such things can come out. It cannot come from other for there are often no other brains present. If it could things it would be *spirit*, endowed with volition, skill, owledge, and there would be an end of the dispute. The on, therefore, of those who ascribe these powers to Odyle is that of one ascribing the telegraphic message to the nd not to the man at the end of it. Odyle force may be e —for spiritual communications are, and ever have been

Spiritualists? Is there a man who does not from ed
ridicule the belief in ghosts? Is there a family that ha
authentic story of one? Scholastically they disbelieve:
inner hearts they believe and tremble. Thus the world
living in a laughable see-saw betwixt the influence of
education and the omnipotent power of nature in the
heart; blowing hot and cold; believing and disbelieving
out courage, from the bugbear of superstition, to come
this fool's labyrinth, and admit that God's eternal laws
ever in the ascendant above all school theories.

And, in fact, are you not all Spiritualists? Does n
church and creed call upon you to believe in the direct i
of the Holy Spirit, and in the communion of saints? I
believe that God—a Spirit—influences your hearts; t
hears your prayers, and turns events in accordance, as
promised; that by the supernatural power of the Hol
you are actually born again; that by the vitalizing and d
essence of this Spirit you are made "new creatures," or
hope of entrance into heaven; then, you are essentially
ualists, every one of you. If you do not believe in this
living influence and celestial metamorphosis, then yo
Christians. Your religion is a dead religion, not a vital p
not a transforming, renewing, divinely-creative princip
mere dry husk, a mere hopeless and worthless tradition.
believe that all God's angels are "ministering spirits,
minister to all those who are heirs of salvation?" The
is the difference betwixt you and those at whom you s
friend will "smile,"—betwixt you and avowed Spiritualis
only difference is that Spiritualists are consistent with th

rds an apparition? What of Bishop Seale of Norwich, "Invisible World?" What of John Wesley's father, occurrences in his parsonage at Epworth? What of imself, and all the records of his "Armenian Magazine?" Fletcher of Madeley? What of the avowed doctrine of miraculous power in God's church, in Hooker's "Eccle- Polity?" Are not all these full-length Spiritualists, and shewing evidences of these things? New modes e may have been added to meet the stern neccessities es, but the principle is absolutely the same. And let u, do you think that the three millions of Spiritualists a, and the many millions in Europe and elsewhere, the whole population of the East, the native region of who have been always and are, confirmed unshakable a—are likely to be all "ignorant;" so ignorant as not to distinguish between the operations of a magnetic hose of living and intelligent souls?

y that many religious persons think that the devil is se phenomena, but that "it is God and not Satan who is world." But these religious persons are nearer the you suspect, for undoubtedly the devil takes care to er in this matter, as he does in everything on earth. indeed, but the devil rules too; and such is the mar- ience of God till His own good time shall come, that k that the devil rules in this world more than the

Look at all the wars in which the *soi-disant* disciples nce of Peace are engaged all over the world. Does devil rule in them? Spiritualism, therefore, claims tion from the inroads of the devil. It is an open lux from the spiritual world, as universal, as inevitable ux of light from the sun: but like the world, it has es, its day and night; and the dark side is the devil rcery, the light one is the power of God teaching ts by prayer and faith in the Cross to trample Satan

the odylists and automatists speculate about an the brain, we cut the matter short, and say, there spirits themselves, seen, heard, felt, and conversed to Mr. Mahan's theory, Professor Hare, the great electrician, has completely demolished it. Using words of the celebrated treatise of Andrew Baxter Nature of the Human Soul," he first demonstrated be matter, and then, as a consequence, "that no in- nponderable principle can be, *per se*, a moving power; nate matter does not move itself." To satisfy himself e was dealing with Odyle force or a spirit, Hare took

this course: being at Cape May, nearly a hundred miles fr
Philadelphia, and a deceased sister having repeatedly announ
herself to him, he asked her to go to Philadelphia, and requ
Mrs. Gourlay, a medium, to get her husband, Dr. Gourlay,
go to a certain bank and inquire whether a certain bill h
regularly passed through it. The spirit promised to do so, a
in half an hour came back, and said that it was done. On I
Hare's return to Philadelphia, some weeks afterwards, he ask
Mrs. Gourlay whether she received any message from h
during his absence? She said—Yes, and under very extra
dinary circumstances; that she was holding a *séance*, and
ceiving a communication from a spirit, when it suddenly stopp
saying that another spirit was anxious to deliver a spe
message; that his sister announced herself, and gave the mess
about the bank, to which Dr. Gourlay attended. Dr. Hare t
went to the bank, and found this quite correct. This q
satisfied him that he had been dealing with a spirit, and
with a fluid and lying force.

Having now shewn you why I reject Odyle as the agent
these transactions, I will proceed to the facts from my o
experience. More than six years ago I began to examine
phenomena of Spiritualism. I did not go to paid, nor even
public, mediums. I sat down at my own table with members
my own family, or with friends, persons of high character, a
serious as myself in the inquiry. I saw tables moved, rocked
and fro, and raised repeatedly into the air. I saw a small ro
table, whenever touched by a medium, lay itself down, and sli
as self-moved, all round the room; and this was continued da
for a fortnight, the table refusing to perform any other mo

nications professedly from spirits, they were of daily
nce, and often wonderful. As I have said in my note to
ar previous theological opinions were resisted and con-
l, when I and my wife were alone. This, therefore, could
utomatic action of our own brains, far less of the brains
rs, for they were not there. We held philosophical
an opinions, but, when thus alone, the communications
ned them, and asserted the Divinity and Godhead of our
. When we put questions of a religious nature to the
they directed us to put all such questions to the Divine
lone. They recommended us, in opening our *séances*, to
portion of the New Testament, and promised to select
, and they did it through the means of the alphabet,
the book, the chapter, and the particular verses, and the
s were most *àpropos* to the communications which
. They exhorted us not only to constant reading of the
es, but to constant and earnest prayer. Many persons
know, draw, paint, or write under spiritual agency, and
any effort or action of their own minds whatever, some
having never learned to draw. Several of my family
d wrote. I wrote a whole volume without any action of
mind, the process being purely mechanical on my part.
of drawings in circles, filled up with patterns, every one
from the other, were given through my hand, one each
; the circles were struck off as correctly as Giotto or a
compasses could have done them; yet they were made
with a pencil. Artists who saw them were astonished,
is generally the case in such matters, suggested that some
ulty was developed in me; when, lo! the power was

seen spirit-hands moving about; I have felt them again & again. I have seen writing done by spirits by laying a pe and paper in the middle of the floor, and very good sense writt too. I have heard things announced as about to come to pa and they have come to pass, though appearing very improbal at the moment. I have seen persons very often, in cl voyant trances, entering into communication with the dead, whom they have known nothing, and giving those who had kno them the most living description of them, as well as messa from them. And to put the matter at rest whether they actual spirits who make these communications, though not cl voyant myself, I have tested two ladies who, from childh have professed, in their normal state, to see spirits, and b always found that they could prove what they asserted bey doubt.

One of these, the first time that she was in our house, that she saw the spirit of a young man, and described his d and person, which corresponded so exactly with the gentlem who had occupied the house before us, that we all instan recognized it. On another occasion we shewed her sev portraits,—amongst them that of the young man whose sp according to her description, she seemed to have seen,— without making any remark. The moment she saw this port she said, "That is the young man that I saw when here befo In a dozen other ways I have seen her prove the reality o assertions, besides that she is a person of a most truthful racter. She is the same lady who saw the apparition of C W—— the day he was killed at Lucknow, and was told by that he was just killed there, though she never knew him be

f every age but this have but one voice on the subject.
last, vain clutching at shadows to avoid coming to the
, which makes those educated in the anti-spiritual
of the past century, seize so eagerly on the Odyle as
orn hope. It will be torn by advancing truth from
p. The cry that all is imagination is gone already;
he present stage, and it must go too.

ere I could give you a whole volume of the remark-
even startling revelations made by our own departed
our own evening table; those friends coming at wholly
d times, and bringing messages of the most vital
e,—carrying them on from period to period, sometimes
ls of years, into a perfect history. But these things
cred for the public eye. All Spiritualists have them,
are hoarded amongst the treasures which are the wealth
ections, and the links of assurance with the world of
ter.

I ask, what right have we, or has any one, to reject
ual, uniform, and voluntary assertions of the spirits;
m that they lie, and are not spirits, but merely Odyle,
uch blind and incompetent force? Nothing but the
nd deadness of that anti-spiritual education which has
wing harder and more unspiritual ever since the
on could lead men to such absurdity. As I said to
private note, Protestantism, to destroy faith in Popish
went, as is always the case, too far in its reaction, and
nt with levelling the abuses, proceeded to annihilate
he supernatural altogether. Now it is a striking fact
stantism is the only faith, Christian or Pagan, that has
ally combated and rejected the miraculous. The Old
Testaments are built altogether on the miraculous,—
hat or nothing. Christ appealed to the miraculous of
rs as true. If that were not true, then He is not true.
not true, then our faith is vain, and, as the Apostle
are of all men the most miserable. The early Fathers
to the miraculous of Christ and His Apostles as true,
e miraculous still existing amongst themselves. The
d Roman Churches, the Waldenses, the Vaudois, the
, have to this day maintained the existence of the mi-
in the Church of Christ. What mean then these
ts and Reviewers," thus limping up half a century after
d his disciple Strauss, and clad in their worn-out rags,
'the course of nature?' If the Bible be true,—and
Jews must have been rather more competent judges
oint than Strauss or Mr. Baden Powell,—the course of
4,000 years was regularly miraculous. This was clearly

and being, therefore, no longer necessary, the great th
both Churchmen and Dissenters, have grown more do
that head through all succeeding years. The French R
with its culminating infidelity, unconsciously hardened t
in Protestant writers. We see to what a length it went i
Bishop Douglas in his "Criterion," and his disciple, Pal
present generation of educated men in all department
lawyers, legislators, men of literature and science, were
larly moulded in this anti-spiritual school. They are p
it, and oh! how hard will it be for them to burst their
and open up again their spiritual organs to that infl
heavens which has never ceased through all ages, and n
But having cut the cable of its belief in the supernat
testantism must drift towards utter negation, utter spirit
till God, with His inevitable Nemesis, shall horrify it by
of the gulf of perdition which it is approaching, and
to try back, and seize once more on the vital spirit of fa
kinship and communion with the unseen. Being spir
as body, we are dead if we do not keep open the a
perpetual influx from the spiritual world. This mode
theologians and *savans* stands amid the ages as a th
joint; an excrescence on the genial growth of the w
anomaly. It is not in harmony with any age that
before it, or any church that co-exists with it, and cann
fore, be a true birth: it is an abortion.

Mr. Baden Powell sees such insuperable diffic
accepting the miraculous history of the Bible with o
knowledge of the laws of nature. He should say ou
ignorance of those laws. In this little nook of flesh i

l go on registering a regular succession of numbers of ds of millions of figures, and even for ages, as he contends e done, and for it then to change, according to his pre- ment, is it not downright imbecility to suppose that the of the Universe cannot much more wonderfully vary, by ngement, his machinery?

why ask the question? Here stand the phenomena of r course of nature ready to put their stamp of verity on ust,—to grind to dust all this sophistry. The angel of ids in the way against it. The Balaam of imagined does not see it yet, but his ass does. Common sense aside, and seeks "a more excellent way." Spinoza de- at if he could have been persuaded that Lazarus had ed from the dead, after lying four days in the grave, he ave broken his system to pieces, and have embraced ity. The late Baden Powell, it has been said, made a emark in regard to the present spiritual phenomena. her he said so or not is not of the slightest consequence, phenomena do break the systems of Spinoza and Mr. owell to atoms. Their convincement would, after all, n but that of two individuals; these phenomena have l millions, and, therefore, stand broadly independent of ted cases of belief or unbelief in them.

ad of your philosophy, that there is a law which does natter, being broken, I trust you will find it greatly ed; that a deeper insight into Spiritualism will shew you have in it a more efficient weapon against scepticism imagined.

Yours faithfully,

ev. G. H. Forbes. WILLIAM HOWITT.

NAL RESPIRATION.—EVIDENCES OF ITS LATENT EXISTENCE.

re have hitherto written is a *résume* of a momentous ring greatly neglected in the writings of Swedenborg— fraught, as we think, with immense consequences to the t if the reader has attentively considered the principle e is a reciprocal relation between respiration and sensa- between the organs of respiration and sensation, so, that e organs of respiration, we may infer the organs of sen- the animal kingdom, he will be able for himself to trace gy between higher forms of respirations and sensations, ll have proof that there is a latent internal respiration

We believe that it can be scientifically and philo-

sophically demonstrated from the very laws of logic, lan
music, poetry, &c., that there is in man the germ of i
respiration.

Sensation must have its respirations—its pauses—its
ings; and when you have determined the quality of the se
you have ascertained the quality of the respiration. The
respiration. It is truth that thinks, therefore it is truth
respires. As then man comes more and more to think tru
and love deeply, internal respiration manifests itself in
and song and sensational refinement, &c. If we hav
external respiration, it is simply because we are as yet in
thought, and are the subjects of mere natural sensatio
we are not spiritual nor celestial. When a man says that
not internal respiration, he confesses the melancholy truth
has not, in the highest sense of the term, the breath of life
God inspires—man respires; but respires in kind and degr
as to his sensational life. He may be a gross man as
thoughts and feelings, so will he be as to his respirations; as
they will not be internal. But God demands that we
have the breath of spiritual life in us—that we should not
in a mere natural, or animal condition as to our affecti
thoughts. We may come to breathe a celestial *aura* v
same life-giving results to the spirit as the body rece
contact through the lungs with the external atmosphere
Divine breath will produce thoughts, and these will
speech, which will be the same as the speech of the celestial
The race at the present day are confessedly only natural. T
prone to deny the very existence of the spiritual—the fine
of the spiritual organism is hardened and devitalized by i

ıg of the internal respirations. Such men are taught of
they don't *create* their thoughts, they utter them under inspi-
they have the breath of life in them, and cannot but
and write as they do; as Byron expresses it, they speak
ɔughts that breathe and words that burn;" but the Bible
is before Byron. Such inspiration has shown itself from
› time in the writings of all good and great men—of
prophets, preachers, statesmen, and philanthropists, but
ɔw than ever, but more hence than now, for reasons which
:quainted with the altered condition of the world of spirits
ɔreciate.

here not on the face of the spiritual heavens, the manifest
: a great movement and approaching change? The whole
ı on the move, under the inspiration of new ideas. The
ıg itself is scarcely swift enough to write the history of
r, so rapidly does one event and change follow on another.
ink and act amazingly fast nowadays; time and space are
nnihilated. The conditions of the world of spirits are
g our mundane sphere. Motive is difficult of concealment,
an scarce escape detection—men are beginning to read
her's minds as they read books. There is less effort as
less ability on the part of man to be anything except
e really is. Bad men are becoming worse, and good
etter. Character ripens more rapidly than formerly.
are breaking through the partition which separates the
rlds, and demonstrating the fact of their existence in the
ɔvious manner; the ridicule and ravings of bigoted and
ıt journalists to the contrary notwithstanding.

nmercial panics, political revolutions, religious awakenings,
nults of the peoples, the ground swell of unrest in the
of the masses—material grossness on the one hand, and
ard longing of many hearts after purity and peace and
ı the spiritual on the other—the doom of despotism, the
t shouts of the disenslaved, the hopes and aspirations of
pressed nationalities; all things give evidence of the
ings of a new form of life, and the departure of one that
nd effete, and, in the language of Emanuel Swedenborg,
hat "the end of the present church approaches and the
ing of a new church is at hand."

ince the fathers fell asleep," say the scoffers, "all things
ıe as they were; where is the promise of His coming?"
l things do not now continue as they were; there are
rable signs of the Lord's celestial advent. A climax in
conditions is surely approaching. Events have been
ıting to a point for the last eighteen centuries, which is
reached. Hell is subdued—man is redeemed. Fresh

we are are now more rapidly approaching another crisis i
conditions and relations. There are causes for this wh
acquainted with interior states fully understand. Hell
power, and heavenly power is on the increase, and cha
be hastened. We do not anticipate that man will retu
simplicity and internal life of the most ancient people.
that he will cease to breathe the external air, but tha
retain his present mode of external respiration, but hav
added the gift of Internal Respiration. Emanuel Swed
a case in point. He had both modes of breathing, and fr
conversed with spirits and angels in an audible voice, as w
interview with Virgil. The man of the future will be d
outwardly as well as inwardly. He will retain all the exc
of his natural state, fitting him pre-eminently for the e
and application of scientific thought and action under the
born inspirations obtained through the medium of
Respiration. He will be able to gather the starry kn
of heaven, and weave them into a crown of glory to
brow of science.

We have sometimes a dream, which may not be all
of man's future. We see him with the illumined wo
hands, the fire-breath of heaven in his lungs, respiri
internals to externals—his life joined with the angels,
all aglow with love to God and man, his understanding
with heaven's own light—a habitation of God through th
his physical organism filled with the spirit's presence and
and made transparent with the ruby splendours of cele
The grasp of his mind is herculean; he has complete con
the elements of nature; heaven and earth are conscious

of the interior life. All things are made new. The very of things are new, re-cast in the mould of the new spiritual or there is a new heaven and a new earth wherein dwelleth usness. Such are the foregleams of the future man. devout heart exclaims, "Even so, Lord Jesus come . Amen." RESPIRO.

TUALISM AMONGST THE QUAKERS.—LIFE OF STEPHEN GRELLET.

rst words of the motto on our title page are, "Spiritualism d on the cardinal fact of spirit communion or influx:" and perhaps have occurred to some thoughtful readers that such the basis of many distinct developments of Christian life rgy. Most of the movements, both of thought and action, read of in church history, are unintelligible except upon mption that the spirit of man is in direct communication he heavens, and that all true life is really an inspiration. ld be interesting to trace the workings of this idea in the of the Christian Church. This will have to be done before church history or the historical aspects of Spiritualism are ghly understood. At present I intend to refer to only one tion—that presented by the experiences of Quakerism, lly as illustrated by the life of Stephen Grellet.

e doctrine which lies at the root of Quakerism, is, as its ponents aver, the doctrine of an inner light, which speaks r to the heart of each man, and brings him into conscious nication with the Divine Spirit. It thus starts with

found in the experience of those who have tried it. I d
believe it is a working idea. It is not indeed necessary t
particular form or machinery of church life or common
Quakerism, should be adopted in order to realize it. I
believe that the great business of Quakerism is to witne
truth which belongs to Christendom as a whole, and whi
ultimately be accepted as the only possible foundation f
earnest, vital religion. It is impossible to read the lives
of the more distinguished members of the Quaker body,
being struck with the strength and vitality of this co
in their minds. Stephen Grellet, to whose case I wi
especially to refer, exemplified this "cardinal fact" of Spir
in a most remarkable degree. For the greater part of hi
life he was a missionary, travelling through nearly every
North America and Europe, preaching and teaching, in pu
in private. His visit to every place, the length of his st
the audiences he shall address, the private interviews
seek, the words he shall use, are invariably determined
suggestions of his invisible Divine guide. Not only
invariably brought into a kind of spiritual *rapport* wi
with whom he is in outward contact. Their piety or earne
a cause of deep inward pleasure, if they are sceptical, or fr
or indifferent, their antagonistic moral state makes itself
gives him deep pain and suffering. Wherever he
sensitive nature at once measures the attractive or
forces that exist in the moral atmosphere around him.

Stephen Grellet was the son of a rich and influential
landed proprietor, who was ruined by the first French Rev
which happened when Etienne de Grellet (as he then

was sitting in a room, with my mind retired before the Lord, I was
a violent pain in my back, head and bones, accompanied with a great
t my mind continued perfectly calm in the Lord's presence. After
ained some time in that state, considering why it was so with me, a
age was proclaimed:—"This is the manner in which those who are
the yellow fever are affected; thou must return to the city and
the sick; and thus also shall the disease take hold on thee," or
imilar. My spirit bowed in prostration before the Lord, and said,
e done." Then I felt again free from pain. I proceeded immediately
ia, keeping these things, however, to myself.
ds of Woodburg, Haddonfield, &c., among whom I passed, en-
dissuade me from going to the city, representing what danger I
nter; but my mind was perfectly calm and serene about that.
e into it the sight was solemn. That great city, but a few days
f inhabitants, was now nearly deserted; its heretofore crowded
now trodden by a few solitary individuals, whose countenances
usness or sadness. On reaching the friend's house where I made
found it shut up. like most of the neighbours'; but, obtaining the
l it, and resumed my former abode, though alone in it. Several of
ere urgent that I should go and stay with them, but I could not
do. Under the impression I had that I should have the fever, I
g to expose any of my friends to take it from me.

ver in due time seizes him; but he is not destined to recovery and future labours are foretold by the same inward premonition:—

ing of the 25th of the eighth month, having been much engaged
roviding for about 10 Lascars (East India men), discharged from a
destitute, without friends in a deserted city, and also with some of
ids who were ill with the fever, as I was in my chamber exercised
ord on account of the sick, some of whom were near their end and
g at that very time, about eleven at night, just as I had lain down,
ng gathered in the Lord's presence, I felt myself seized with the
pains I had upon me when in New Jersey, and the language was
is is what I told thee thou must prepare for." My soul was, as it
wed up in the love of God, and perfectly contented in the will of
ugh I did not see the end of this dispensation. After remaining
r in that state, feeling my strength fast declining, and being alone
I went downstairs to unlock the front door. Had I deferred this
r it is probable that I should not have had sufficient strength to do
with difficulty that I went upstairs again. My friend E. G. not
xt day at the usual time, came to the house. He soon brought me
and a nurse. The former paid me but a few visits, for he took the
ed five days after. The disorder so increased upon me that my
aving become cold my coffin was ordered, and I was even returned
ily deaths to the Board of Health, as a "French Quaker." But my
had some further work for me to do before I could be prepared to
is Divine rest.
he whole of that sickness I continued entirely sensible, and whilst
d to be approaching, and I had turned myself on one side the more
hought, to breathe my last, my spirit feeling already as encircled by
ost in the Heavenly Presence, a secret but powerful language was
n this wise: "Thou shalt not die, but live: thy work is not yet
n the corners of the earth, over seas and lands, were opened to me,
ld have to labour in the service of the Gospel of Christ. O what
I was filled with! What a solemn and awful prospect was set before
r took hold of me at the words; for it seemed as if I had had
othold in the heavenly places. I wept sore; but as it was the
I bowed in reverence before him, interceding that, after I had, by
ce, been enabled to do the work He had for me to do, and the end of

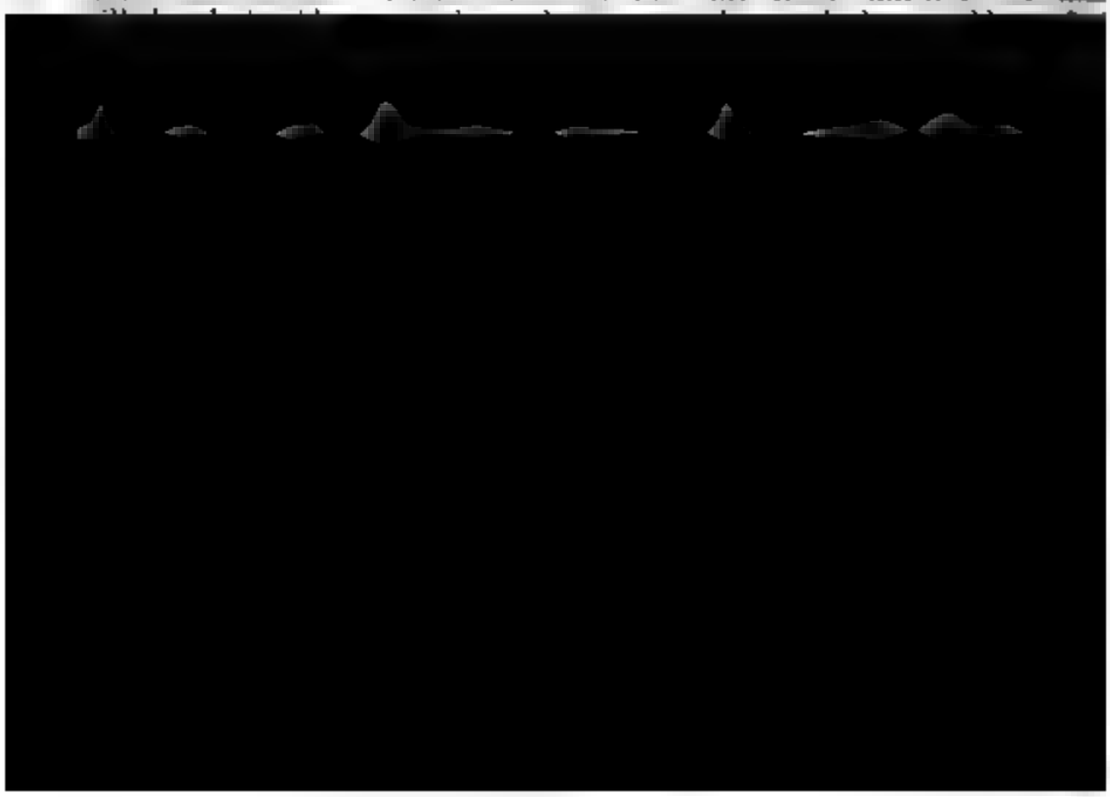
my days in this probationary state had fully come, I might be permitte placed in the same state in which I then was, pass through the vall shadow of death strengthened by His Divine presence, and enter final those glorious mansions at the threshold of which my spirit had then I saw and felt that which cannot be written. Suffice it to say that fr very time the disorder subsided. My strength by degrees returned, a very few days I was able to be removed to my kind friends, E. and M. G., I felt quite easy to go. Their brother was then ill in the house, and die days after; I was able to minister to him to the last. . . . . .

One circumstance I may not omit to notice as a confirmation of w Lord had shewed me respecting the exercises I must prepare for dur residue of my pilgrimage. In a religious opportunity soon after my re at the first second day morning meeting, I was able to attend. Arthur in the course of his testimony mentioned me by name, and said that th had raised me up, having a service for me to the isles and nations afa the east and west, the north and south. I had been careful to keep to the view I had had of these things on what seemed to me a death-bed. therefore, that this was a confirmation of the word of the Lord to me, like Mary of old, I hid in my heart.

During the Spring of the following year, 1799, he ret again to New York, and joined his brother Joseph in bu But he was not long able to devote himself to business; l himself called to missionary work, and was enabled to a fellow-worker, by the following remarkable communication, simultaneously to him and his destined companion :—

My mind became much enlarged in Gospel love for the inhabitants land; but it distressed me that I could not feel any distinct prospect of th where the Lord would have me to go in his service. I greatly wondered exercise of that nature should come so heavily upon me. I was brought a state that to obtain peace, and the lifting up of the Lord's countenance me, I could have given up to go to the ends of the earth.

Some time after this I heard that my dear friend, John Hall, was from England on a religious visit to the United States, and the impress made strongly upon my mind that I must stand prepared to join and ass him in that service. I cried earnestly unto the Lord that if it was indi



ast judgment, on looking over the congregation, what I felt upon me did not appear to be applicable to their condition. But I saw that consisted in simplicity, not with fleshly wisdom, to declare what the manded me. I unfolded to them the nature of Gospel ministry, the ions of a minister of Christ. . . . . the nature of true worship, in spirit th, together with the necessary preparation for it. . . . After meeting, hat there was a clergyman present who had been very free in his pon friends, and their way of worship, ministry, &c. I had spoken so cularly on those very subjects, that he charged friends with telling me ; but they very properly answered, that I was a total stranger amongst ! that besides they could not have known of his intention to attend ng, for it appears he had been drawn there from curiosity to see a aker. I proceeded that afternoon and the following days with all ards New York. On the 15th of Ninth Month I reached Rahway by there heard that my wife's mother was very ill with the epidemic. irmed in the correctness of the impressions made upon me, I pursued y, and after crossing the North River that afternoon, I met with a o gave me the heavy tidings that my mother-in-law was deceased, he family were at Westchester (twelve miles farther), where they had en the fever made its appearance in the city, and that my dear wife

About nine at night I reached the house. I found the family in ction, but supported under the stroke; and now our solicitude was account of my dear wife, for she had a heavy load of disease upon remarkable that on the evening of this my speedy return to her, her so sensible of my being near, that she told her sister, who was near her hat she saw me as if I was in the chamber. Her sister thought her hrough the fever; but she replied, "It is a reality; I see him near;" that time she had every reason to conclude I was about two hundred ant.

account above given of the way in which he was led to himself to the special states of individuals, of whom he othing, is the first instance of the kind recorded in his he same kind of impressions were frequently made upon l in subsequent missionary journeys. Here is one, the tion of which did not transpire for years after the event. eting referred to was held at Geneva, in the year 1820.

suicide. After a solemn warning against that fearful sin and its awfu
quences; the forgiving mercy of God, the bountiful provisions and the
and promises of the Gospel of Christ, and the all-sufficiency of the ho
Holy Spirit, even for the most destitute and sinful, were dwelt upon
manner, that all present were deeply affected, wondering at the same
they should be thus addressed. But from that time it was remarked
gentleman who had unexpectedly come into the room whilst S. G. was
became more serious, and frequently attended the evening services wh
tinued to be held by the little company of pious persons with whom
mingled. It was not, however, till many years after that the gentl
question informed Pastor Demalleyer that, on the evening of the me
had left his own house, under the pressure of great trials, with
determination to throw himself into the lake. On his way to it, an inw
impulse caused him to take a less direct course, which brought him to
of the pastor. He entered it—he scarcely knew why—and, through th
blessing, it proved the means of his deliverance.

Here is another case of the same kind, which occurred Moravian establishment at Bristol, April, 1820.

In the course of my religious communication there, I particularly a
a young woman, warning her against yielding to the strong temptatio
was assailing her; for if she did, anguish and misery would be the res
she sought the Lord for help to resist it, he would be her saving stren
would greatly bless her succeeding days. I knew nothing concerning t
woman, but I could not help thinking my address to her a singular on
I am informed that a young nobleman had found means of obtaining
her, and under fair pretences of strong affection and promise to marr
had nearly persuaded her to elope with him. This had come to the kn
of my informant a very short time before I was there. As soon as I w
the young woman came to her, bitterly reproaching her for telling
circumstances; but she satisfied her fully that she had not been with m
in the presence of them all, and that nobody could have told me about
no other person was in the secret; she must therefore consider it as a
interposition of the Lord to induce her to flee from temptation, and to e
ruin that threatened her. The young woman resolved, by the Lord's
do so; she was enabled to resist, and soon after heard that he who h
such fair promises to her was a profligate person.

In the year 1832, Stephen Grellet visited Switzerl

reached Moscow. At the house of Prince Sergius Galitzin, where they met among others the Countess Toutschkoff, a Georgian lady,

The Countess Toutschkoff gave us an interesting narrative of the manner in which she was first brought to the conviction that there is a secret influence of the Spirit of God in the heart of man. The impressions made upon her were such that she can never doubt that it was the Lord's work. It occurred about three months before the French army entered Russia. The general, her husband, was with her, on their estates near Toula. She dreamed that she was at an inn in a town unknown to her, that her father came into her chamber, having her only son by the hand, and said to her in a most pitiful tone, "All thy comforts are off; he has fallen (meaning her husband), he has fallen at Borodino." She woke in great distress, but, knowing that her husband was beside her, she considered it as a dream, and tried to compose herself again to sleep. The dream was repeated, and attended with such increased distress of mind, that it was a long time before she could rise above it, and fall asleep again. A third time she dreamed the same. Her anguish of mind was then such that she woke her husband, and queried "Where is Borodino?" and then mentioned her dream. He could not tell her where that place was; they and her father carefully looked over the maps of the country, but could not discover any such place. It was then but an obscure spot, but has since become renowned for the bloody battle fought near it. The impression, however, made upon the countess was deep, and her distress great. She considered this as a warning given her of the Lord, that great afflictions were to come upon her, under which, she believed that His Divine grace and mercy could alone sustain her. From that period her views of the world became changed: things that belonged to the salvation of her soul, hitherto disregarded, were now the chief object of her pursuit. She ceased to attend places of diversion, which formerly had been her delight; she looked forward to see what the Lord would do with her; for she believed that she had not had mere dreams, but warnings, through the Lord's Spirit, of what was impending over her. At that time the seat of war was far off, but it soon drew near. Before the French armies entered Moscow, General Toutschkoff was placed at the head of the army of reserve; and one morning, her father, having her little son by the hand, entered the chamber of the inn at which she was staying, in great distress, as she had beheld him in her dream. He cried out, "He has fallen, he has fallen at Borodino." Then she saw herself in the very same chamber, and through the windows beheld the very same objects that she had seen in her dreams. Her husband was one of the many who perished in the bloody battle, fought near the river Borodino, from which an obscure village takes its name.

R. M. T.

THE CIVIL WAR IN AMERICA PREDICTED.

The following prediction of the present war in America was published originally in the *Age of Progress*, and appeared afterwards in the *North-Western Orient and Spirit Advocate*, published at Waukegan, Illinois, under date of April, 1856, from which we now extract it:—

"On Sunday evening last, at the close of the meeting at the Hall, we accompanied Mr. Pardee and Mr. Conklin to the room occupied by the latter gentleman. Whilst sitting and conversing by the stove, the right hand of Mr. P. was extended to us. We clasped it, and looking up into his face perceived that he was entranced, and that we were shaking hands with a spirit. The friendly visitant spoke to us most acceptably, and as an old

acquaintance. At the close we desired the spirit to communicat the name which it bore when in the physical form. Just as w made the request the medium's hand grasped ours more power fully: his form was straightened up, his countenance seemed t change, his voice underwent a change of tone, and his organ spoke as follows: 'Another would speak to you. I was know by the name of Andrew Jackson when a resident of you sphere; and I come to-night, my venerable friend, to be witness before the Eternal, that this, thy beloved country, is t feel the fire and sword. Let it go forth, through thy journa to my people—mine because I love them. Tell them, thoug I would fain weep in proclaiming it, that they are to pa through more than revolutionary agonies. I know this, if know anything. The voice of the times speaks it in my e clearly and distinctly. I would that this people knew wha they stand, and that their rulers could feel the issue of a fe years to come. Then would they forsake their fleshpots, and eat the pure meat of righteousness and justice. They are, as it wer pitching pennies, whilst the nation's heart throbs convulsivel under the heavy load that threatens to stop and still its motion.

"'If you could, my friend, see mighty minds, as I see them engaged in the work of maturing events, then would you kn to a certainty, that the foundations of your States are to shaken to their lowest depths. What! while the ship of s is irresistibly driving towards the breakers, your so-ca statesmen are deeply immersed in the business of indivi aggrandizement!

"'The false watcher in the tower may cry, "All is w but I say all is wrong, that is, in the government. To me

y which the denizens of spirit-land, who have "shuffled off this mortal
k, in the present day, to hold communication with those who are still in
. Whether there be any truth or not in this alleged intercommunication
the quick and dead—these wondrous sights and sounds with which the
men and women of the buried past seek strange communion with the
men and women of the passing present—it is a subject which may not,
be dismissed with that catch-a-weasel-asleep sort of shrug with which
out of the common, or beyond the pale of ordinary and immediate com-
on, is now received. The whole matter is too grave and of too serious a
be peremptorily dismissed without an inquiry of the most searching
t made in an antagonistic spirit of prejudice that is determined to resist
n, but with an earnest desire to see whether these things be so or not.
to spatter anything, however truthful—and anybody, however good
with the mire and clinging clay of ridicule. Many a promising scheme,
rilliant thought or design, that would have been fraught with lasting
mankind if it had been carefully worked out, has been nipped and
y the chilling frost of sarcasm; but there is no argument in a jeer,
rt and caustic jest will not go far in pulling the truth of this matter
very deep well in which it is hiding itself. Modern manifestations
nefold nature: they are visible and invisible, appealing chiefly to the
sight and hearing. Chief among the demonstrations that are palpable
vision are the appearances of brilliant coruscations of coloured light,
transparent, luminous hand, and the visible movement of different
furniture, and even the human body, without any apparent agency.
ds are endless in variety, varying from slight raps, resembling the
f a fowl against a piece of wood, to thundering blows that might proceed
hammer of mighty Thor, or the grim smiths of limping Vulcan, which
house in which such manifestations take place to its very foundation.
the majority of these manifestations are not modern—every one of
been noticed before; *and we cannot deny the evidence adduced in support
ual occurrence of these wonders*, although we may differ widely in our
the agency by which these things were brought about."

writer then appeals to instances cited by Aubrey,
, and Wesley, as well as to others in Germany and America,
h we have directed attention in previous numbers, and to
the present day; and concludes that "when all that has been
nd said and done has been winnowed by careful and im-

in the homes of the middle and upper classes of English soc
is itself an evidence of what the writer affirms, that "Despit
objections, the movement has gained ground and grown
strength during the last ten years. . . . . Searching inqu
made by men of thought and reason, instead of crushing it,
produced adherents and supporters."

MRS. BROWNING'S SPIRITUAL BELIEF.

In the "Memorial" prefixed to Elizabeth Barrett Brown
Last Poems, by Theodore Tilton, he quoted some sentences
private letter written by her to a bereaved mother in Brook
from which we make the following extract:—

"Also it seems to me that a nearer insight into the spir
world has been granted to this generation, so that (by what
process we have got our conviction) we no longer deal
vague abstractions, half closed, half shadowy, in thinkin
departed souls. There is now something warm and still fam
in those beloveds of ours, to whom we yearn out past
grave—not cold and ghostly as they seemed once—but hu
sympathetic, with well-known faces. They are not lost uti
to us even on earth; a little farther off, and that is all; fa
off, too, in a very low sense. . . . . Quite apart from all fo
'spiritual' (so-called) literature, we find these impressions
generally diffused among the theological thinkers of the
calmly reasoning order. The unconscious influence of Swede
is certainly to be taken into account. Perhaps something el
Herald of Progress.

eems very hard, but it is the expression of an inevitable
rooted in the very nature of things. These are all
o the soul, and, so far as they are loved for themselves,
ne inward march of the soul from without inwards,
tself towards its God, the great centre of attraction
ings, the great *want* of the Universe. This seeming
then, is the veriest love. And oh, wonder of wonders!
most truly give up, then we most truly receive; when
utterly renounce, then we most richly enjoy. What
the Master?

ay unto you, there is no man that has left house, or brethren, or
her, or mother, or wife, or children, or lands, for my sake and the
it he shall receive an hundredfold, *now in this time*, houses and
d sisters, and mother, and children, and lands with persecutions, and
to come eternal life.

a truer sense than holy Job received his losses back
n he had been robbed of all externals and driven
His new sons and daughters, excellent and fair though
it be, could never altogether supply the place of those
st, or renew the pleasures of his first love. Spiritual
re perfect than physical; the very things you have
m in your inward progress to God are given back to
lves in a freshness, a beauty, a purity, a perfection you
ld have imagined in your first possession of them.
by God and held by you as gifts from the Supreme
become precious indeed, and altogether lovely. The
has become the permanent, and the imperfect the perfect.
ou held them as another's, and insecurely as those whom
ould take away; but now your insecurity of possession

analysis of ordinary and mesmeric sleep. The subject of the me finds that his eyes become heavy, he cannot but close them; hi of hearing, his circulation grows languid, his powers become fi becomes insensible to all around save the operator; he sees, he wills through him alone. If he transcends this state, he then fi the deep sleep, or what Mr. Davis calls the "superior conditi may have been sympathetically clairvoyant, his clairvoyance h influenced by the suggestions of the operator; but now h *independent* clairvoyance, he sees, and, if also clairaudient, he independent of material obstacles or of the ordinary conditio space. The natural faculties are closed, but the spiritual faculti partially opened, and according to his spiritual state and the interior vision and faculty will the spiritual world, in its corresp be opened to him, and he will be enabled to see and communi beings, though but rarely can the consciousness of all this be into his normal waking state.

We have here a close and striking analogy to ordinary sleep all know that as we pass into sleep the senses are locked up, recedes, and our hold upon consciousness becomes increasingly f from our grasp, but so long as sleep is imperfect, or any of the continue operative, our dreams are (to a great extent at least) d physical and mental states, and on outward accident. It is only all perturbation and disturbing influences, when the whole nature into profound repose that the *realities* of the upper world can b on the surfaces of the spiritual nature; that it is sufficiently sen "unmixed with baser matter" the efflux of its love and wisdom indwelling spirit, partially freed, can hold intercourse with divested of their corporeal investiture. The external of the spi and the internal comes into converse with celestial things, an liminary glimpses of that country of which we are hereafter to b

Is there not considerable analogy between the m from without, inwards, described in the first extr physical progress, if I may be allowed the expressi *physiological* progress which is described in the s occurs in the mesmeric process, and in sleep? In the hold on externals is given up, in the first with

...could put my feet against hers. As soon as Madame Besson's chair ...d the table the raps were heard as before in the centre of it. I had at ...y foot against one of her feet, and my leg pressed against her crinoline, ...mately for her this was not sufficiently ample, for before each rap I ...t movement in her crinoline. The movements in the crinoline were ... and marked as the raps on the table. I thus became almost certain ... to do with a false medium. But as I know it is necessary to obtain ...of, I did nothing, but determined to wait till I could catch her ...bly in the act of cheating. My mother-in-law fixed another *séance* ... July, and Madame Besson arrived that evening about eight o'clock. ...ng in the same room (a large drawing room) which was quite dark, ...pposite end to that at which the *séance* was held (I should say, that ...Besson's *séances* at which I have assisted have been given in the dark). ...iselessly from my chair to the floor, and extended my entire length, ...ng, I made a circuit round a piano to reach the back of the medium's ...t being perceived by her or any one in the room. I placed my head ...y hands immediately under her chair where I remained for more than ...r, it was so dark that I could not see; but I heard her feet moving ...le to the other, and with them she touched the gentleman and lady ...ated on either side of her. Then she began rapping with her feet on ...r neighbour's chairs. I was continually trying to place my hand in ...tion that she should rap against it. For a long time I could not ...this, at last she began to knock on the floor, I then slipped my hand ... the ground and under her foot, as she was lifting it to give another ...round, and actually knocked into the middle of my hand. I could ... her foot several times before, when she was touching her neighbours, ...nscious that she should knock on my hand. I am sorry to be obliged ...o publish this, but I think it is the duty of Spiritualists to expose all ... which comes under their notice.

I remain, sir, yours obediently,

...ourne Terrace. PIERRE DE GENDRE.

To the Editor of the "Spiritual Magazine."

...ncerning the narrative given in your number for June, under the head ...ian Story," I find the following statement by the Count de Gasparin, ...rinous work entitled "Science *versus* Spiritualism:"—

...aroness d'Oberkirch mentions in her Memoirs an astonishing vision of ...w, we have here one of those suspicious anecdotes that have been ... through several agents; the Prince, then travelling in France, under

To the Editor of the "Spiritual Magazine."

Sir,—A few weeks since, a lady, whom I have known intimately f
years, and whom I will call Mrs. Y., expressed a desire at my house, to t
table turning experiments. There were present my wife, my sister
Mrs. Y., two other ladies, and myself. Mrs. Y. had lost her husba
twelve months ago. We formed a circle round a small loo table, whi
about an hour's patient waiting on our part, began to move about in
directions, and to tip first to one and then to another of the party
asked who was present, and repeated the alphabet slowly to obtain an
The table tipped at four letters, which were the initials of Mrs. Y.'s
A few words were then given to us in the same way, at which Mrs
considerably agitated, and she informed us that they were the la
her husband uttered when on his dying bed. Several affectionate mess
communicated to the circle, to all the members of which the deceased
known. At subsequent sittings (for the result of the first induced us to
our experiments), I asked Mrs. Y. to take a pencil in her hand, an
quietly and as passively as possible on a sheet of paper. She did so, a
than five minutes her hand moved involuntarily over the paper, and be
the table, describing a series of circles and other figures. She then co
writing a sentence, still moving her hand involuntarily, and being i
ignorance of the letters she was tracing. On examining it, it was a lovin
as from her husband, to which a signature was appended, resembling in
able degree his own writing when he was a tenant of earth. Other mess
traced in the same way; one of them purported to be to myself
father, and certainly the signature was extremely characteristic; an
was to one of the ladies in the circle as from her mother. I ought to
Mrs. Y. did not know the Christian names either of my father or of
mother; but they were accurately given. On another occasion Mrs. Y
a sealed letter, which she had just received from a friend of her husband's
an inquiry about a conversation he had had with him shortly prior to h
and desiring an answer from the spirit-world; we none of us knew an
the contents of the letter. An answer was communicated by writing, w
afterwards forwarded to the writer of the letter, who declares that it
answers the query, and relates to a conversation of which no third pe
cognizant. Other messages were communicated from friends of mem
members of the circle, who were greatly affected by their affectionate
their characteristic peculiarities. One evening on coming home, I foun
writing at the table, and I asked whether the spirit who was dictating
[redacted]

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piritual Magazine.

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IRITUALISM IN BIOGRAPHY.

HANS ENGELBRECHT.

ıs mystic and mystical have come to be generally almost wholly in an unfavourable sense. In the minds d Englishmen especially, they excite feelings of mistrust nance. The reason of this we need not go far to seek. has so often been applied to writers whose meaning, ıve had any, has been so cloudy and obscure, that " has come to be regarded by many as a synonyme ıtelligible." But here, as in most things, we must te. Obscurity, no doubt, often arises simply from of thought, from want of clear perception, or from oper arrangement or fitting expression of the ideas to ed; but it may also arise from the very nature of the ıtter. Assuming that there is a spiritual world, the t himself will admit that it must be extremely difficult ınguage to convey to us clear and definite ideas of ıal things. So utterly different in kind must that rom all our present surroundings and conditions, that the language into which these ideas should flow, and which resent them, do not exist. There is no fitting body h they can be clothed and appear to us. And if we sume that there are persons who, under special con- ay, as to their spirits, be intromitted into the inner world eir existence on earth, however clear may be their s of that world, yet, when they come to speak of them, ; be in a similar condition to the missionaries who, would discourse to certain savage tribes of gratitude ation, find that these people are destitute of all words express these ideas. All that the seer can do is to low forth his visions in symbols and correspondences, ıd man newly restored to sight sought to convey his of the colour of scarlet by comparing it to the sound

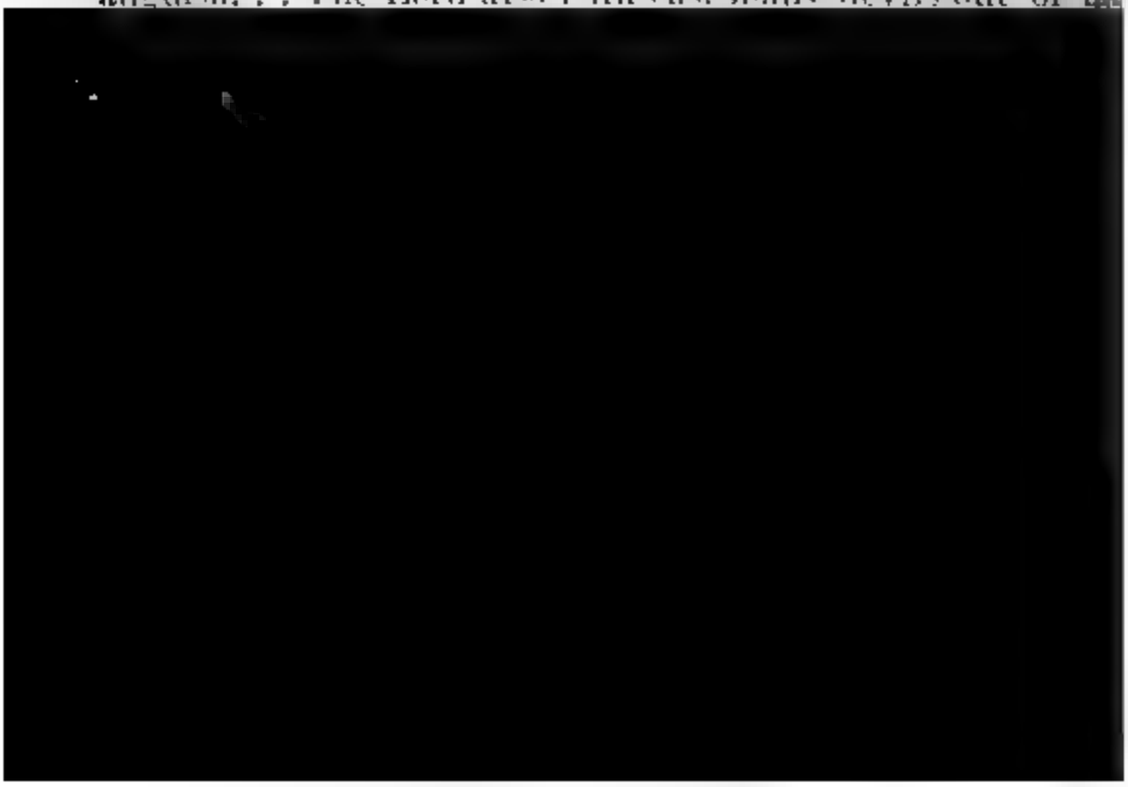
of a trumpet. And the more limited is the seer's knowled
things and his faculty of language, the less likely is he to en
those natural correspondences and forms of expression v
would be best adapted to convey in pictured parables the t
which have been disclosed to his spiritual vision. Those l
of Scripture which are the most spiritual, are also the
mystical—the farthest removed from the apprehensions o
natural mind, for spiritual things can only be spiritually disce
but that there are latent faculties in our nature which can o't

This bank and shoal of Time,

and which, being in themselves spiritual and divine, can
into more immediate and direct relation with spiritual and
realities, is a fact indubitably established by these experien

One of this class of mystics—spiritual seers or mediums
Hans Engelbrecht. He was born at Brunswick, on
Sunday, 1599. His mother died soon after he was born, b
stepmother "kept him as closely to the fear of God as his
did to school; where, however, he scarcely made so much
ficiency as to be able to read a gospel, and to write his
name." As soon as he was old enough, his parents being we
people, he was "kept close and tight to manual labour," a
three years with a clothmaker to learn his trade.

From his youth he was exceedingly sad and sorrowful
anguish and despair of soul he attributes to evil daemonic in
tion. "What this anguish of soul was is not to be descri
he says, "neither can any man have a right knowledge
unless he were to be tempted and attacked by the same
anguish. . . The Lord also hath cast many devils out of me



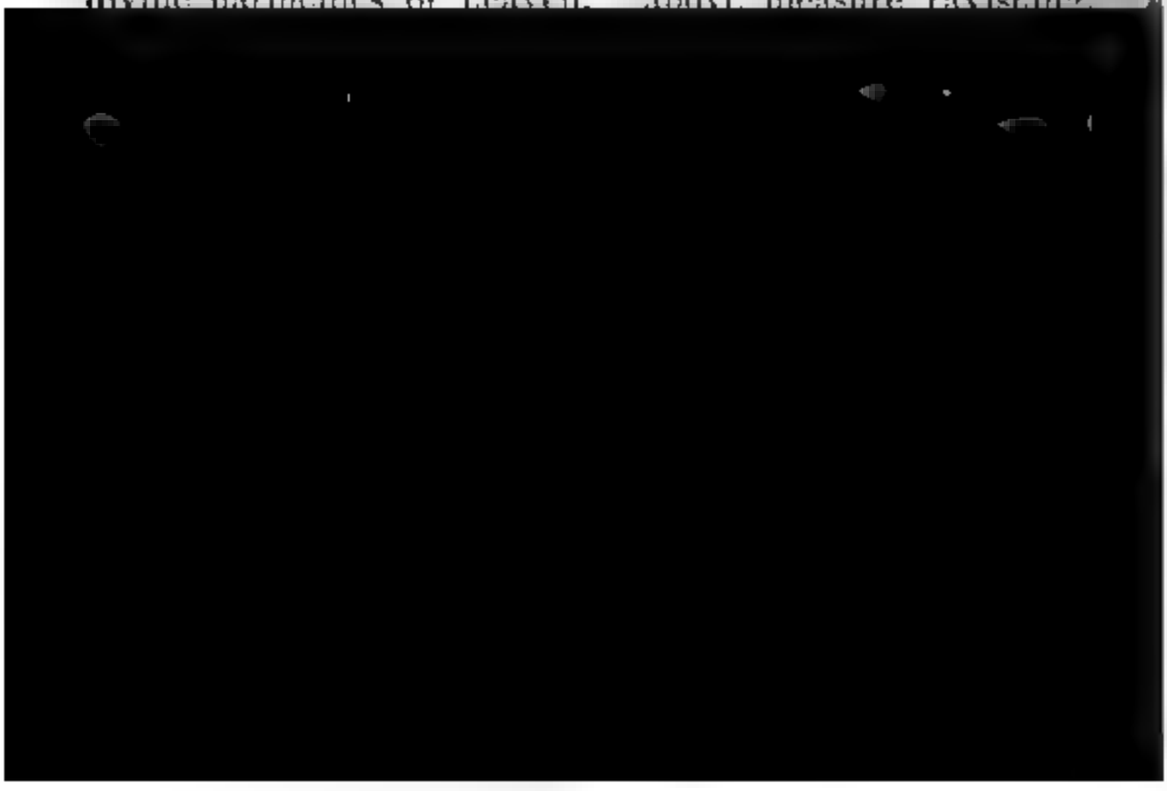
ns into the world of spirits. He went daily to church in opes of obtaining comfort, but this did not do him any some of his neighbours and fellow-workmen jeered at and d him, but this too was to no purpose. At last, his al distress increasing, he several times daily prayed tly to God to take pity on him, and to take him out of rld into His heavenly freedom. After a while he acquired distaste for food that he could neither eat nor drink; as eared to be dying, he desired the Sacrament, and this he abled to receive, though he had been unable to swallow gle drop of anything liquid, much less the least morsel of " His anguish of soul and bodily pains became so great e could not forbear loud cries, which drew several of the ours to him, who, together with his father, knelt and l for his deliverance. Prayers were also offered for him churches of the city. Having remained in this condition ut eight days; he tells us that:—

t was on Thursday noon, about twelve o'clock, when I tly perceived that death was making his approaches upon m the lower parts upwards; and thus I died from beneath ds; insomuch that my whole body becoming stiff, I had e feeling left in my hands and feet, neither in any other f my whole body—nor was I at last able to speak or see; mouth now becoming very stiff, I was no longer able to t, nor did I feel it any longer. My eyes also broke in my n such a manner that I distinctly felt it. But, for all that, understood what was said when they were praying by me; aye, heard distinctly, that they said one to the other, 'pray s legs, how stiff and cold they are become; it will now be ver with him.' This I heard distinctly; but I had no tion of their touch. . . . . At midnight the bodily g failed and left me too. Then was I (as it seemed to me) up with my whole body; and it was transported and l away with far more swiftness than any arrow can fly, discharged from a cross-bow. Which, indeed, made me ards enquire particularly whether my body had not been away. But they informed me afterwards that my body ot been taken away; but how long my soul was gone away t, was a matter they could not so properly discern. Yet , however, so far dead in their eyes, that my mother had y procured the winding-sheet, or shroud, and was minded it on. This, however, was not permitted."

is return to life was gradual, occupying the same length of s its cessation, but exactly reversing its process, or from ad to the feet. During his death-like trance he had been, afterwards affirmed, " set down before hell and transported

into heaven. . . . . This was done supernaturally in t spirit." "Being now conveyed back again out of the splendorou glory" (of heaven) "it seemed to me," he says, "as if I ha been replaced with my whole body upon the same spot; an then I first began to hear again corporeally something of wha they were praying in the same room with me. Thus was m hearing the first of all the senses I recovered again. After thi I began to have a perception of my eyes, so that by little an little my whole body became gradually strong and sprightly And no sooner did I get a feeling of my legs and feet again, tha I arose and stood up upon them with a strength and firmness never had enjoyed before through the whole course of my lif The heavenly joy invigorated me to such a degree that the peop were greatly terrified at it; seeing that, in so rapid and almo instantaneous a manner I had recovered my strength again to m great advantage, and that now nothing could serve me but out must go, and thus make a beginning with shewing unto th priests what had been revealed unto me. But they would n let me go out, being utterly at a loss what to think and make me. Whereupon I sent for the priest, telling him immediate what had befallen me before hell, and also in heaven. But th priest was astonished beyond measure at my having recover my strength again with such speed, and without any sort eating and drinking, or even doctoring."

In describing his vision, he contrasts the "dreadful, g thick darkness," the "horribly bitter stench," and the "dre harsh, howling voices" of hell, with the "great light and splend the "immeasurably sweet, agreeable, lovely fragrance," and divine harmonies of Heaven, "above measure ravishing."



ıot been revealed and told to me, it having been told me
ıe of a sublime angelical understanding, and in the
language. What a voice that is, which the angels in
ıtter, and wherein they speak with God, and one with
and the language of it, would be a perfect impossibility
› explain to you in writing, during this time. For the
ost, by means of an angel, taught me in a moment the
se and meaning of all the Bible; at which time it also
the angel gave me in charge what I should say in the
In very deed, I there learnt in a moment more than any
able to study and learn in an earthly university, should
study and learn there for several hundreds of years
ely: nay, to all eternity would he not be able to study
ı this in any earthly university."

lreds of persons, including many of the clergy now daily
› hear him. He spoke and preached to them incessantly
ly morning till late at night, for six days after his
, without tasting food; his strength remaining unimpaired
ody unwasted. His friends implored him to eat, but he
t, till, to satisfy them, he prayed that his natural appetite
e restored, and soon after he began to eat as usual.
ı even more remarkable, for nine months together he
lept nor felt the want of sleep. His parents sent for a
ı who gave him "a sleeping draught which was extremely
but it proved of no use at all to me for that end."
ver," he says, "God knows that for one-and-forty nights
I have heard the holy angels singing and playing on the
r music to my bodily ears, insomuch that I could not
joining in and singing together with them;" and in
that this was "no fond conceit, or vain imagination of

which I am to this very day able to produce, nam
qualified to discourse concerning holy writ out of the
know how to speak the true sense and meaning of
notwithstanding that I have not heretofore read the l
Here lies the wonder, that a man should know what
book which he has not read, and be not only acquainte
texts, but should also have a right understanding of th
ing to the Holy Ghost's intention; whereas, for all tha
heard of any such exposition from any man whate
further adds, "and amazing indeed it is what mar
wonders I have met with, and what has befallen m
during the three years I have now been in this situ
how frequently, when I have been *bodily and broad*
angels of God have made their appearance to me,
other various visions and writings discover."

At first, the people were "much affected and mo
narratives and representations," many of the clergy
adverted to his message in their pulpits, and urged the
of its being duly attended to; but after a while they
him to their conference, and strictly enjoined him to
more discourses with the people out of the word of
had a tendency to bring the ministerial function int
and discredit. His business only was to tell *them* w
possibly be revealed to him, when *they* would be sure
it to their hearers again; he himself should stick cl
own trade."

As he answered them in apostolic language tha
obey God rather than men, they became very wrath

ce from food, he experienced still greater strength and than he had done before.

iluckstadt, he was examined in presence of the King of k, and although no crime or misdemeanor could be upon him, yet the king, yielding to the solicitations ergy, ordered him to be removed from the city under a f soldiers. Engelbrecht predicted on this occasion that rnor of the city, by whose order he was banished, would, ere long, be forced to quit it by night, which prediction ularly fulfilled; for soon after, quarrelling with a lady of nk, she had such influence with the king, that he was dragged forth by night, divested of all his posts and , and had literally to beg for bread.

, he tells us, he neglected his commission, being grieved difference with which it was received, whereupon he was "in so singular a manner, that for nine days successively mb, and was not able to speak." Another time, when he was told to get up and write something which was en him. He did not immediately do so, but was indolent, received a blow on the eye which caused it to flash fire, as told that in this way would be punished all who were ent. The next day the pastor at whose house he was ying, asked him the cause of his discoloured eye,—the the blow. This showed its reality. The correspondential f the punishments is obvious.

341, he returned to his native town, where, in the words ographer, "this simple, God-taught and genuinely pious ly and happily departed this life the year following," at of forty-three. The clergy persecuted him to the last, sed to let the church bell be tolled for him or the collect The church-book records this fact, and says "the reason use he died in his error, and was never reconciled to the ministers."

igh always expressing in a most decided manner an un- conviction in the reality of his visions and of his mission, ses no obligation on others to receive him as a divine er: if they cannot receive his visions they can let it alone; e is responsible as to that. He says "If what I write e is not strictly true, in fact, then must I answer for it, another." Still less does he lay claim to infallibility. ns that, "Now, though the Holy Ghost doth actuate and e, it doth not necessarily imply, for all that, that I might liable, for my own person, to entertain some erroneous , and to mistake in opinions; for in such respects I am, at, liable to mistakes, as all other saints have been here-

And so far from arrogating anything to himself, he

speaks of himself as "only a dead instrument, an org
which, if the keys are not struck by some skilful finger, is
to give forth any right sound;" and again, he compares b
to a glove; "if no hand be put into it, the glove can neith
nor move of itself. . . . So the very same is the case wi
too." Though he knew by experience the reality of sp
visions and communion with angels he estimates them
according to their intrinsic worth. He says on this head:

"Yet will I also have no contention with any man
visions; provided only the doctrine be good which the spirit
me then can I not be deluded if I abide by that good d
Neither can any man be deluded by me, if people abide
good doctrine I teach them by the impulse of the Holy
for good doctrine is alone from God, whether by instr
and by men, or without instruments and by angels." And
"Were an angel to insinuate to me anything that is
and contrary to God's word, then I should listen no longer
though he had before taught me ever so much good."

At the beginning of his mission, that is, soon after his firs
he tells us that God "sent an holy angel" to him, who,
other things, taught him distinctly, certain marks and cha
whereby he might easily perceive and discern when the de
sowing his tares among the wheat: there were two m
signs in particular, which it may be well for all medi
take a note of. "The first was, if the devil should eve
me to ambition; the second sign was, if he should tempt
covetousness. Therefore, the angel told me that I must l
my guard against anything like ambition and pride in t
of God; instead of which I was to abide in the most p

nd Economical;" which was presented to him "when
y awake;" and in the same year, in an "extatic rap-
ring which," says his translator, his body had every
nce of a dead corpse, he had "a vision of the Mountain
tion)" which "the holy angel" whom he had seen in the
expounded to him on his return from the extatic rapture."
"vision of the New Heaven and the New Earth;" a
of an angel in a field by night;" a "vision at
k in the church in open daylight;" a "vision of the
;els round about the good, and the Devils round about the

Besides these and other visions, constant mention is
im of the appearance to and conversation with him of
ıd this "not in a dream, as to Joseph, but they appeared
he same (substantial) reality as they had done to Jacob,
as and to Mary." To give one instance: he says, "Thus
'od the Lord send an holy angel to me the second time,
glory, here at Hamburgh, in Mr. Dietric Nenheur's
" Before the conclusion of his vision of a New Heaven
r Earth, of which in his book there is a long description;
d spoke with three young persons who had lately died
n. The first was a little child who "smiled in my
very loving manner." Whereupon he said to him,
hristian, what, art thou here too?" The child replied,
n a message to his mother, full of gentlest love and
ı. The next was a young virgin, who rejoiced in
ect of marriage with her heavenly bridegroom. The
a youth who also sent a word of consolation for his
When this conversation was finished, a golden flagon
len cup were given to Hans, with the charge to return
ınd "pour out to every one a little sup of the heavenly

is a breadth and catholicity in the teachings of this
ın which transcend all limit of sect and party; and
s especially remarkable in his time, and from one who
o little of human instruction. He says with a noble
—

ect wants to have me on its own side; and I am expected to guarantee
that they give out for truth and teach; whereas I do not so much as
they teach and give out for truth, nor what that group of articles
which they deem necessary unto salvation. But when I speak of the
ith alone they will not be satisfied with that; but they want me to
ome *human* faith or other for a right and good one: either that of
or of the Lutherans, or of the Calvinists or Reformed, as they call
or of the Mennonists [*qu.* Baptists]; or whatsoever other human
be, of which there are a great number besides. Whereas, when I
en, not the least syllable was said or revealed to me about any such
s and human faith. Neither has any Angel at any time told me in
direct any person to any such human name, or human faith what-

soever; but rather do the Angels bid me direct all men to Christ and to his [illegible]. 'For the name of the Lord is a strong tower; the righteous runneth into it and is safe.' Hither was I to direct all people alone, to the genuine Christian faith, to Christ, and to His holy Doctrine and Life; and not to any method whereby each person may understand the Scripture according to his own humour whereby no man attaineth salvation or happiness."

He told the priest with whom he conversed immediately after his first vision, "You are only to submit to the rule and governance of Christ within you . . . . . to surrender and resign yourself up wholly and entirely to Him . . . . . that you be the instrument of the Holy Spirit, suffering the Holy Spirit to bear the sway in you, and not the astral spirit or reason." He tells us that a regenerate person doth "live in the love of Christ, in meekness and humility and in all Christian virtues; all his endeavours are bent towards the living in them more and more, so that thus he may grow up and increase in them; he is the follower of Christ in the regeneration; he denieth his own self, taking up his cross, and bearing it with patience after Christ." All such he says "are the *right*-orthodox under whatever divided part of the Christian religion they may happen to have been brought up; which is a matter of no [illegible] capital concern as it is given out to be." And he reminds us that "God hath his own, as well among such as are out of the Christian pale, as among the Christians within it: just as the Devil has his own, as well amongst Christians within the pale of the Christian Church, as amongst those who are without it."

His teachings and visions constantly remind us of what we meet with in the writings and statements of other mystics and seers; of Tauler, and Böhme, and Fox, and Swedenborg. Indeed, a fair critical analysis and comparison of this class

[redacted]

ney, the chamber was so resplendent as if all the walls of it had been
y side overlaid with the brightest burnished gold. And thus also I saw
of gold, upon which were three men sitting in white, upon chairs, and
eep, with their heads in their hands, poised and reposed upon their
Now, one of these men in white had two swords lying at his feet.
had a golden rod and a golden book lying at his feet. And the third
rord and a balance lying at his feet. And thus I also saw twelve men
white, standing upright in the chamber, who divided, and formed
res into three bands, four and four. Four of them had musical instru-
their hands: one of whom had a lute, another a harp, the third a
nd the fourth a violin. But four of them had music books in their
and this party or band, being eight in number, formed themselves into a
such a manner that each of the four who had instruments in their hands,
of the other four with the books in their hands at his side; so these
med a circle in this order. And in proportion to the extent of this
saw a great, bright, and glittering star, which overspread these eight
Hereupon the eight began to sing and to play the "Te Deum
m."

"Lord God, we praises bring!
Lord God, we to Thee sing!"

doxology they sung and played out in accompaniment, and in concert,
inning to end. The other four meanwhile divided themselves again
bands, two and two, and thus they walked (about the chamber) back-
d forwards engaged in conversation, one with another. Two of them
aking concerning the lamentable and woful state of things in time,
others were speaking concerning the joy of everlasting life. Yet, for
the three men kept sitting in the very same sleeping posture upon the
nd they slept on without being at all awakened by this charming voice
a, expressed by the singing and playing. Now, after these eight men
sung and played out this charming doxology, they vanished out of my
e star was removed, and the four other men retreated likewise. But
first men remained sitting upon the altar, and slept on without inter-
But the twelve men and the star being withdrawn and gone, an holy
n came flying out of the bright and shining cloud. He was clothed
ng white robe, which he had girded about him pretty high, in manner
on in his travels, so that the robe might not trail about and encumber
and that he might be able to advance with a more expeditious and easy
his angel had a golden key in his right hand, and a chain of gold

abyss of hell. Therefore let this be a warning to you, and do y
your instruments to the purposes for which they were given you
angel having made an end of this declaration, took his flight ba
the cloud, carrying along with him the stick or wand, in token
executed a good work with it. But the key and the chain he le
were, in token, that with them likewise should a good work be exe
future time. Yet did the three men still keep their seats as the
upon the altar, holding their instruments fast in their hands,
bright and vivid look everywhere around them, like men that were
deed, alive. They also looked hard at me, which I very much
thinking with myself what could be the meaning of it. And I co
with myself, "The twelve men in white are gone again; the star
angel is gone; and yet these three still remain upon their seats,
sitting here at first!"

Now, whilst I was thus engaged in wonder, another angel cam
the bright shining cloud, who was clothed in a long white robe.
beautiful, that it looked as if it was embroidered with pearls and c
interspersed like a group of little crowns of gold, which, upon t
were all around beset with pearls. And where there were no c
there the embroidery was made with pearls, disposed and dispers
robe throughout. This was a garment beyond all measure, gloric
and resplendent to behold; yet, had not this angel girt himse
former angel, but this robe of his had such a long flowing train
the sight of his feet from me. Moreover, with a slow and so
advanced towards the altar, upon the pavement, as soon as ever he
upon it: and verily this pavement was likewise as beautiful and
had been overlaid with the most resplendent burnished gold. A
angel was come up to the altar, he said nothing to the three men,
key and the chain, came to my bedside, and laid them upon the b
asking me, "whether then I knew the meaning of these wonders
there seen and even yet saw?" Then I said to him, "No; I do
The angel made answer—"Because thou dost not know this—God
to thee, to reveal the meaning of all thou yet seest, and hast seen."
angel proceed to explain the vision to me, expounding in a spir
according to God's Word, everything which I had there seen, ar
saw corporeally.

The substance of this spiritual exposition has b
condensed by a writer in *The Dawn*, for June, 18(

chief, and that must first be corrected. The others will then be awakened their duty. Engelbrecht speaks of this vision as prefiguring a visitation h was to come upon the church and the world. The "angel with the wand station will severely plague and punish mankind with war and bloodshed, nd sword, hunger and anxiety, and all kinds of diseases." These things will n many and cause them to turn to Him. The ecclesiastical state will then be d, and the other conditions of life re-awakened to their just uses and duties. y which the angel brought is the Holy Spirit, which will unlock men's nd minds; and the chain, he says, "signifies God's word: for the word connects together in the manner of a chain. And as, in a chain, one astened and hangs in another, so is God's word fastened, and hangs one t by another; and has, in the spirit, no discordancy or contrariety to all. For though, according to the letter, it doth sometimes seem to clash and to be contradictory to itself; yet is it in the spirit, and in contradictory to itself; so far from it, that it hangs together in mutual cy like a chain.

re are many lessons which even the wisest may learn is simple-minded pious Brunswick weaver of two s ago. T. S.

A REMARKABLE VISION.*

here relate some matters mentioned to me at Marly by e of Orleans, who had just arrived from Paris on his way The singularity of the statements, verified by the hich could not have been foreseen, induce me to place record. The duke was curious and inquisitive as to all arts and sciences, and to considerable powers of mind he weakness so common at the Court of Henry II., atherine de Medicis had, with other evils, brought from He had employed all the means in his power, but without as he has often told me, to obtain a sight of the devil; to behold extraordinary sights, and obtain a knowledge future. [This Duke of Orleans was the nephew of IV., was married to one of his illegitimate daughters by Montespan, and held the appointment of Regent of the n during the minority of Louis XV.]

ery (one of the duke's mistresses) had residing with her irl of eight or nine years of age. She had been born in e, and had never quitted it; and had all the ignorance plicity characteristic of that age, and of such an educa- mongst the various artifices employed for the discovery ecrets of futurity, of which the duke had seen great , was one exhibited to him in the house of his mistress. ımed to represent in a glass filled with water all that it ıed to know. He requested that some young and simple

erious Representations of Distant Places, Absent Persons, and Future s, alleged to be Exhibited in a Glass filled with Water. As reported by le St. Simon in his *Memoires*, vol. iii., 8vo., pp. 296-298. (Translated.) chette & Company, 1856.

person should look at a glass in the room so filled; and the girl just mentioned was selected as proper for the purpose. persons present amused themselves by expressing a wish to what was at the time passing, even in distant places. The litt kept her eyes on the glass, and from time to time reported e what she beheld. The duke, in a low tone, pronounced some over the glass, which immediately exhibited the vision soug

The duke, having previously made several experi resolved to make one trial, which might serve to settle hi victions. He whispered to a servant to go instantly house of Madame Nancré, close by, to ascertain who were at the time—what they were doing—how the furnitur arranged—and the exact state of all that was passing. H desired not to lose a moment, to speak to no one, and to the whole to him in a whisper. This commission was ex without a moment's delay. No one present was at all aw what had been done; and the little girl remained all the t the room. As soon as the duke had received the report servant, he requested the little girl to look at the glass, a tell him what she saw. Immediately she repeated word by the statement made by the duke's messenger—describe persons, countenances, and dresses of the persons present- position in the apartment—the parties who were playing a different tables, those who were looking on, those who conversing, and those who were standing—the arrangem the furniture—and, in short, every other particular. The instantly sent Nancré to examine, and he reported that h found everything—as the little girl had stated—as the val previously reported to the duke.

's chamber at Versailles, and the furniture it contained
me of the king's death. She gave an exact description
ng's bed, and also of all the persons who stood near the
vere elsewhere in the room. She noticed, especially, a
d held by Madame Ventadour, and on seeing her uttered
nation, because she recognized it from having seen it at
de Sery's residence. From her description they readily
d Madame de Maintenon, the remarkable person of
ne king's physician), the Duchess d'Orleans, the Princess
and the Duke of Orleans. On seeing whom she uttered
nation. In a word she described all whom she beheld
nces and the domestics, the lords and the valets: when
oncluded her enumeration, the Duke of Orleans, sur-
t she had noticed neither the Dauphin, nor the Duke of
, nor the Duchess of Burgundy, nor the Duke of
ed her if she had not beheld such and such persons
described to her. To every one of his questions she
the negative; and again repeated the enumeration
before given. This answer the duke could not under-
[e expressed to me his surprise; and endeavoured
to account for it. The event explained the whole
This scene occurred in 1706. The four persons
ence was noticed were then alive, and in good health,
ie four died before the king. The case was the same
Prince of Conde, the Duke d'Enghein, and the Prince of
iom she did not see, but she saw the children of the two
sons. She saw also the Duke of Maine and his children
Count of Toulouse (the duke and count, two of the
tards by Madame Montespan). But until the decease of
the circumstances which perplexed them remained in

his curiosity had been so far gratified the Duke of
as desirous of learning what fate awaited himself. He
onger to be seen in the glass. But a man who was
ffered to shew him himself, as if painted on the wall of
ment if he were not afraid of beholding himself there.
elay of about a quarter of an hour, occupied in various
ions, the figure of the Duke of Orleans in his natural
habited in his usual dress, appeared, as if painted on
of the apartment, and wearing on his head a crown. It
he crown of France, nor of Spain, nor of England, nor
imperial crown. The Duke regarded it with profound
but could not comprehend the fashion of it. He had
en one like it. It had only four circles, and it bore
n the summit. It completely enveloped the head.
the darkness, in which were involved both the former

exhibitions and that just described, I took occasion to anim
on the variety of curiosities of this sort, and pronounced
to be the proper artifices of the devil, which God connived
the punishment of the prying spirit, of which he forbad
indulgence—pointing out the obscurity and the nothingne
which they terminated, instead of the illumination and
satisfaction which it was expected to obtain from them. At
time of this exhibition the duke was far from being the Reg
of the Kingdom, and from even dreaming of such an appointm
for it was this perhaps which the crown was supposed to prefig

All that I have related passed at Paris, at the residenc
his mistress, on the evening preceding the very day on which
reported them to me. I have deemed them so extraordin
that I have been induced to give them a place here—not, ind
as a testimony of my assent, but to record them for the inform
of others.

STRANGE AND YET TRUE.

We have read with pleasure the article with this name in *the Year Round*, for August last. We should have been
to have transferred it entire for the benefit of our readers,
we been at liberty to do so, for its reasoning is good, and
facts are interesting. There is, however, no name to vouch
the facts, and therefore for their veracity we must trust to the
and character of Mr. Dickens, though we see no reason to d
the truth of the allegations on intrinsic grounds. They c
of ghost or spirit stories, dreams, impressions and visions, such
we have often given in these pages, and they are introd

m we are indebted for many an interesting narrative, which
d else have never passed the bounds of the family circle, or
ng so would have at least been carefully denuded of such
oration as name, place and time afford. In the incidents
er to be related these have been supplied without scruple,
thout desire for any greater reticence than the editor in
retion may impose. The circumstances of each case have
rified with unusual care, because another object than
uriosity suggested the inquiry. . . . . .
assist analysis, we must compare. To aid comparison,
possible reserve should unite with the closest possible
e to facts, so far as facts can be ascertained after passing
strongly susceptible imaginations. Even were these
ural occurrences not explicable, which we hold them in
e to be, there is surely nothing terrible or revolting in
it. It is, for example, a simple, touching, and beautiful
t the last earthly regards of the liberated spirit should
pon its best beloved. If such be the work of a mocking
rears a wonderfully heavenly dress.
vever, the purpose of this paper being rather to suggest
lemonstrate, enough has been said if we reiterate the
hat inquiry is better than ridicule, that the object of
'ghost stories' is not to propagate idle stories, but to
osophic truth, and if there be among our readers one
rves are not trustworthy, it may comfort him to know
ir experience, none who have been the subject of what,
better comprehend their nature, must be called extra-
isitations, have ever at the trying moment, experienced
est agitation or fear. The inference is that the witnesses
s are, though unconscious of the fact, *intimately con-*
the production of those phenomena which they have been
lisposed to attribute to influences entirely independant
wn bodily and mental organization."
is certainly a vast improvement on the general mode of
this question, and as such we welcome it, though we
gree with the theory with which the writer closes his
which we have placed in italics. That the witnesses are
l in the *production*, we think some of the writers' stories
s disprove, as for instance, what part did the witnesses
roducing the midnight ringings at the door-bell, heard
household, which preceded the appearance of Mr. D. to
? Lady S. might unconsciously supply the magnetic
or receptivity, by which the spirit could be rendered
her, but the question of real spirit existence *ab extra*,
great importance to allow of its being said that she was
l in the *production* of the spiritual Mr. D.

BERG-GEISTER.—CLAMPS-IN-THE-WOOD.

By William Howitt.

It is a curious question to what extent variety of spirits reac in the invisible world. The variety of animated life in t world is infinite, measuring from the elephant to the animalc which requires vast microscopic power to perceive it. H we not then suppose that some such analogy prevails in spiritual world; and that such spirits as are but a little lo than the grade of men and angels may have almost iden with them, and may be distinguished only by lesser stature, different hue, or by peculiarity of habits? We know t classical antiquity peoples air, earth, wood and water with s varied beings. The Naiad, the Dryad, the Hamadryad, Nereid, enlivened mountain, forest, and ocean, to their imagi tions, and have added a whole world of creation in their poetry the natural one. The middle ages abounded with imps, ins brownies, necks, pixies and fairies, and even yet there are th who maintain that these are more than poetic entities. know that the miners of Germany and the North have alw asserted and do still assert the existence of Kobolds and of Berg-Geister, or spirits of the mountains and the mines, and t they assist or thwart their exertions in quest of ore, according they are irritated or placated. They describe them as short black, and declare that when they are attached to certain m they go before them in the solid subterranean rock, knoc with their hammers, and thus indicating the presence of t and the devious course of the vein. If it is lost by a bre the strata, or a fault as they call it, the sound of the Berg-Ge

re were no such things as ghosts, that all such notions
v exploded as silly and superstitious, and that the best
as that such things never appeared to the enlightened
l-educated. He assured her that at the same time he
believed her story, and did not doubt the annoyance to
e was subjected, but that she might depend upon it that
ded from some of her neighbours in the flesh, who
wanted to get her cottage if they could frighten her
; and that the light, he had as little doubt, was thrown
house by a magic-lantern. He advised her to keep a
ok-out, and try to discover her disturbers. The poor
shook her head and returned, nothing assured by this
lecture.

ing of this from the clergyman himself, I asked him,
his astonishment, whether he was quite so sure that
re not spirits? He looked hard at me to see whether I
quizzing him; but being told that I was quite serious,
more astonished. He was prepared for superstition in
easant-woman, but not amongst the "book-larned," as
styled up there. I added, for his further astonishment,
visits of spirits in London, as well as all over America,
w things of daily occurrence; that I myself had seen
azing doings, had received many communications from
d had repeatedly shaken hands with them. It was a proof
iend's firmness of mind that he did not at once advise my
have me well looked after. Perhaps he did not do that
he found them all asserting the same experiences.

rally desirous to ascertain the amount of truth in the old
story, I asked the person whose cottage I occupied

carpenter; "no, sir, old Clamps left the cottage four years ago and went to the next village, where he died. He was then above eighty years of age, and wanted caring for." "And did any one else ever see these lights?" I asked. "Oh, bless you, sir, yes, plenty of people. They were no ways healar (shy). They would come when neighbours were in." "But were they only lights? Did Clamps and his friends never see any figures, ghosts, or anything of that sort?" "Not as I ever heard of. They were lights as came and went."

Finding that this was an old affair, and that it was well known all over the neighbourhood, there was an end of the magic-lantern. Very improbable as it was that any magic lantern was to be found up there, even if such a thing had been heard of, it was still more improbable that some wag of a generation of wags had been playing it off on Clamps and his successors for half a century. But what these lights were I determined to know. According to the old woman's story, there were now visible not only lights but spirits.

On a fine afternoon in June, I therefore set out for Clam in-the-Wood. My way led me past the charming Ilam Ha the seat of Jesse Watts Russell, Esq., and along the banks the Manifold, that pleasant and careering trout stream, and up into the hills beyond. It was drawing towards evening wh the foot-path, into which I had been directed by a cottage sitting sewing in the moorland valley below, led me directly front of a good country mansion, with a garden enclosed stone wall before it, and a pair of tall, ornamental gates admit a view of this pleasant and flowery area. There were s children at play in this garden, and of them I enquired the w

[redacted]

se, and his master bade him shew me the way to Clamps.
self continued to walk with us some distance, and then
vith a smile, "David will tell you all about the ghost,"
ack.

rdingly as we pursued our way over the bare green
d hills, I asked David, "What about the ghosts?" He
that he could not himself speak as to ghosts, only on the
of his mother-in-law who lived with him. All that he
were lights. These, he said, came almost every evening,
on dark nights. In the summer they saw nothing of
t about November, when the cold weather and the long
et in, they came very often, moved about the house,
s made it quite light, and then sunk through the floor.
her-in-law said she saw black figures in the middle of
its; but for his part, he only saw the lights, and so did
I asked him if they had ever been seen before he came
ere, and he gave the same account that I had received
e, that old Clamps had always had them; and that
of people besides them had seen them often enough.

this conversation we were close upon the place, and a
king place it was. A deep valley presented itself below
les clothed with woods, and along its bottom ran the
course of a stream, which now was dry, and shewed
, rugged stones. This was the course of that singular
am, the Hamps, which runs for a considerable distance
round; in winter and after heavy rains having only
nough to appear as a stream above ground, and after a
appearing altogether, and then bursting up in a tumul-
ntain at the foot of the cliffs below Ilam Hall, near
subterranean river, the Manifold. Around this deep,
tary valley rose naked hills, and on their side, not far
cottage, appeared the mouths and debris of lead mines.
ltogether a place apparently much suited for the haunt
y spirits. A paved causeway led down to the house,
ood on the edge of this lonely glen amid a few trees.
proached, it looked ruinous. The end nearest to me
act, tumbled in, and the remains of an old cheese-press
hat it had once been a farm-house. The part remaining
was only barely sufficient for a labourer's cottage. On
I found the old woman who had invoked the aid of the
n, seated in her armed chair under the great wide
common to such houses. There were also a stout,
laughter, the wife of David, and two or three children.
lling them that my errand was to enquire into the haunting
they complained to the clergyman, both mother and
gave the same account as David had done. The old woman

said that soon after they came to live in the house, where the
now been four years, the lights began to make their appear
that they would appear most evenings, for months tog
and sometimes several times in the course of the evening:
they would appear to come out of the wall, would advance
the middle of the floor, would make a kind of flickering
sometimes light up the whole place, and then descend int
floor generally at one spot. There was no cellar beneat
floor, but they descended into the solid rock on which the
was built. They described the light as neither like the li
fire, a lamp, or a candle; but they could not express them
more clearly about it. It did not at all alarm them, and t
woman said that the reason that she went to the clergyma
because the children were now getting so old as to noti
light before they went to bed in the evening, and they
afraid that it might come to frighten them.

What made them think so was that the old woma
clearly dark figures in the centre of the lights. They
generally three, like short men, as black and as polishe
said, as a boot. Whilst they staid, she said their hands
always in motion, and that occasioned the flickering o
wall. She thought them quite harmless, for they never d
mischief, but seemed to take a pleasure in coming towar
warm fire, and looking at what was going on. She said t
first neither her daughter nor son-in-law saw anything
laughed at her when she said she saw old Clamps's light

sin, and lumbering of the log as it was drawn forward. it came up to the door a fierce dog growled at it, and re so frightened that one of them jumped up and bolted r. The sounds then ceased altogether; and on going out h neither horse nor dog were visible.

narked that perhaps a horse had got into their yard; but l it could not do that, and that they had no dog. On occasion, the old woman said that the door being open next room, which was the sleeping room, she saw a oman kneeling on the bed with her back towards her, ttitude of prayer; that she watched her in silence for e, when all at once she became covered with spots like l, and then disappeared. They had also observed when ring of the light on the wall was strong, that drops of uld seem to trickle down, but no stain was ever left. s the substance of the statement of the old woman, her and son-in-law.

ıy return to the house where I had taken tea, all were know what I had learned. In fact, the hostess, on my ut for Clamps, had followed me to the door, and parti- ressed me to give them a call on my return. I understood ve, though no word of the lights or ghosts had been by them or me. They now showed themselves all with the reports of the lights and the figures, yet had ken the trouble to go and judge for themselves; but of their servants, being there one evening, had seen the ry plainly.

king of these curious circumstances on my return home, our friends, Captain D——, a scientific man, observed had an engagement in Yorkshire about Christmas, and would go round that way, and, if necessary, stay all Clamps-in-the-Wood. He kept his word. Taking up ers at the excellent fishing-inn, the Izaak Walton at the f Dovedale; in the course of smoking a cigar with the in the evening, he asked if they had any good ghost- that neighbourhood. "Oh!" said Mr. Prince, "if you haunted house you must go to Clamps-in-the-Wood." earing to know anything of the matter, the gallant sked him the particulars, and received pretty much such nt as I have given. The captain asked if he thought e was really anything to be seen there, and the landlord that he could not speak from personal knowledge, for l rather go twice as far in another direction; but that it ommonly reported, and by so many who had been there, re seemed very little doubt about the matter. On this D—— declared that, of all things, he would like to

witness something supernatural, and that he would go and the night there.

The astonishment of the host and hostess was unbou "What, leave a comfortable inn and comfortable bed on a winter's night to go nearly three miles into a wild region of and moors, and to sit up in a haunted house!" They thou first that he must be joking, but seeing him throw on a cap military cloak, they then endeavoured by earnest entreat dissuade him from his purpose. They represented the da and the intricacy of the way; the almost impossibility of fi the place; the dreary solitude of the spot when arrived a vain, bidding them good night, our friend rushed forth, an the way which the landlord had described to him, before of his purpose.

The undertaking was, indeed, a courageous one. A march had to be made along a tolerably well-tracked road a bye-path must be struck to the right ascending into th The manor-house or mansion at which I had called m found, and beyond that it was not likely that the directio the moorland hills could be hit upon without a guide. those things did not daunt a man who had made his camp the wilds of hostile tribes. By inquiring at a cottage ne end of the high road, he was enabled to hit the hill-track, r the manor-house, and there received fresh instructions. missed the direction in the moorland hills—a way there c said to be none—and wandered about for some hours in fog. At length, he managed to re-find the manor-hou then got a boy to guide him. It was ten o'clock at nigh [redacted]

h of them. As they sate with the light only of a low
rnt to cinders, and therefore without flame, there came
gs in various parts of the room, now on the walls, then
table, and then on the floor. Captain D——, who was
y familiar with the spiritual phenomenon, vulgarly called
pping, gave, however, no intimation of this, but asked
ese knockings were. The old woman said she didn't
t they were always heard when the lights were coming.
, however, appeared, but presently the Captain saw his
ich he had laid on the table, begin to move, and anon
lled down and thrown on the floor. The old woman
were often doing that sort of thing, but they never did
ief.

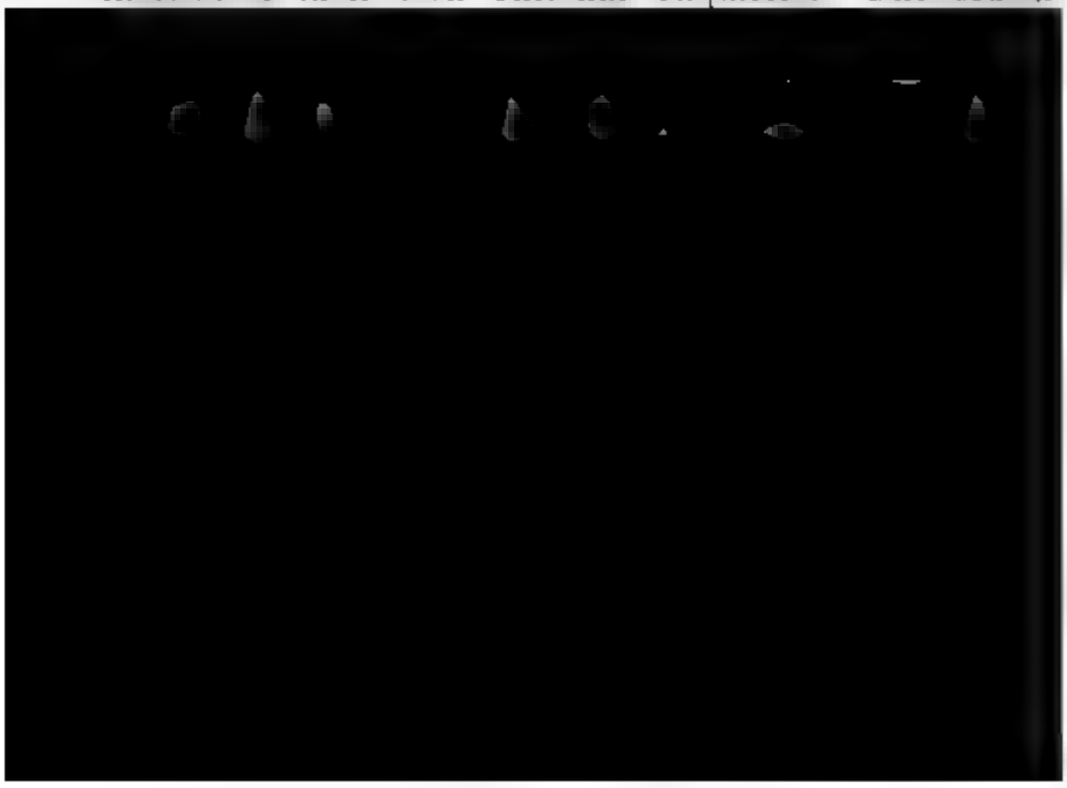
twelve o'clock came, Captain D—— insisted on the
n going to bed, and she went, leaving him a candle to
wished, and coal to mend his fire. As the night was
ow wrapped himself in his military cloak, and sate in
silence. There was only just light enough from the
:e the objects in the room visible, and he could hear
people in the next room were sound asleep by a full
nasal music. He sate till one o'clock; he sate till
here was neither sight nor sound, but just as he began
his ear was caught by a sound almost soundless, and
wards the place, he saw a globular light about the size
nary opaque lamp-globe issue from the wall, about five
from the floor, and advance about half a yard into the
e was all attention, and so evidently was the intelli-
in the light, for there it paused as if become aware
sence of a stranger. Captain D—— remained almost
hoping that it would advance into the middle of the
it did not. It remained for about a couple of minutes,
:eeded again into the wall at the spot whence it had
s soon as it was clearly gone, Captain D—— lit his
l examined that part of the wall to see if he could
y hole or fissure through which the light could have
nere was nothing of the kind: it was perfectly plain
l. He then examined whether a light could have
rough the window: that was closely curtained. Next
d whether a light could have flashed through a chink
r from the bed room: there was no light there, and
oncert was proceeding as steadily as ever. Convinced,
nese examinations, and by the globular and peculiar
it was one of the old luminous visitants of the place,
wrapped himself in his cloak and resumed his watch;
g further occurred.

o'clock the old woman made her appearance, and en-

quired what success. Captain D—— told her of the s
of the light, on which she said that was the real ligh
doubt it was "scarred" at sight of a stranger; but if
come again for a few evenings the lights would get
shyness, and he would see them over and over; but
not in the Captain's power. He made the old woman
pense for the trouble he had given, and having a cup
coffee prepared by her, he returned to the inn to breakf

The captain's success was perhaps as much as
expected for a single visit. He was quite satisfied
haunting was founded on fact, and he determined
another visit in the winter season. Whether he ever
becomes doubtful, for I learn from the clergym
mentioned that the people have deserted the house, an
in-the-Wood is now left to the lights and to ruin.
these Berg-Geister may continue their visits to the
hearth is equally doubtful; for it must be as cold and
as their own mines, which extend horizontally far into
of the neighbouring hills.

But we must not quit Clamps-in-the-Wood without
on two or three particulars in this singular narrative
important. As to the apparition of the lights, that h
matter of assertion for more than half a century. T
so frequent that the old man, Clamps, had grown at
them, and many other persons had seen them. The
settled fact all over the neighbourhood, except among
who have been systematically educated to ignore such pl
and to deny their existence on the authority of their own
instead of their own rational enquiries. The old w



s, not being equally open to spiritual impressions. Nor
y ever pretend to see more than the lights, though they
nd invariably asserted their frequent sight of them. In
statements to the clergyman, to myself, to the captain,
ount was uniform and the same. As to magic-lanterns,
there was no such thing within many miles, except it
in possession of Mr. Watts Russell, of Ilam, or of the
n in question. And as to any one wanting the house
head of the occupants, the very idea was ridiculous, as
upied by one of the labourers of the gentleman farming
rty, and lies so drearily, so lonely, and so out-of-the-way,
pendent of its reputation as a haunted spot, it was so
able as an abode, that its late tenants have deserted it.
it will become the subject of further investigation, or
he former conditions necessary to such investigation
e all doubtful; it is therefore to be regretted that a
quiry was not instituted by the educated people of the
hood years ago, when enquiry was so easy, and might
pursued to any length. What we know of this case,
is curious, as affording confirmation to like cases on the
, which have been asserted as positive facts for many
rs.

"Facts"—Thatsacken—given at the end of the "Seeress
st," in the original German edition, in "Fourth Fact,"
ed a spirit often appearing at the house of a watchman
erg, quite black, and the watchman's wife said to Dr.
There often shines out of the wall by night a lustre, round
, and then disappears behind the wall again." This is
like the light, and the manner in which it appeared to
)——. In the "Fifth Fact," another spirit appeared
e Hauffe, with its head surrounded by a glory of light.
occurring at Ammersweiler, five hours' journey from
g, a spirit used to appear, the face of which emitted a
illuminated everything in the room; but the rest of
appeared only as a grey vapoury column. In another
same series of "Facts," in the prison at Weinsberg,
r some time went about a particular room, with a star
ast as large as a man's hand. The figure itself was
low. In various places of the same work spirits came
by a crackling noise, and with flashes of light, very
those whose appearance is related by Mr. Coleman
American Experiences," in the case of the wealthy
——, and his deceased wife, Estelle, and Dr. Franklin.
in D—— was informed by the inmates at Clamps, that
was often seen in dark nights by people going past from
, shining out of the top of the chimney.

apostles of Jesus Christ taught mankind to expect it. D
especially in the third chapter of his second Epistle, refe
the Noahtic deluge, says, "But the heavens and the eart
are now, by the same word are kept in store, reserved u
against the day of judgment and perdition of ungodly
St. Paul in one place declares that Christ will descend in
fire to take vengeance on those who do not obey the
Jesus Christ says that "as it was in the days of Noah so
be at the coming of the Son of Man." We have seen ho
in the days of Noah: the majority of the inhabitants of t
were choked or suffocated, in consequence of being unabl
through the crisis of the change.

Those passages of the Word which relate to a judgme
spiritual world, also point to that judgment being ultim
this mundane sphere. Many of these passages, especial
writings of the ancient prophets, are fearfully sublime and
—much more so when they are spiritually understood.

Swedenborg informs us that the celestial produces the
for all things that relate to essential life are of the celestia
the celestial, or life principle, is inverted, or flows into
forms, it terminates, by an inevitable law, in contrarie
eventuates in death or damnation. The inversion of
love is hell-fire. Now, as the Bible in its deepest or mos
principles has relation to celestial things, it is no unjust i
that its predictions of judgment relate, in their more
sense, to the effects of celestial influences, in their de
those who are confirmed in states of evil and fallacy. T
becomes to such, as a devouring fire when received by the
respiratories; as the stoppage of the internal breathing

merous class of passages in the Bible which relate to the tion of the wicked, become fearfully suggestive of that ching judgment which will be attendant on the opening 's internal respiratories. As the fiery pillar which moved resence of the armies of Israel, as their light and glory, he source of destruction to the Egyptians, so the return ng-lost gift of Internal Respiration will prove to those ared through a regenerative life to enjoy it, to be as the g fire of divine wrath.

SUMMARY.

y be convenient to present before the reader at a glance al points which we have endeavoured to establish in ers:—

at internal respiration was a mode of breathing enjoyed iginal inhabitants of our planet.

at it was occasioned by the state of their love and faith ord, which was similar to the faith and love of angels, ed them to respire with angels, to whom they were their veriest life.

at by internal respiration they were able, from intuitive n, to determine what was good and true. That they by communication with heaven, living consciously with ile they lived on the earth, and were the subjects of ghtful dreams and visions.

at mankind gradually fell away from this interior he affections, and consequently were by little and little of this transcendent condition, until, at last, a crisis on the race, and they were wholly changed as to their , sensations, and medium of interior communion and se with heaven.

hat man is to be restored to his birthright privileges is y the predictions of the Bible concerning the establish- a new celestial church, in which love to the Lord is to once more the ruling principle of the mind; by the e given to us by seers and prophets of the restoration of l love; by Swedenborg's experience and profound insight world of spiritual verities; by the experience of other y the latent spiritual outgoings of many hearts at the day; by the hopes and aspirations of many generations the future golden age, which is now looming up so y to the spiritual vision of modern seers; and by analogy ction, showing that all forms of sensational life have culiar respirations, that natural thought gives natural on, and that the deeper and more interior thinking from

love to the Lord and our neighbour must give man the inn mode of breathing.

6. That spiritual influx is descending more copiously no than ever, and that the stream of influx which is opening towar heaven the interiors of those who are in the effort to live a pu and righteous and self-denying life, and which must lead to th opening of the Internal Respirations of all such; is at the sam time fraught with danger and dissolution to those who are in state sensual, worldly, and devilish.

We can anticipate many objections to the views which w have presented; but we prefer that others should state them a they occur to their minds. We have merely opened a mos important subject to the serious reflection of the readers of the *Spiritual Magazine*. We have by no means exhausted the subject—we have only introduced it—but we feel sure that t this higher form of Spiritualism will many serious-minded perso turn when they have been sufficiently convinced of the unsati factory and unsatisfying nature of external manifestations, a the inadequacy of external mediums to meet their heart wan and the deeper aspiration of their spirits.

There is a more interior Spiritualism than many now fre quenting *séances* dream of, or many of those who are mediu have yet conceived. It is coming, not with outward observation but nevertheless with power and great glory, inwardly revealed to the pure in heart. It is coming like refining fire to purify the sons of Levi until they offer to the Lord an offering in righteous ness—then shall the offering of Judæa and Jerusalem be pleas to the Lord as in former years, *and as in the days of old*.

RESPIRO.

d a self-created universe of spiritual essences a very con-
al sphere. The ideal world of Plato was to him a region of
ter reality than that physical and social environment of
blance and falsehood by which he groaned to find himself
ounded. "There are two worlds," he says, "of life and
h,"

"One that which thou beholdest: but the other
Is underneath the grave, where do inhabit
The shadows of all forms that think and live,
Till death unite them, and they part no more:
Dreams and the light imaginings of men,
And all that faith creates or love desires."

Prometheus Unbound, Act I.

Of some such world we suppose it was that Ianthe became inhabitant, whose resurrection is so exquisitely described in commencement of Queen Mab:—

"Sudden arose
Ianthe's soul; it stood
All beautiful in naked purity;
The perfect semblance of its bodily frame,
Instinct with inexpressible beauty and grace.
Each stain of earthliness
Had passed away, it reassumed
Its native dignity, and stood
Immortal amid ruin.

* * * * *

The chains of earth's immurement
Fell from Ianthe's spirit.
They shrank and brake like bandages of straw
Beneath a wakened giant's strength.
She knew her glorious change,
And felt in apprehension uncontrolled
New raptures opening round.
Each day-dream of her mortal life,
Each frenzied vision of the slumber
That closed each well-spent day,
Seemed now to meet reality."

We have selected one or two passages from other poets ering to that old Platonic doctrine of archetypal forms, ich receives not a little confirmation from the narratives of it-seers. Philip James Bailey, in his strange and powerful most unartistic drama, called *Festus*, has the following:—

"The world is as a great sarcophagus,
Engraven inwardly and outwardly

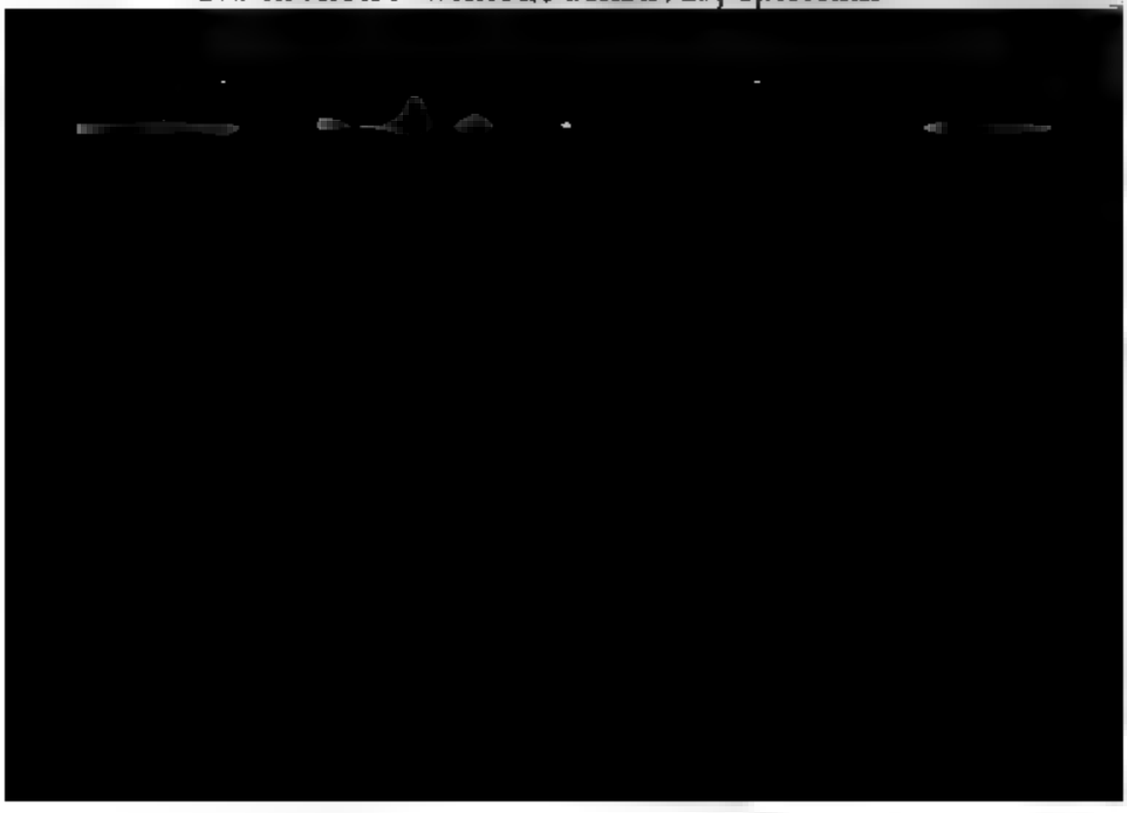
With living emblems of its inner life,
The soul-containing tenant of all time.
The same has infinite meaning; wise is he
Who scans and construes all in harmony.

* * * * *

Earth is the symbol of humanity,
Water of spirit, stars the truths of heaven.
All animals are living hieroglyphs:
The dashing dog, the stealthy-stepping cat,
Hawk, bull,—all that breathe mean something more
To the true eye than their shapes show."

Next we proceed to quote from a poem which, to our thinki
is more truly spiritualistic than any other we are acquainted wi
Not that it talks more about the spirit-world, but rather fearle
rends the veil which conceals the spirit and truth of things fr
the superficial eye: a poem, in which both the strong re
and lofty idealism of Carlyle are worthily reflected; we m
"Aurora Leigh," by Elizabeth Barrett Browning:—

"There's not a flower of Spring
That dies ere June, but vaunts itself allied
By issue and symbol, by significance
And correspondence, to that spirit-world
Outside the limits of our space and time,
Whereto we are bound.
* * * Without the spiritual
The natural's impossible—no form,
No motion: without sensuous, spiritual



he departed, is shown by the way in which she makes Aurora speaks of her father's grave :—

"I would not visit, if I could
My father's or my mother's any more,
To see if stone-cutter or lichen beat
So early in the race, or throw my flowers,
Which could not out-smell heaven or sweeten earth.
They live too far above, that I should look
So far below to find them: let me think
That rather they are visiting my grave,
Called life here (undeveloped, yet to life);
And that they drop upon me, now and then,
For token or for solace some small weed,
Least odorous of the growths of Paradise,
To spare such pungent scents as kill with joy."

Bailey has written well upon communion with higher spirits ing the result of purity of faith and life :—

"Man's spirit, extolled, dilated, clarified
By holy meditation and divine
Love, fits him to converse with purer powers
Which do unseen surround us, aye, and gladden
In human good and exaltation: thus
The face of heaven is not more clear to me
Than to another outwardly; but one,
By strong intention of his soul perceives,
Attracts, unites himself to essences
And elemental spirits of wider range
And more beneficent nature, by whose aid,
Occasion, circumstance, futurity
Impress on him their image and impart
Their secret to his soul."

Festus has visions of a glorious future which is thus ibed :—

"Earth's tale is told in heaven, heaven's told in earth,
Since either 'gan one only faith hath been
The faith in God of all. A thousand types
A thousand tribes have chosen. But the hour
Already hawklike preens its wing for flight,
When all shall be re-massed in one great creed.
All being shall be re-begotten, all
Worship re-dedicate, all signs afresh
Thrice hallowed; the degenerate lapse of time
Having twice fused the symbol with the truth,
All dark things brightened, all contrariants blent,

And truth and love peradiating life,
Be the new poles of nature."

Much the same thoughts are echoed by Mrs. Browning:

"The world's old,
But the old world waits the time to be renewed,
Toward which new hearts in individual growth
Must quicken and increase to multitude
In new dynasties of the race of men;
Developed whence shall grow spontaneously
New churches, new economies, new laws
Admitting freedom, new societies
Excluding falsehood: He shall make all new."

S. E.

THE EDITOR OF "GOOD WORDS" AN SPIRITUALISM.

Dr. Macleod, the editor of *Good Words*, has given us he calls "A True Ghost Story" in the September numb his periodical. His mode of dealing with the facts in v Spiritualists believe is very remarkable. The entire inter his paper depends upon a belief in ghosts, or superna visitations. To this he appeals—apart from this there i interest either in the story he tells, or in the general remarks which he introduces it. He first raises our curiosity by a d avowal of his own belief in the kind of supernatural facts of ghost stories are a type. By his title he promises to tell

igns his name, that he has the funds necessary to meet ill which he draws,—and then he deliberately dishonours it, ramples under foot the sentiments and beliefs to which he ldressed himself and for which he has professed respect and thy. If such a transaction be criminal in the commercial what is it in the moral and spiritual world? If an exactly onding deed would be called dishonest when money is ied, what are we to call it when facts about the visible visible world are concerned? That Dr. Macleod does petrate merely an ordinary innocent hoax, a joke which quite ready to join him and his friends in laughing at if ood enough, will we think be perfectly clear from the ig extract,—not a garbled extract, as its length will show. e whole of the serious part of his article.

l-known Scotch artist, whose delineations of character delight his many nd who is almost as remarkable in his anecdotes as in his pictures, es one of his stories by narrating how an old Scotch gamekeeper once to him in a slow, solemn voice, "Do you knaw, sir, that I myself lly knawn men, ay, and respectable men too, who—did—not—believe—s?" And he describes how the old keeper, on being questioned as to elief in ghosts, replied, with face averted, half in pity, half in sorrow estioner, but with, if possible, deeper solemnity, "I howp I do." I am if the gamekeeper stands alone in his belief; and I question whether at majority of the "upper ten thousand" were asked regarding their apparitions, they would not agree with the lower ten thousand who ed to be the only honest believers in occasional visits from the inhabi- he mysterious ghost-land. Very possibly in broad daylight, when n the park, or shopping, or visiting the Exhibition, or even when the re lighted, and when seated round the dinner table, or in the midst of and flutter of an evening party, the realities of the palpable and orld may act as such opiates to the ideal faculty, and so close the eyes the ears of the inner eye which can alone discern the spirit-world, that in its existence may be denied or ridiculed. But take any one of sons singly, especially the most thoughtful and gifted; let him or her n the large drawing-room when it is emptied of its guests, with the tinguished, except one or two sufficiently bright to project "shadows all," but not to illumine the darker recesses of the room,—when the s low, and the cinders fall, and begin to crumble audibly among the when the midnight winds are creeping round the house, sighing at the , or breaking out into angry gusts which boom over the chimney head, e the huge trees on the lawn, forcing one to think of ships fighting with n misty coasts, or drenched wretches creeping over splashing moors,— let the thoughts gradually slide into sad stories of human suffering, with anecdotes about presentiments, dreams, odd coincidences, un- ble appearances, and the like; and ever and anon let some strange wind and rain and chafing foliage be heard, with creaks in old timber, nows where,—I ask with confidence whether, in such circumstances, at e morning, the sceptic will not profess more faith in ghosts than he or d at two in the afternoon?

fact cannot be denied by any one moderately acquainted with human that there is an almost universal belief in ghosts. Or if that is a too d vulgar way of expressing the belief, let us rather say, a universal erging on belief, if not reaching it, that there are certainly "more heaven and earth" than our daylight philosophy accepts of or can ber; that there are revelations from a world unseen by the carnal eye, by the carnal ear, which come to the seeing and hearing faculties of the

spirit in certain states of mind and body which are alone susceptible
intercourse; that these revelations assume divers forms, it may be
sights and sounds, vivid dreams, sudden and overpowering impressi
tions, ghosts, spirit-knockings—call them what you please,—which
belief that the ghost-world, with which we are unquestionably
impinges occasionally on the familiar, or on what we call the ac
strange and rare birds from another far-off clime are sometimes dri
on our coasts.

This is a subject to which I have paid some attention without,
discover, any prejudice to warp my judgment, or any want of suc
cautious induction as a detective might bestow in tracing out
crime, and weighing the evidence in the nicest balance. I have
unquestionable *facts*, in which I have no hesitation whate
acknowledging my belief."

We need not continue the quotation any furt
grin begins to be perceptible, and the language bec
Still there is not for some time any clear indi
writer has said anything that he does not beli
ghost-belief with such respect as is shewn in
have quoted. Not till the *denouement* of his sto
become quite convinced that he has been profes
he does not believe, and shewing reverence f
which he despises.

We do not object to any amount of fair o
quite willing to be laughed at, and to laug
good fun that is poked at us. But we pro
the most ordinary morality, not to refer to b
against untruthfulness and insincerity, whet
us or on our side. It is scarcely hono
capital of belief and feelings which are t
superstitious—to excite a curiosity which
the writer believes to be mischievous.
of faith and utter respect whic
which we

ply that adjective, we skim off this small dish of cream
delectation of our readers:—
. ghost is not necessarily horrible because it is a ghost.
are some stories of ghosts which cause not horror to the
ut a wonderful experience of holy awe, which might be
but for the feeling of calm and solemn trust which pervades
perchance they are more than stories—how 'women re-
heir dead, brought to life again;' how, in the still night
the spirit of a dead husband came to whisper courage
to a broken and a worn-out heart, which, awaking in
d grey morning, found itself strengthened for its life-toil
membrance of the gentle and loving words of its night-
Such stories are not many, because those who have
nd felt such blessed consolation, and such an assurance
athlessness of love, feel it were almost like sacrilege to
m 'common and unclean.'"

IMMORTALITY.

By the Rev. James Martineau.

ng of impossibility which, I believe, haunts many persons
ng to the immortality of the soul, the vague apprehension
insuperable obstacle to the realization of anything so
pears to arise from mere indolence of conception: and
in proportion as the affections are deeply moved, and the
of reason are trusted rather than the importunities of
There is certainly nothing in our idea of the mind, as
n that of organization, contradictory of the belief of its
y;—nothing which involves the notion of dissolution,
nited duration. All the properties of the thinking
, remembrance, imagination, love, conscience, volition,
pective of time; are characterized by nothing seasonal;
able of disease, fracture, or decay. They have nothing
nature to prescribe their existence for an hour, a century,
nd years, or in any way to bring them to termination.
the will of the Creator to change his arrangements for
, and to determine that they should henceforth live in
d ten or a hundred times as long as they do at present,
would feel that *new souls* would be required for the
n of the design. And in the mere conception of unlimited
there is nothing more amazing than in that of unlimited
ence; there is no more mystery in the mind living for
ne future, than in its having been kept out of life through

an eternity in the past. The former is a negative, the
positive infinitude. And the real, the authentic wonde
actual *fact* of the transition having been made from th
the other; and it is far more incredible that from not
been, *we are*, than that from actual being, we shall *cease*

And if there be no speculative impossibility in the imm
of the soul, it cannot be rendered inconceivable by any
considerations connected with death. We are apt, indee
misled by the appearances of the last hour; appeara
appalling, so humbling, so associated with the memories o
affection and the approach of bleakest solitude, that it w
surprising if we did not interpret them amiss, and see ther
through our tears. As we turn away from that last ag
are tempted to say in our despair,—there, there, is th
return of all to darkness; the proof that all is gone; th
the lamp into the death-stream. Yet it is clear that nei
phenomena of death, nor any other sensible impress
afford the least substantive evidence that the mind has c
be. Non-existence is a negation, which neither sight
nor ear can hear: and the fading eye, the motionless
chill hand, establish nothing, and simply give us *no rep*
fusing us the familiar expression of the soul within, th
the great question open, to be determined by any possi
babilities which may be sought in other directions. In
never saw or heard the principle of thought and will a
but only its corporeal effects in lineament and speech.
bare absence of these signs were sufficient to prove the ex

marmost bodily structures, and intrinsically different from

However much you refine and attenuate the living
ain, yet after all, thought is something quite unlike the
t and the thinnest tissue; and the most delicate of fibres,
if you please in fairy loom, can never be spun into emotions.
s it at all easier to imagine ideas and feelings to be the
of organization, and to constitute one of the physical
s of atoms; and if any one affirms that the juxtaposition
umber of particles makes a hope, and that an aggregation
ious textures forms veneration, he affirms a proposition to
I can attach no idea. Agitate and affect these structures
will, pass them through every imaginable change, let them
and glow, and take a thousand hues; still you can get
g but motion, and temperature, and colour; fit marks and
signals of thought behind themselves, but no more to be
nded with it, than are written characters to be mistaken
genius and knowledge which may record themselves in
ge. The corporeal frame then is but the mechanism for
thoughts and affections *apparent*, the signal-house with
God has covered us, the electric telegraph by which
nt intimation flies abroad of the spiritual force within us.
strument may be broken, the dial-plate effaced: and
the hidden artist can make no more signs, he may be rich
in the things to be signified. Fever may fire the pulses
body; but wisdom and sanctity cannot sicken, be inflamed,
s. Neither consumption can waste, nor fracture mutilate,
npowder scatter away, thought, and fidelity and love, but
hat organization which the spirit sequestered therein
s so fair and noble. To suppose such a thing would be to
the order of rank which God has visibly established among

family of spirits He has willed to come up and travel in this portion of His universe. Remember that at this very moment, and at each tick of the clock, some fifty souls have departed hence, gone with their tempestuous passions, their strife, their truth, their hopes, into space and silence: not either with the appearance of forces spent and finished; for there are children fallen away, with expectant look on life, nothing doubting the secure embrace that seemed to fold them round; there is youth, raised up to self-subsistence, not without difficulty and sorrow, with the clear day-light of thought and wonder shining from within, quenched in sudden night: there is many an heroic life, built on no delusion of sense and selfishness, but firm on the adamant of faith, and defying the seductions of falsehood and the threats of fear,—torn from us absolutely away, and giving no answer to our recalling entreaties and our tears. And will you tell me that all this treasure, which is nothing less than infinite, is *cancelled* and passed away, like a worthless bubble, into emptiness? Does God steer ahead of this mighty car of being, as it traverses the skies, only to throw out the boundless wealth of lives it bears, and plunge them headlong into the abyss midway on their voyage through eternity? Put the question in conjunction with any overwhelming calamity, which perceptibly plunges into sudden silence a multitude of souls, like the dreadful destruction just announced from the Western world, of a ship* freighted with priceless lives, with the wealth of homes, the hopes of the oppressed, the lights of nations. Let any one think over the contents of that fated ship, which quitted the port at even, amid the cheerful parting of friends, and consider well *where they were* when the morning broke

and their power, and neither heat can scorch it, nor cold water drown. The bleak wind that swept in the morning over the black and heaving wreck would moan in the ear of sympathy with the wail of a thousand survivors; but to the ear of wisdom and of faith, would sound as the returning whisper and requiem of hope.—*Endeavours after the Christian Life.*

BY THE SHORE.

I.

ER the sea—from the land of the free—
m the far spirit-shore, they whisper to me:—
ymates and friends of a happier day;
r companions on earth who have long passed away;
dly they speak of their happier clime,
etly they whisper in musical chime,—
'e come from the land where no shadow can fall,
re grief cannot enter, nor evil enthral;
re peace sits enthroned in the hearts of the blest;
re earth's troubles have ceased, and the weary find rest:
ever the troubles the Father may send,
e courage, and faithful, endure to the end."

* * * * * * *

tch by the waves as they break on the shore,
en, and long for those voices once more:
en in vain—in vain, yet, ah, no!
they whisper of hope from the days long ago:
I watch by the waves as they beat on the shore,
sadly I wish that life's voyage was o'er.

II.

The sea-gulls scream along the cliff,
  The wild waves beat upon the shore,
In slow, sad requiem, as if
  O'er joys now lost for evermore:
But see!—the bow of promise gleams
  Through tear-clouds in the laughing sky,
Which yonder, bright and placid seems
  As e'er to babe looks mother's eye:
And so, though waves of trouble roll,
  And harsh notes sound of coming ill,
God's sunshine steals into the soul,
  And Christ doth whisper "Peace, be still."

T. S.

PHENOMENA AT BOULOGNE.

We hear of some striking phenomena occurring during t
month at Boulogne in a circle of friends, nearly all o
are strict members of the Swedenborg Church; and it a
that the Rev. Dr. Bayley, the minister of that chu
London, who has been so active in preaching and p
against the phenomena of Spiritualism, being on a v
Boulogne, formed one of the party, and shewed extreme i
during the *séance*, displaying his knowledge of the me
directing what was done. Such a conversion as that of Dr.
is of great importance to Spiritualism, and it may fairly b
that many of his congregation may follow his example.
the zeal of a new convert he at once assisted the investi
of a sceptical friend, by introducing him to some other m
of his acquaintance. One of the questions asked by Dr.
of the spirit communicating by means of the raps on th
was whether the spirits take food in the spiritual work
which there is much to be learnt, by pursuing the enquir
we hope the doctor will do, and communicate to us th
The medium on the occasion was a lady, to whom her po
of mediumistic power was previously unknown, and it w
only accidentally discovered. On her first touching the
moved with great vivacity, and presently the raps sh
heard and gave intelligent answers to questions. In o
satisfy the scruples of a sceptic present, it was found to s

FROM CHATEAUBRIAND.

r my mother and went to see my eldest sisters in the
ns of Fougères. I staid a month at the house of Mdlle.
teaubourg, who had two country houses named Lascardais
lessis, situated in a barren country of rocks and woods
t. Aubin-du-Cormier, a place celebrated for its tower, and
ttle.

sister had for her steward Monsieur Livoret, who was
y a Jesuit, to whom happened the following strange
re. When he was made steward at Lascardais, the
le Chateaubourg, the father, was just dead. Monsieur
who had never known him, was appointed keeper of the
The first night he slept alone there, he saw an old man
to his apartment in his night dress and night cap, very
l carrying a small light. The apparition went to the
, put the candlestick on the mantelpiece, lighted the fire,
down in an easy chair. Monsieur Livoret trembled
r. After two hours of silence, the old man rose, took his
l went out of the room, shutting the door after him. The
r, the steward told his story to the farmers, who said,
e description of the apparition, it was their old master.
was not all; whenever Monsieur L. looked behind him
was in the forest, he saw the phantom; if he had to get
nce in a field, the apparition was there sitting astride on it.
the miserable possessed man ventured to say, "Monsieur
–, leave me;" to which the ghost answered "No."
sieur Livoret was a man of cool and positive tempera-
th very little imagination. He often told this story, and
n the same manner, and with the same belief in its truth.
ires d'outre-Tombe.

Notices of Books.

ns Realized in Modern Times. Now first collected by
CE WELBY, Author of *Mysteries of Life, Death, and
ity, &c.* London: Kent & Co.

RABLE industry and patient research have evidently been
l on this volume, which contains much curious and
ing reading, and is a fund of quotation, anecdote, and
on. The anecdotes and narratives are of various grades
and authenticity, and call for constant exercise of
t and discrimination in the reader. Had they been
t more carefully sifted they might have been less in
but the residue would have been of greater value: at all

events, this book still leaves room for one in which the su*bj*
predictions proper might be more strictly adhered to, and inst
of verified predictions be more completely authenticated.
Welby's aim seems to have been less definite and exacting
this, his book covers a wider area, and presents in a very read
form a diversity of facts and materials for the amusement
use of readers and students. He employs the term "predicti
as he tells us, "in its widest sense, of Prophecy (or sacred
diction), Prognostication, Foreboding, and Divination.
must be a very fastidious reader indeed who does not find in
book something to interest him under each of these heads.

However variously it may have been explained, the reali
prophecy, prediction, or prescience, has been almost univer
recognized. Those who could not accept it as a result of d
or spiritual enlightenment or monition as distinguished fro
operation of the merely natural faculties, have invented
hypotheses, or, at least, phrases, to express their belief or co
their ignorance of its cause. One of the writers in the *E*
and Reviews speaks of prophecy as "a sort of natural clairvo
of particulars;" Dr. Rogers, of America, puts his explanatio
the scientific-looking formula of "presension of the hu
though how either of these phrases can help us to better u
stand the subject I am at a loss to conceive. Others have
content to explain predictions and their subsequent verificati
attributing them to "sagacity," "chance," coincidence," or
other equally unknown and powerful goddess whom they
supposed to rule sublunary affairs.

from Mr. Welby's book one or two illustrative facts. Under the head of *Omens* he gives, at page 79, the following narrative, entitled "Warning at Cambridge:"—

In 1706-7, the Rev. Mr. Hughes, of Jesus College, Cambridge, communicated to the *Rev. Mr.* Bonwicke, the following "unusual story:" "One Mr. Shaw, formerly of St. John's College, and late minister of Souldern, within twelve miles of *Oxford*, as he was sitting one night by himself, smoking a pipe, and reading, observed somebody open the door; he turned back, and saw one Mr. Nailor, a fellow collegian, an intimate friend, and *and who had been dead five years, come into the room*. The gentleman came in exactly the same dress and manner that he used at college. Mr. Shaw was something surprised at first; but in a little time, recollecting himself, he desired him to sit down: upon which Mr. N. drew a chair, and sat by him; and they had a conference of about an hour and a half. He told him that 'he was sent to give him warning of his death, which would be in a very short time;' and, if I mistake not, he added that his death would be sudden. He mentioned likewise several others of St. John's, particularly the famous Auchard, who is since dead. Mr. S. asked him if he would not give him another visit: he answered no, alleging that 'his time allotted was but three days, and that he had others to see, who were at a great distance.' Shaw had a great desire to inquire about his present condition, but was afraid to mention it, not knowing how it would be taken. At last, he expressed himself in this manner, 'Mr. N., how is it with you in the other world?' he answered, with a brisk and cheerful countenance, 'Very well.'" Mr. Shaw proceeded: 'Are there any of our old friends with you?' he replied, 'Not one.' After their discourse was over, he took his leave, and went out. Mr. Shaw arose to go with him out of the room; but he beckoned with his hand that he would stay where he was. Mr. Nailor seemed to turn into the next room, and went off. This Mr. Shaw the next day made his will, the conference having greatly affected him; and not long after, being taken with an apoplectic fit while he was reading the divine service, he fell out of his desk, and died immediately after. He was ever looked upon to be a pious man, and a good scholar; only some thought that he was inclinable to melancholy. He told this story himself to Mr. Jones, fellow of St. John's, and a particular friend of his.

Mr. G., upon his return to Cambridge, met with one of his college, who told him that Mr. Auchard was dead, who was particularly mentioned by Mr. Shaw. He kept the business secret, till, hearing of Mr. Shaw's own death, he told the whole story. He is a person far enough from inventing such a story; and he tells it in all companies without any manner of variation. We are mightily divided about it at Cambridge, some heartily embracing it, and others rejecting it as a ridiculous story, and the effect of spleen and melancholy. For my own part I must acknowledge myself one of those who believe it, having not met with anything yet sufficient to invalidate it. As to the little sceptical objections that are generally used upon this occasion, they seem to be very weak in themselves, and will prove of dangerous consequences, if applied to matters of a more important nature." Mr. Turner, writing to Mr. Bonwicke, from Cambridge, in the next fortnight, says:—"There is a circumstance relating to the story of the apparition, which adds great confirmation to it; which I suppose Mr. Jones did not tell you. There is one Mr. Cartwright, Member of Parliament for Northamptonshire, a man of good credit and integrity, an intimate friend of Mr. Jones's, who told the same story with Dr. Groves (which he had from Mr. Shaw), at the Archbishop of Canterbury's table: but he says further, that Mr. Shaw told him of some great revolutions in state, which he will not discover, being himself obliged to silence by Mr. Shaw, or concealing them upon some prudent political reasons."

On the next page to this we have "Omens of the Murder of Blandy":—

Several awful presages are stated to have alarmed the family of the unfortunate Mr. Blandy, of Henley, in Oxfordshire, previous to his untimely fate. A few days before the decease of his wife, a chorus of voices was heard

out to be worth thirty thousand pounds. A short time before the dea
Blandy, Captain William Cranstoun, brother of Lord Cranstoun, bei
recruiting-party in Oxfordshire, and hearing of Miss Blandy's fort
means to introduce himself to the family. He soon gained an ascend
the mother; and the daughter smiled upon the soldier. But there was
insuperable obstacle to their mutual happiness: the captain had bee
married in Scotland; this, however, he hoped to get set aside by a de
Supreme Court of Session. In this he failed: and the father would
fore, consent to his daughter continuing to receive the captain's
The mother, we have seen, died suddenly. The father remained inex
could not be induced to grant his consent. This set the captain's ma
to work. The affection of Miss Blandy for this profligate man, alm
her age, was violent. He imposed upon her credulity: sent her fro
a pretended love-powder, which he enjoined her to administer to her
order to gain his affection, and procure his assent. This injunction sh
on account of a frightful dream, in which she fancied her father fall
precipice into the ocean. The captain wrote a second time: told her
in words rather enigmatical, but easily understood by her. This so
with the project of removing her father, that she was heard to exch
the servants, "Who would not send an old fellow to hell for thirty
pounds?"

The die was cast: the powder was mixed in a cup of tea: the fa
and soon after swelled enormously. "What have you given me, Ma
the unhappy dying man, "you have murdered me; of this I was w
alas, I thought it was a false alarm! O fly—take care of the captain
he died, a most melancholy spectacle. Miss Blandy was taken while
to escape: she was conveyed to Oxford Castle, and lay there till t
when she was tried for the parricide, was found guilty and executed
Cranstoun went abroad, and died in a miserable state of mind soon aft

Possibly the foregoing narrative, together with the
of Jarvis Matcham, who was compelled by the apparit
murdered victim to surrender himself to justice, as quot
author, at page 271, from Sir Walter Scott; and his
of the circumstances that led to the discovery of the
murder, page 259 (extracted from *Notes and Queries*),
some satisfaction to those ladies and gentlemen who t

relate a tradition, that the Gunpowder Plot was discovered by Dr. John ith his Magic Mirror; and he urged the difficulty, if not impossibility, of ting Lord Monteagle's letter without some other clue or information. a Common Prayer Book, printed by Baskett, in 1737, is an engraving of ving scene:—In the centre is a circular mirror on a stand, in which is ction of the Houses of Parliament by night, and a person entering a dark lantern. On the left side are two men in the costume of James's king into the mirror: one, evidently the king; the other, from his hit, not the Doctor (Dee), but probably Sir Kenelm Digby. On the at the top, is the eye of Providence darting a ray on the mirror; and some legs and hoofs, as if evil spirits were flying out of the picture. is inserted before the service for the 5th of November, and would seem t the method by which, under Providence (as is evidenced by the eye), ry of the Gunpowder Plot was, at that time, generally credited to effected. The tradition must have been generally and seriously it never could have found its way into a Prayer Book printed by the ter. (A.A., *Notes and Queries*, 2nd S. No. 201.)

Correspondence.

To the Editor of the "Spiritual Magazine."

September 10, 1862.

r. Coleman and I had an interview with Miss W—— of Norton, near o informs us of wonderful spiritual communications which she had various times, from her very childhood up to the present time. She the spirits, but receives aural communications from them. Sometimes her attention by seizing her wrist; at other times, by tapping against At times, she sees passing before her scenes which are afterwards actual occurrences. In early childhood, the spirits used to ornament with patterns of flowers, of a most beautiful kind, stamped on them. hey were crimped merely. These dresses were shewn by her mother bours, but as they only ridiculed her statements, she ceased to m. Even now, she states that beautiful patterns of flowers are mpressed on her bed. F.R.C.S.

To the Editor of the "Spiritual Magazine."

Malton, 22nd August, 1862.

r,—From the great interest you feel in Spiritualism, I am induced to an account of a *séance* held at my house on the 10th of July were present Mr. and Mrs. Smith, a Miss S——, Mrs. Morton and fter sitting about fifteen minutes, the movements of the table became ful, when questions were put and answers given as follows:—

spirit present?" "Yes."

you any communication to make?" "I will spiritualize you mysteri- your trust in the Lord."

at means?" "Gospel illustration."

you give a name?" "S——." (the name of the young lady for ommunication was intended).

ill you give your other name?" "Yes; Catherine S——."

relation?" "Mother."

y dear mother anything to communicate to me?" "Yes; go to -morrow, William is not well."

at way is he ill?" "Mentally."

ou, my dear mother, be with me there?" "Yes."

must I go to-morrow? I had intended going on Saturday." "I go to-morrow—I will go with you, to Scarboro."

—— was a comparative stranger to all of us; she had never sat in circle none of us knew the Christian name of her mother. She followed as given by her mother, and was not at all astonished to find her

goodness to use only the *initials* of the young lady's name; so far
is concerned, I am unwilling to state facts anonymously, or to sh
upholding truth. Believe me, dear Sir,

Very truly yours,

Benjamin Coleman, Esq., EDWARD MC
London.

To the Editor of the "Spiritual Magazine."

Dear Sir,—At the request of a friend interested in the various
spiritual phenomena, I transcribe the following case of personal exp
spirit-writing through the guiding of my hand.

In the autumn of the year 1856, I had an esteemed friend—the late
Barlie—then residing at Ealing. He was a confirmed invalid, an
sufferer, but at the period above stated, he laboured under the pres
acute disease, and was apparently in the very grasp of death. There
no surprise to me, when I received, at my house in town, the following t
dispatch—"Come, Barlie is dying." My daughter and I made imm
parations to obey the summons. She was a "writing medium" of co
power, though on this occasion she did not call her gift into opera
impression, however, came to my mind, that I should myself take up t
had just laid aside, for the purpose of trying whether any communica
be transmitted through my hands. On placing my pen steadily upon
I soon perceived the involuntary action. Slowly letter followed le
after word came forth—every finger of my hand seemed under the
control of a directing intelligence foreign to my own will. The sentence
"——— ———," naming my daughter's spirit-communicant, "is now i
with your friend, Mr. Barlie, comforting those that mourn with songs of
says he cannot write through you; he is with your friend, who is wri
brother—no, he is not writing to his brother, but to another person; he
to his brother's wi———" Here the idea came strongly into my mind
letter *f* was about to follow to complete the word *wife*. But I disbe
statement altogether, not deeming it *possible* for my departing friend
either pen or pencil, much less to write to any one. However
was carried upwards to form as I confidently expected, the l
order to complete the word wife, referring to a lady with whom
acquainted, but contrary to my expectation, my hand was forcib
round to form the letters *d o w* immediately following, making the word
a lady with whom we were unacquainted. This gave me the impre
although the ability of involuntary or spirit-writing had been fully ma
me, yet that what I had received must be an untrue statement, notwit

THE

iritual Magazine.

NOVEMBER, 1862. [No. 11.

ITUALISM IN BIOGRAPHY:— ANTOINETTE BOURIGNON.

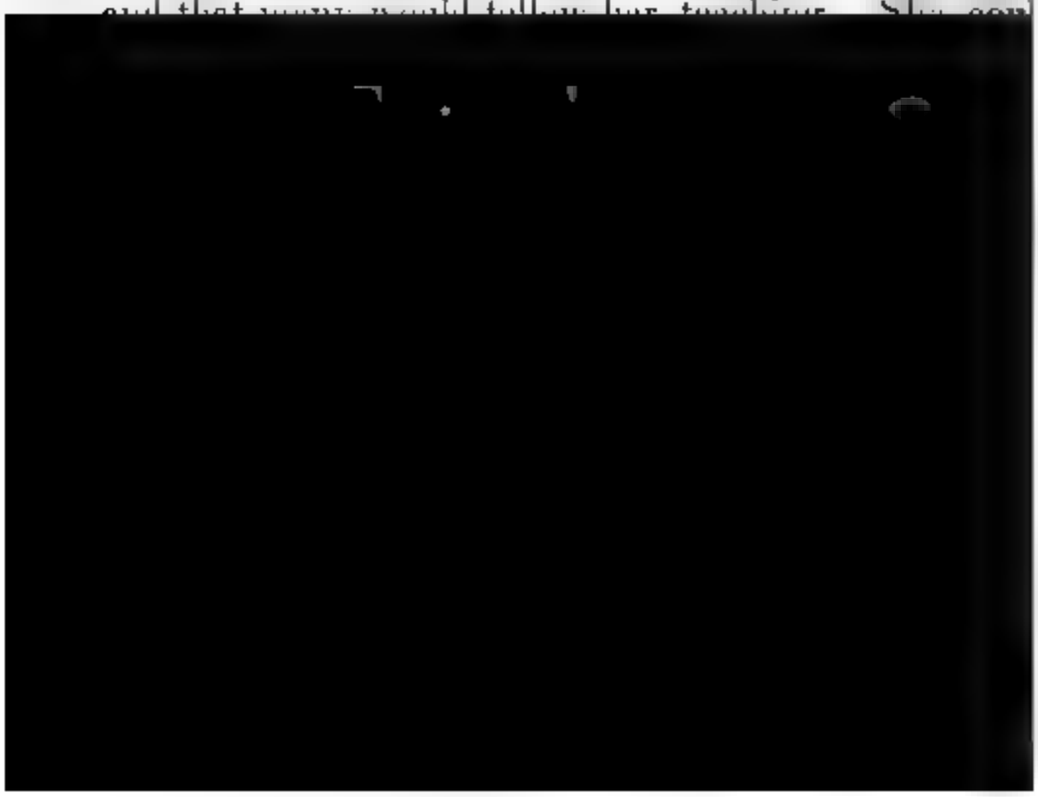
over a library of old divinity, the reader may sometimes s a scarce book entitled, *An Apology for M. Antonia*

It gives an abstract of her life and doctrines, with racts from her writings, and answers to objections. It olixity and tautology common to books, especially of the seventeenth century; but though on this account little tedious to lovers of the "run-and-read" style of its perusal will well repay the diligent student who other purpose than mere amusement; he will find in striking and beautiful exemplification of the humility, and absolute surrender to the Divine will, which the cher enjoins upon all his faithful followers; and an one who in a remarkable degree experienced the t and guidance. It is from this book that our present chiefly taken.

tte Bourignon was born at Lisle, in Flanders, January, r parents were well to do in the world, and brought ughter in the doctrines of the Romish Church. She ıtful and pious from childhood; and hearing much of t had done and suffered and taught, and reading the *he Early Christians*, she inquired of her parents, re the Christians? Let us go to the country where ms live." From her infancy, we are told, "she turned God by prayer," and "had daily conversation with peaking inwardly to her heart; and she thought this versation was a thing common to all." As she grew ıfluence of her companions, and especially the raillery caused her to draw her heart from God and devote he gaieties and amusements of the world: and as this in her soul God withdrew from it by degrees, and she felt her former pleasure and contentment in prayer; her melancholy, and the more she endeavoured to

divert it by company the more it increased; but she
courage to withdraw from these pleasures and frivoliti
standing the inward monitions she experienced. A
death of some that she knew arrested her course, an
think deeply of the eternal world, and the transitor
the present life. Her soul was filled with anxiet
experienced those deep and bitter inward struggles o
find so frequent mention in the history of devout men
She practised great austerities, frequented the ch
sacraments, and visited the poor and sick, "not know
means she could recover the favour of God." She
nights in prayer, oft repeating, "Lord, what wilt th
to do?" One night, in a most profound penitence, s
the bottom of her heart, "O my Lord! what must I
Thee? For I have nobody to teach me. Speak to n
it will hear Thee." At that instant she heard, as if
spoke within her, "Forsake all earthly things. Sepa
from the love of the creatures. Deny thyself." Sh
astonished, not understanding this language, and mu
these three points, thinking how she could fulfil the
she thought of entering the cloister, and sought a
one, offering to work for her bread, and be content
but the director only smiled and told her she could not
unless she brought money with her; whereupon she
would live a retired life till it pleased God to show h
ought to do, and whither to go.

She was told that as she had failed in finding
true Christians, she must aid in re-establishing the G
and that many would follow her teaching. She soug



ings, and he would think of it. Two days after, he sent
Bois, superintendent of the oratory at Maubeuge, to
her, who left her persuaded that she was indeed taught of
ne nuns also of the house in which she was lodged had
conviction, and understanding her purpose, resolved to
. Hereupon the Jesuits endeavoured to persuade her
vas deluded by the devil, which they told her needed
proof than her living without a director. On this, we
she had recourse to God, "but her spirit being tost
rs passions, she discerned nothing, being wholly in
She went to the Archbishop, who, being persuaded
uided by the Holy Spirit, thought she ought not to
lirection of men. Pere du Bois confirmed this view.
r satisfaction, she begged leave of the Archbishop to
New Testament, that she might discover her errors by
g them with the Gospel. She says, "She no sooner began
entively the Gospels than she perceived in them such a
with her inward sentiments that, if she were to set
in writing, she should write such a book in substance
w Testament." Though the Archbishop, with the
his council, judging her undertaking to be from God,
her permission to begin a society at Blatton, where
irchased a piece of ground for the purpose, yet, such
iolent opposition of the Jesuits, that they at length
e Archbishop to retract his permission, and the under-
l to be abandoned.

3 she undertook the care of an institution for the mainte-
religious education of orphan girls. The fund provided
n or twelve, but such was her pity for destitute and un-
ldren that she increased the number to more than fifty,
hem herself, and maintaining them at her own cost.
ommenced the writing and publication of works setting
ruths communicated to her. In 1667, at the solicita-
. Christian de Cort, Superior of the Fathers of the
t Mechlin, she went to Holland to get printed *The*
he World, a work which contains the substance of her
eachings. She had some hesitation about going to a
here the Roman Catholic religion was not professed,
ending the affair to God, she was told "that these
lifferences of religion do not bring salvation, but the
od only and virtue, which we ought to love in all
o aspire to it, without regarding the outward religion
s; that she ought to do good to all, and communicate
light of the divine truth, of what religion soever they
is," her biographer says, "wrought in her soul such
impartiality, that she never afterwards inquired of

dom she attributed to the corruption and worldliness of i
and pastors, who being generally void of the spirit of G
deprived of the true and living knowledge of the things
and retained only the outside and the letter, varnished
learning and human doctrines; and being void of true
true charity, they placed religion in a system of opinions
on which they divided, disputed, quarrelled, formed pa
instead of the charity, peace, and concord which Jes
left his disciples, they begat hatred, strife, persecution, a
shed, "whereas the church of God should be united in
love, in the meek spirit of Jesus Christ." She, howe
fully distinguishes between the priestly office, for w
expresses the greatest reverence, and the character of t
fill it; of the latter she says, "They ought all to th
that he has permitted their faults to be known, that
amend them while they are yet in the world." Inste
result, however, her representations seem to have had
old effect of such plain speaking; it brought down upo
most bitter persecution of the priesthood, both Cath
Protestant. Among Catholics, being stigmatized as
she could not go to church without hazard of her life;
wished he might send fuel to burn her; and several time
thinking it would do God service, sought to kill her, a
only by Divine warnings that she escaped their mali
Protestant pastors caused her books to be burnt by the
and under their instigation her house was broken open: t
of it continued two days. Her press, books, papers, and
the value of more than six thousand florins were destroy
was hunted from town to town, and from one garret to

e so ill-treated; and so effectually did he exert his influence
o procure from the prince a revocation of the sentence which
pastors by their representations had obtained from him.
ter all her troubles she maintained an even mind; sustained
faith in God, her temper and disposition was serene and
rful. Her life was a continual prayer, and her last words on
h were addressed to Him in whom she had trusted, and to
e service all her powers were devoted. In the 65th year of
age, she passed away to that better land "where the wicked
e from troubling and the weary are at rest."

In the words of her biographer, "She was most humble and
denying, always ready to serve others rather than be served
hem, and to take to herself the meanest and the least of every-
g. . . . . Such was her love to men's souls, that she spared
ing to persuade them to the love of God, and to imitate
e Christ. She had an invincible firmness and constancy in
t was truth: nothing could shake or alter her. . . . . Her
tant rule was righteousness in all things. She did not
ise the good that was in her enemies, nor excuse the evil
was in her friends. She never judged according to passion,
ccording to equity. . . . . She hated nothing but honour
sin. . . . . Simplicity and sincerity of heart were her
re; there was no guile in her spirit; she not only would not
ive men, but also would not deceive herself; and because of
ingle eye, her whole body was full of light; for God makes
the simple."

That we may understand, as clearly as the nature of the subject
its, the mode in which she received Divine communication, let
ear her own explanation of it. She says:—"So soon as
soul is free of every image, and delivered from the agitation
e passions, and the imagination ceases to operate, then I
the voice of God, and his reasoning, not with my ears, but
n my understanding. And after this manner He makes me
nd hear all that I need to know, both for my own conduct,
that of others; which many have experienced, and found
I have told them the most secret things of their hearts,
ch neither men nor devils could know." And in reply to an
ent lawyer, she writes:—"That I may satisfy the question
t proposed by you, how I understand and speak with God,
ll tell you in simplicity what I can say of it. God is a
it; the soul is a spirit; they communicate in spirit; they
not verbal discourses, but spiritual intimations (*intelligences
ituelles*), which nevertheless are more intelligible than the
eloquence of the world. God makes himself to be understood
he soul, by inward motions, which the soul understands and
prehends according as it is freed of earthly ideas, and in so

to understand our own conceptions.

In another passage, speaking of the operations of t
Spirit in her own case, she says:—"He does not dictat
all the words that I must pronounce, but the substan
that I say. For the Holy Spirit speaks so succinctly,
word makes me comprehend many things. He gives
to the understanding to conceive great things by one
small motions. It is just as if one were in a fine ro
adorned with divers furniture and rarities, but having
in it whereby to see these things. In such a case
require a great many words to make him who had ne
them, understand in particular all the fine things and
that were in the room, telling him that here are such
things, such tables, such seats, and such like things;
we could not make him comprehend well the beauty
things and such rarities. But if a light were brou
the room, though it were but that of a candle, in a m
would give him more knowledge of all the things that
room than all the discourses that were uttered to ma
known. So it is with the light of the Holy Spirit
enters into the soul, it makes it know and comprehend
very clearly. Nevertheless these things cannot be seen
who are yet in the darkness and obscurity of their own
It is thus that I say all my words do not come immedia
the Holy Spirit, but indeed all the substance of wha
because I never had any other Master, nor any other st
that of purging my soul from earthly affections. I
received the light of all the things which I have spoke
with many more, which nevertheless I could not m

, or other faults of my language, which come from my
ness or ignorance. For the Holy Spirit can commit no
t. He always gives his light perfect and complete to the
that is purified from itself. But He does not always give
e words and terms to make it be understood by others,
se it does not remain always precisely hearkening to the
g of the Holy Spirit, being often distracted by earthly
, which divert it sometimes without its being aware, and
diversion it may commit many faults, even though it had
l the Holy Spirit. For this cause our life is always
us, and we ought still to watch that we be not surprised
enemies. Sometimes the Holy Spirit gives notices of
hich the soul never saw nor thought of; at other times
s it understand something which it saw or understood
tly. But, for the most part, the light is demanded by
when it prays for it, or for somewhat else. Then, if it
recollected, it receives the understanding of what it
ither God grants it, or makes it see wherefore He denies
what it ought to do or forsake to co-operate with the
f God, and to obtain its request. You may learn in a
more things in these matters than I could tell you in a
y; for one word from God contains more than ten
discourses of men, which are still accompanied with
fects and imperfections; whereas the Holy Spirit has a
ccomplishment in every thing, and envelopes Himself
as the soul is emptied of itself. We have nothing
, but to empty ourselves; because God being always in
e of our soul, He would enlighten it abundantly, in case
rances were removed; for take them away, and we
ght."

dmits that it is hard to declare how this is done, that it
hard also to believe it, and that in effect it is subject to
s and delusions of the devil, or of the imagination. "The
ng may be holy, diabolical, or human, according to the
ntention and motion of the soul that operates; in which
deceive themselves who presume to discern spirits, and
souls by their own natural light." She sets down as
ef mark and ground of discerning spirits," that "the
God has this quality that he never operates but for
vine and eternal; and that the natural spirit never acts
but for things earthly and temporal; for all that is from
nds to its centre, which is the earth and time, wherein
bounded." And again, "The good spirit, and the evil
known by the qualities which they have. The Spirit of
in him a peace and sweetness that comforts the soul,
s it to an inward quiet. But the spirit of the devil

disturbs the understanding, disquiets it, and robs it of tranquil and rest. All that comes from the Spirit of God is always accompanied with the qualities of God, which are goodness, righteousness, and truth; and that which comes from the spirit of the devil carries always the qualities of the devil, which are malice, injustice, and lying." And she gives this caution, which is equally applicable now as then, "Never amuse yourself with discourses, visions, or revelations made to you or others, if you do not perceive assuredly that they are accompanied with the good qualities of the Spirit of God, or otherwise you will be easily deceived." In evidence that she was herself under Divine guidance, she writes:—"I know well that I am a poor creature subject to many miseries and infirmities, which makes me daily humble myself before God and man; but I well know and feel that God dwells in my heart by his righteousness, truth, and charity, and that he makes me govern all my actions by the square of these virtues; and there cannot be a surer testimony that a soul is guided by the Holy Spirit than that it is possessed with the righteousness, truth, and charity of God." But, though regarding herself as taught of God, she disclaims all pretensions to infallibility, and treats the question whether there is any human element in her teachings as ridiculous, seeing that she is human and that God does not cause all the natural faculties to cease that he alone may operate; but "always makes use of human creatures to speak to men, and to make known His will to them by the organs of those like themselves. . . . . It is the Spirit that teaches me the doctrine which I write, but as for the faults which are in the words, it is I who commit them, and not the Holy Spirit. . . . . Ought I, therefore, to hold my peace and not

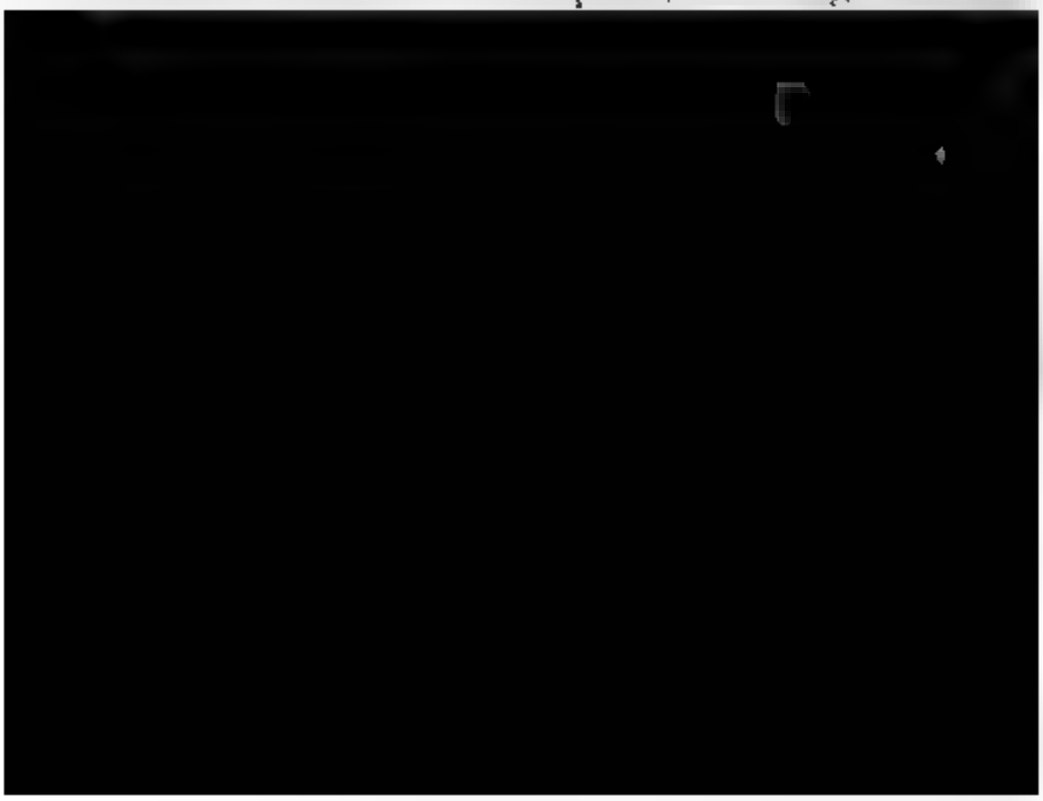
She affirms that she obtained her knowledge of spiritual ruths, "without school or study, without books, and without asters. All my books consist in the conversation of my spirit ith God; and my school is to learn to purge my soul from sin, d to withdraw its affections from all earthly things, that it may e only those which are eternal."

Concerning the manner in which her books were written, says:—"They who see me write, know very well that I do ithout any human speculation or study, and that it flows from pirit as a river of water flows from its fountain, and that *I lend my hand and my spirit to another power than mine.* persons are witnesses of this." Her biographer says that n she put pen to paper she wrote as fast as her hand could the pen, and what was once written, was written without ıg out or change. And when she returned to any writings he had laid by unfinished, though it might be for months or she did not apply herself to read them over, but having nly five or six of the last lines to see how the period ended, mediately wrote on with her former swiftness, her sentiments g from her as water does from a fountain."

er biographer regards it as "No less than a miracle, and l the power of nature, that she knew the thoughts in other 's hearts and their inward dispositions; not that she always , but when God thought fit to discover them to her, either r own safety, or for the good of others. This is oft-times ed, and instances given of it, not only by herself, but also M. de Cort, Poiret, Tiellens, Francken, and many others." vas enabled in this way to discover the plots which her es contrived against her. Thus, on one occasion, when vere conspiring to seize and imprison her, she said to the s who were with her, "I see in my spirit, such and such es (naming them) met together, who devise how to seize hey have sent for the grand officer; they propose to him to ne, and treat me as M. de Cort was (imprisoned), otherwise will pursue him. He hears them, he wavers somewhat; perceive there is yet in his heart piety and the fear of God, hinder him from yielding to their solicitations." Her ıpher adds, "This was so true, that the grand officer ed more than once all the same things to two of her friends." ıe also declares, "I have sometimes had dreams and visions g from God, as I may afterwards make appear by experience; lo not rely on these dreams and visions, unless the same things have seen and dreamed be confirmed unto me by a secret (*intelligence*) after the manner that I converse ordinarily God." Her biographer tells us that when in "retirement terior prayer, the devil failed not to disturb her therein by

spectres and other noises." She herself affirms that she persons of whom "some were blind for years, and recei sight in an instant; others were dumb, and recovered the by supernatural means; others did hang and flee visib air, before all the people; others were without pulse an for some nights and days, and in an instant would arise cheerfully." And though she thinks that these thing done by the power of the devil, and that therefore mi "not the true touchstone to discern if a person has the God;" she is careful to add, "Not that I would excl miracles from souls that love God; for they would cer them in this present time, as much as the Apostles di their days if it were necessary for God's glory. . . . things ought not to be valued in respect of faith and cha unite souls to God. These are true miracles. . . . . W philosopher's stones they change earthly souls into the of Divine charity." And she acknowledges that "Me are generally so extraverted and turned towards things that they cannot be affected with the things of the spiri unless they be conveyed to them by means that may a senses."

Those converted by her direct personal agency she "spiritual children." I find in Chalmer's *Biographical D* the following statement of her singular experience in r them. Speaking of M. de Cort, the writer says:—"T lyte was her first spiritual birth, and is said to have give same kind of bodily pangs and throes as a natural labo was the case also with her other spiritual children; an ceived more or less of these pains, according as the tru



em most accordant with reason, analogy, experience, and
re. We may accept as true all the alleged facts of her
bout believing that she held direct communication with
In her case this opinion does not appear to have been
ve of any ill result; but in how many instances has it
he wildest extravagancies, to the most dire fanaticism?
need not share the view of her biographer, (probably
ed also by herself,) that the spirits she saw and the
she heard when in retirement and prayer were artifices
vil to hinder her devotions. From the fuller experiences
kind of the Seeress of Prevorst, and of other seers, and
s within the knowledge of many, it seems more probable
e were unhappy spirits who sought thus to attract her
in order to solicit an interest in her prayers. This, too,
rmed, is the view taken by the Romish Church in such
1 most Protestant Churches the general rejection of the
f a middle state has inclined them to reject all narratives
ıd. But to return.

: statement of "The Essentials of Religion," she says:
ly essential command is a constant dependence upon
the resignation of our wills to Him; and all the other
s teach us only the means to attain this resignation,
:o remove the hindrances to it. The essence of true
ısists in the love of God, and the essence of sin in the
ırselves and of the creatures. All the actions of God
f His three Divine qualities, righteousness, goodness,
; and nothing we do can be well pleasing in the sight
it be not just, and good, and true." Again, she says:—
t before God and man that I aim at nothing by all my
l writings but to persuade men to return to the love of
. I have obtained all my design when I have shewn
at those only can be saved who take up the practice of
life." The whole doctrine of the Gospel she regards
ng else but so many means to withdraw man from sin
ay recover the love of God." This end she considers
ast attained by different persons in divers ways. "Some
it by the means of seriously reading the Holy Scrip-
ers by humble assiduous prayer, others by retirement
ıde. It is of small moment to know by what means
ve attained to this love of God, provided we take the
ıt are most fit for us to attain it also."

ıch for what she regards as "essential" in religion; all
er teaching she distinguishes as "accessories." She
teach them as articles of faith; the belief of them is
sary to salvation. "They who do not understand or
n may let them alone." These mysteries that have been

taught that there was no deformity in any of God's wo
was beautiful and luminous; the earth was as transparen
air; all were representative of Divine qualities accor
their several kinds. The soul of man was wholly Divi
understanding clear-sighted, penetrating all the secrets of
as well as all things supernatural and Divine. His body
as we see it at present, but incomparably more beauti
perfect, the master-piece of nature—clear, subtle, agi
transparent. It was formed of the quintessence of all
things; all nature obeyed it. If he went upon the w
supported him; if he sought to penetrate to the centr
earth, it yielded to him; if to pass through the air, i
chariot to him. He was also complete and perfect in t
that he had within himself the nature of both man and
and could produce his like without the help of anothe
actuated with ardent Divine love. As he soon began to
much towards things of sense, that he might not fix his a
wholly on things earthly and material, God took one
principles of fecundity out of man, and therewith for
woman; that she "being formed more beautiful than an
creatures, and being a more lively representation of
might love her in God as God's image, being endued
Divine soul as he was, and so she might take off his a
from the other creatures." When he turned from God,
corrupted his soul, his senses also became gross, dull, an
and could discern nothing but the outsides of things;
whole body became subject to disorder, and at last to
tion and death. The elements too became gross, dark,
and unfruitful; the creatures shook off their allegian

of heaven there will be eternal propagation, but altogether
gether pure and deified, without concupiscible appetite;
ire acts of love to God, which will extend itself to the
ı of new creatures, to the glory of their Creator. There
ɔt male and female; they neither marry nor are given
e, but are as the angels in heaven."
irms that God created all men for salvation, ; that it
ny to assert that God created and predestined any for
ɔrobation; and also that it is a vain imagination that
ıe to save us "in a speculative way, or by some in-
sible mysteries, seeing our redemption is accommodated
acity." She holds it to be "a great error" to believe
en shall be saved by the sufferings of Christ without
ɛed to suffer themselves, "because the sufferings of
ist will never be applied to any but those who
v his life and doctrine." And this not that God has
ır penitence, but that "we stand in need of it to
ɛ love of God." She distinguishes between conversion
ɛration: conversion being the turning away from evil
rom sin to God; regeneration, the renovation of the
ı after the image of God. Consistently with this view,
hat there is a state of purification after this life for
r converted, but yet not wholly free from corruption,
nmediately capable of heaven; a state appointed not
but in mercy; as the Divine light and love, which is
nt of heaven, would only torture the soul not trans-
ıto the Divine nature; even as weak eyes cannot
tense light and heat without pain, and require them
erated to their state of sensibility.
eaches that Divine Faith is not mere intellectual
ion. It "does not consist in believing only with the
ding the twelve articles of the creed, which may be
. human faith, as we believe the recital of some history
erson worthy of credit relates it: this gives not to the
Divine virtues which God only can operate in us. Faith
ıe light which God infuses into the soul, which makes
r and desire eternal things, and despise temporal. It is
ıral quality, as our reason, but a Divine quality, which
from God, as the beams do from the sun, as nothing
us see the sun but the sun itself. . . . When it (faith)
ur souls, it warms them with the love of God and of men
his image and likeness, and produces charity: and this
ɛgulates all our life, and gives weight and measure to
tions." She taught that Christ's church is everywhere
ɛre are souls possessing his doctrine and conforming
s to his teaching, and nowhere else; and that he has

all these divine attributes, through the operations whic
produce in our minds. He who knows God will alway
himself; and he who knows himself will assuredly know G
the one is linked unto the other. . . . . If God were m
would say that His heart is the Father, His mouth the S
His understanding the Holy Spirit; because the heart of
the seat of love, his mouth is the channel by which this
communicated, and his understanding is the garden whe
conceptions do grow to make his love be comprehended.
three things are but one person, though it have thes
diverse operations. The Holy Trinity is but one God, wh
love, and loves man incomprehensible. We may call th
the Father. Now no being is perfect if he be not commu
The Word has communicated unto man this love, ther
may be called the Son. And this Word cannot be compr
without understanding, which has likewise been given u
to comprehend this love, which understanding may be ca
Holy Spirit. . . . There are not in God three persons, as
imagine. When we are told that there are three per
God, it is to be understood that there are three powe
love is His essence, that His word communicates this lo
that His understanding makes man to comprehend it." A
reasons that as man possesses an understanding to com
memory to remember, and a will to act, and is therefore
manner an image or resemblance of the Holy Trinity,
cannot comprehend what memory, understanding, and will
presumptuous to expect that he should comprehend the
in the Divine Trinity; and especially is it presumptuo
he would penetrate this mystery not to honour or love

ord, and to the appearances of the Divine visions, do
vill, he cannot miss to be much mistaken, and to come
nd be confounded as to the full and true meaning,
has followed his way of conceiving, and has not given
e spirit, emptying himself of his own sentiment; the
, says St. Paul, but the spirit quickeneth. Thus we
y be easily mistaken by our way of understanding
and revelations of God. They are an abyss and
pirit, which our natural sense cannot comprehend."
er examples of the spiritual sense of Scripture, she
ıe passage in the Apocalypse about the stars falling
n. She asks—"For how could the stars fall from
e the mathematicians tell us, that one star alone
mes greater than all the earth? If we take the
nse, calling by the name of *stars* persons luminous in
is sign would also have at present its sense accom-
we see every day such persons fall from righteousness
who from some worldly interest, or human respects,
he truth of the gospel, which is the true heaven of
allow in the earth among its riches and pleasures as
ons do, so that it may be said that the stars are fallen
ı, and that the sun also is become without its light.
which is the true sun of righteousness, can hardly
ıly; it is become black and hateful to almost all the
ese two signs of the *sun* and of the *stars*, appear at
heir full accomplishment in the mystical and inward
ı is much more than if they did appear in the literal
ıl sense. . . . Jesus Christ, speaking of the last times,
e are fallen, says, that a man must get out of Judea,
en without returning to his house to take his clothes.
e church and the sanctuary, where the abomination
ın is now so increased that it is at its height."

e Bourignon had many followers both Protestant and
ı Great Britain as well as on the Continent, especially
, where, under the name of the Bourignian doctrine,
ccasioned much controversy, and were condemned by
ıl Assembly. Dr. George Garden, a minister of
was deposed in 1701 for teaching its "damnable
It is to this day one of the heresies renounced by
for holy orders in the Church of Scotland. She
ıty-two volumes, most of which were printed at a
ss that she carried about with her for the purpose.
r part of these have been translated into German
; two only, so far as we are aware, *The Light of the*
the *Treatise on Solid Virtue*, have been translated
h, and these are rarely to be met with.

have long considered Madam Bourignon's works as a pr
for the same, being fully persuaded that none can partal
exalted glories of the *latter*, without first witnessing the
tion of the *former*, for according to the Lord's own wo
he that humbleth himself shall be exalted." The pu
and circulation of Madam Bourignon's works by the fol
Swedenborg may, in some measure, explain Dr. Hurd's
when, in his *History of all Religions*, he says that the p
to her opinions " increased daily, and some of them ca
to England. They published a considerable number of l
which they disseminated their sentiments all over the
They ran into wild extravagances, and though they we
very inoffensive, yet in the end they became most m
indeed. Their successors, however, have become mo
and several great men both in the Church of Eng
among the Dissenters, have embraced their opinions."

I would ask of those who deny spirit-manifestati
they explain the fact that so many of the modern ph
occurred in the experience of this estimable and pi
two centuries ago. It is a question that admits of mu
application—a question that constantly meets the st
history and biography. In the case of Madame Bouri
evidence is the more striking from the circumstance that
no stress on these phenomena, but relates them quietly
the most part only incidentally; not for the purpose of
observation upon them. Yet we have seen that she h
rience in spirit-apparitions, spirit-rapping and writing, in
dreams, visions, presentiments, and warnings; in clai
and thought-reading, and in that spirit communion by

imprint, "F. PITMAN, 20, *Paternoster Row*, 1862;" but, "Printed for *D. Brown*, at the *Black Swan*, without *Temple Bar; S. Manship*, at the *Ship*, in *Cornhil; R. Parker*, at the *Unicorn* under the Piazzas of the *Royal Exchange;* and *H. Newman*, at the Grashopper, in the *Poultry*, 1699."

The reader may not subscribe to all the opinions of Madame Guyon, but I think few will deny that we may justly apply to her what Margaret Fuller said of Swedenborg, that he was not only a seer of ghosts but a seer of truths." T. S.

PROPHETIC VISIONS AND IMPRESSION.

WHEN Mr. Kitson, the railway contractor, was engaged upon the construction of one of the Prussian Railways, he was living in apartments at Berlin, with his wife and a little child about three or four years old. One evening whilst they were all in the room together, and the tea was being got ready, he was sitting opposite the fire with the little girl on his knee, and the tea kettle boiling at the side of the fire. Suddenly, whilst the child was on his knee, and he still holding it, he saw the *facsimile* or double of his child get off his knee, go to the kettle, and drink the boiling water from the spout. He was paralyzed with fear, and at the same time confounded by knowing and seeing that he still held the child on his knee; and in the midst of his confusion the child actually got off his knee, went to the kettle, and drank the boiling water as its double had done just before, he being fascinated or confused to such a degree that he could offer no resistance, not being even roused by the shrieks of his wife, who saw the child taking its deadly draught. The poor little thing died in great suffering.

The following is a remarkable prophetic vision of the civil war in the United States:—*

"In the year 1803, probably in the eighth or ninth month, I was one day alone in the fields, and observed that the sun shone clear, but that a mist eclipsed the brightness of its shining. As I reflected upon the singularity of the event, my mind was struck into a silence, the most solemn I ever remember to have witnessed, in which it seemed as if all my faculties were laid low, and unusually brought into deep silence. I said to myself, "What can all this mean? I do not recollect ever before to have been sensible of these feelings." And I heard a voice from heaven say, "This

* From the *Life of Joseph Hoag*. Published by A. W. BENNETT, Bishopsgate Without.

that thou seest, which dims the brightness of the sun, is a sign the present and coming times. I took the forefathers of th country from a land of oppression; I planted them here amo the people of the forest. I sustained them, and, while they we humble, I blessed them and fed them, and they became a numerou people; but they have now become proud and lifted up, and ha forgotten Me, who nourished and protected them in the wilderne and are running into every abomination and evil practice which the old countries are guilty, and I have taken quietu from the land, and suffered a dividing spirit to come among the Lift up thine eyes and behold." And I saw them dividing great heat. This division began in the Church upon points doctrine. It commenced in the Presbyterian Society, and w through the various religious denominations, and in its progr and close the effect was nearly the same; those who dissen went off with high heads and taunting language, and those w kept to their organized sentiments appeared exercised a sorrowful. And when this dividing spirit entered the Society Friends, it raged in as high a degree as any I had before covered, and, as before, those who separated went with lofty he and taunting, censuring language; those who kept to their anci principles retired by themselves. It next appeared in the Lod of the Freemasons, and it broke out in appearance like a volca inasmuch as it set the country in an uproar for a length of ti Then it entered politics throughout the United States, and di stop until it produced a civil war, and an abundance of hu blood was shed in the course of the combat. The Southern S lost their power, and slavery was annihilated from their bor Then a monarchical power arose, took the government of

ome tea that she might get out of the house as quickly as ble. Mrs. Beck tried to persuade her that it was only the of a dream, but she said, "Oh no, it is there—do shut the it is there still—I feel it." This was about seven in the ng, and the Signora went out to her usual occupation of , still being pursued by the uncomfortable feeling which me over her in the morning. As she was returning home evening, about seven o'clock, she saw a crowd of persons ng from the direction of the house, and she was then told ey had just been taking home the body of Mrs. Beck's young man who had been killed that evening at Hastings by falling over the rocks, whilst playing at the game of d-seek. There was thus in the very room where she had hours previously sensed it, the dead body of Mrs. son.

MANIFESTATIONS AT LUCERNE.

you ever been at Lucerne, that most beautiful, most en- g of all the beautiful and enchanting scenes of the happy itzerland? Have you stood between the stately, frowning, Pilatus, and the broad Rigi, that watch like sentinels e blue lake below? Surely this Lucerne with its lake and ins, its gorgeous blue and opal tinted water shining like ning sapphire in the sun that we poor Islanders know not th its Alpine snowy heights rising all round and before of the very depths of the Lake, springing like nature's ses to form its beauteous lines, is the most charming spot on

> "Ye crags and peaks, I'm with you once again,
> I hold to you the hands you first beheld
> To shew they still are free. Methinks I hear
> A spirit in your echoes answer me,
> And bid your tenant welcome to his home
> Again! Oh, sacred forms, how proud you look!" *

ıd of Tell and liberty, your blue waters and snowy peaks charm against the visitations of the vulgar hauntings we hear of in other less favoured lands. No wonder that ɔud Swiss resent the disgrace that is put upon them, and what even their "doctors and ecclesiastics" cannot pre- ven in these days of "railways and telegraphs." Courage, Swiss! Be not afraid! You are not to blame for them; re the lot of all countries, and even your beautiful land ree from them. Let not your free press scare you from

* *William Tell.* By SHERIDAN KNOWLES.

your propriety, nor think worse of your good Herr Joller, the parliament man, that his house is the unwelcome scene of the curious but not uncommon hauntings which the *Lucerne Tagblatt* thus describes in successive numbers :—

"NIEDERWALDEN, STANS.—A few days ago we had again a case of sorcery [*Teufelsspuck*]. This time, however, it is not a ruin only that is affected by it, but the whole house of Mr. Joller, the liberal member of the legislature. There is in the house an inexplicable knocking; doors open and shut, in spite of all physical resistance; in short, it is enough to make any one feel uneasy. All classes of people from here, as well as from the neighbourhood of Lucerne, go to witness these strange appearances. Ecclesiastics, doctors, and other learned men are sent for to aid the investigation. The police have great trouble in keeping the people in order. The inhabitants of the house have left it, and the investigators are at fault. This occurs in the year of railways and telegraphs, 1862. The solution will be given at a subsequent period."—*August 29th.*

"UNTERWALDEN.—Respecting the spirit-rapping and table-turning [*Teufelsspuck*] cases, the *Schweitzer Zeitung* relates the following from Stans. On the 15th instant the children of a respectable family, full of terror and fear, told their parents on their return, the parents having been from home, how the tables and chairs were thrown over without being touched, and how they heard frequently, at short intervals, violent knockings at the door. The father, an educated and enlightened man, reprimanded the children and gave them such explanations as he could to correct their superstitious notions. Repeated knocking on doors and floors, however, confirmed the children's statement

ppearances should create uneasiness is not surprising, and people ho placed no belief in the supernatural have, in some cases, had eir faith shaken, and are beginning to think that other than uman agency is at work. What may be the consequences it is ot easy to tell. Learned men from far and near have not been ble to discover the causes of the disturbance, and nothing whatsoever can be traced which might lead to the belief that the knockings, etc., were produced by electricity."—*August 31st.*

"TRIENGEN.—The correspondent "*Eidgenosse*" writes under date, August 28th, how in Stans, in Unterwalden, in this year of railways and telegraphs, sorcery (*Teufelsspuck*) has become again the daily topic. Do not be surprised, dear neighbours of Unterwalden, for we, here in Lucerne, have had sorcery. In the Surenthale, where civilization has overcome a belief in ghost-stories, apparitions, etc., spirit-rapping and table-turning phenomena are again occurring, this time at the house of the clergyman of the place. Every evening, large crowds of old and young assemble before the clergyman's house to hear noises such as will make the hair stand on end. Neither physical nor ecclesiastical means as yet avail in offering a solution to the mystery. How long will superstition continue to exist?"—*1st September.*

The gentleman to whom we are indebted for the numbers of the *Lucerne Tagblatt*, from which the foregoing accounts are taken, has since sent us the following letter, with the further papers therein referred to:—

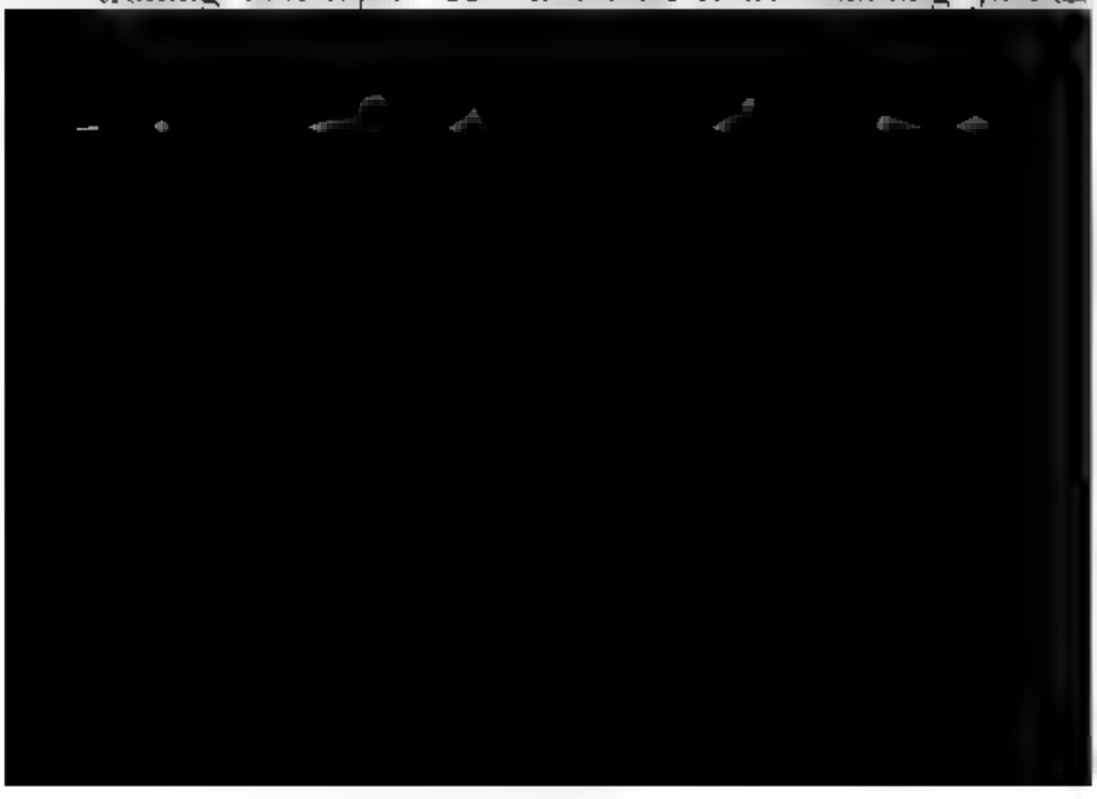
Lucerne, October 4th, 1862.

DEAR SIR,—I send two other papers herewith, containing further notices of the supernatural manifestations at Stanz, near Lucerne, and I enclose translations which I have made of them, which, though correct as to the facts, may require to be made a little less literally exact, and more English in style, if you think them suitable for publication.

Stanz is a village about an hour's sail by steamboat from Lucerne. The house of Mr. Joller is from one to two miles from the shore in a charming valley, fruitful and well peopled, by no means sombre or solitary, yet surrounded by magnificent mountains. Mr. Joller is a lawyer, a man of middle age, having several children, his eldest son being about twenty. He bears a very excellent character, and is well known throughout the country. The house is his own, or, at least, belongs jointly to himself and a sister or sisters. It is a small house, containing, I think, not more than five or six rooms altogether, and has no peculiar history. Mr. Joller's grandfather built it sixty or seventy years ago, the former family house having been burnt

down when the French occupied this part of Switzerland
the revolutionary wars. The old house stood on anothe
a little distance. These particulars I learnt during a visit
a month ago to the spot. It was just at the time that the
having been driven out of the house a week previously
disturbances, were about to return, believing them to ha
ceased, as nothing had been seen or heard during the fi
the police were in possession. Mr. Joller was himself th
I saw no other member of the family. Unfortunately I
able to speak German sufficiently well to be able to questi
though he was very polite and communicative. To an I
man present who speaks German well, he gave every r
information, and shewed the door which had been burst c
staple having been driven off by the force of one c
tremendous blows which he described. I asked if he or
his family had studied or knew anything of Spiritualism
their thoughts in any way led in that direction, but he
"Not at all." I must say that if Mr. Joller had been an
hundred men, taken at random, together in a room, an
been asked who of them was likeliest to be a medium, f
appearance, I should have selected Mr. Joller, I believe
peculiar dreamy look about his eyes. And since maki
remark to myself, I have heard it stated that the manif
appear to follow him especially.

In this case great numbers of witnesses have heard s
the phenomena. Since my visit to the house I have talk
one respectable and intelligent man, who was there dur
period mentioned in the paper of September 28th as tha
trailing footsteps. He described it as sounding just as



the present instance, as you have the evidence of the public prints. If I should learn anything more of these singular phenomena before leaving Lucerne, I shall be very happy to communicate it. I am, dear Sir,

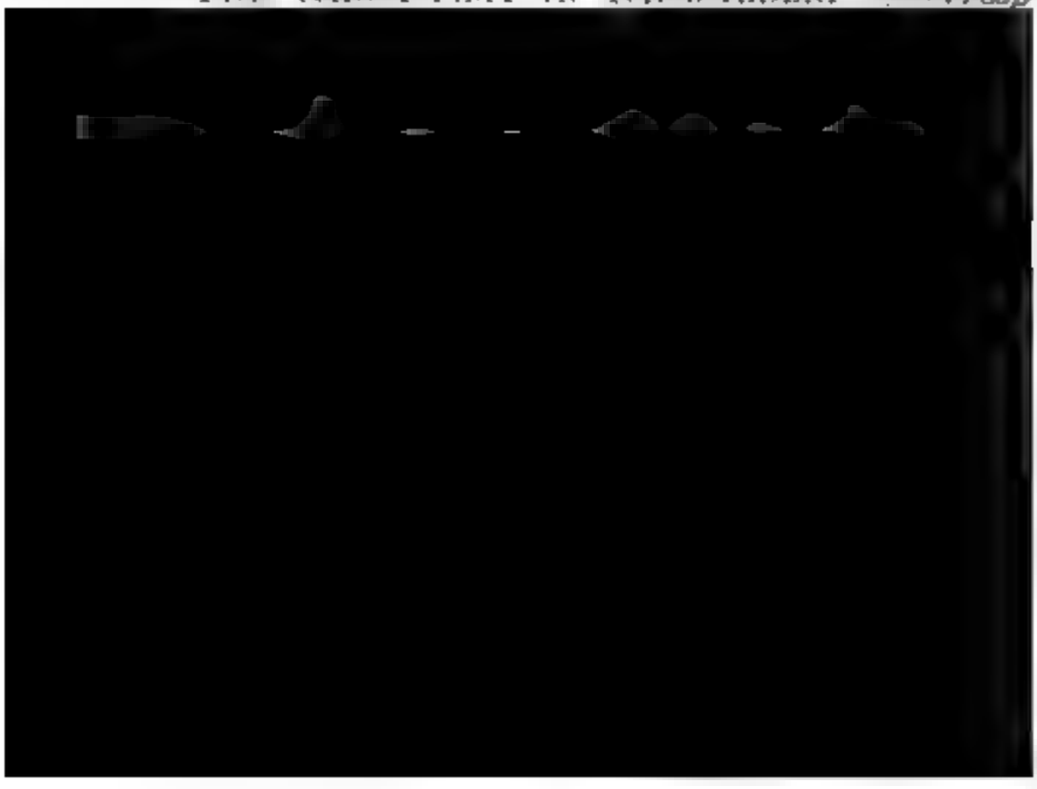
Very truly yours,

B.

"NIDWALDEN.—For several days past has the hobgoblin in the house of Joller at Stanz again begun. 'How long will this nonsense yet flourish?' asks the *Neue Zurich Zeitung*. Concerning the beginning and the circumstances of the ghost, the *Eidgenossische Zeitung* gives, from an impartial person, a statement which the sender of it has received from a friend of Joller, a liberal, truthful man. With the assurance that what he says is so true that he was willing to confirm it by oath if required, this friend of Joller relates:—'On Wednesday, the 20th of August, Mrs. Joller came over to me about 4 o'clock in the evening, and said, 'Joller wishes me to beseech you to come to him—a remarkable phenomenon is displaying itself there.' I went there about seven o'clock, and found the whole family assembled round the table. I remained standing in the middle of the sitting room, eagerly inquiring what had happened. Joller, wishing me good evening, found a quiet moment to tell me about it, when there struck three heavy blows as with a hammer, near me upon the floor, so that I strongly felt it at my feet. Upon my asking who was knocking underneath, Joller replied that was just the circumstance of which he was about to tell. I seated myself looking towards the door, and listened attentively to his relation, when it struck strongly on the sitting room door, which at the same moment sprang half open, and immediately slammed heavily to. With a step I was at the door, and opened it quickly, but saw nothing except the maid in the kitchen near the hearth. On my asking whether she opened the door, she replied, with fright and terror, 'No.' Whether she had seen any one. 'No.' Scarce ten minutes afterwards, I again seated myself, and it knocked extremely heavily on the room door. I quickly seized the light, looked round the room, but found nothing at all suspicious, and the door had not the least mark of the blow. Hereupon I questioned Joller earnestly whether he believed that any one in the house was playing some trick, which he decidedly disbelieved. I then proposed to him to call in some scientific man. We agreed upon Dr. Deschwauden. Immediately I went into the village to call upon him. On the way I thought it would be well if some other credible men should be called in, that we might be able to watch at the same time, under and over, within and without. I went, therefore, to Herr Obermatt, President of the Tribunal (formerly President of the Central Committee of the

Rifle Association), and Herr Schallberger, Central Jo
four went to Joller's house about nine o'clock, where
the cabinet-maker, Amstad, and the drawing-master,
who had twice heard the knocks underneath. After s
each other, we six separated ourselves into the sit
chambers, cellar underneath, and the passage; and no
the remarkable observation that those in the sitting
the chamber thought it struck on the outside; th
passage that it struck within; those in the cellar tha
from above; and those above that it struck from u
Mr. Deschwauden was not able to discover anything
conjectured that it might be occasioned by an electric
but could offer no reason for this, except that the
house has an asphalte covering, in which the electricit
collected. In the cellar there is a well, and into this w
a light, which burnt clearly therein. This all occur
20th August, up to eleven o'clock at night; and as
nothing was yet made public. On Thursday evenin
went with Amstad (the cabinet-maker) again to Jol
where we met the President Obermatt and Herr S
coming away, and they assured us it went still more p
than on the previous evening, which we also found,
so much so that we both experienced an ice-cold sha
through us.' Thus closes this witness, and I join w
saying that the two former are very strong and fearle
furthest possible from credulous, and that I have the sa
respecting Herr Joller himself."—*September* 12*th*.

"THE GHOST-PLAY IN NIDWALDEN.—(*Corresp*



e imposition. On the 1st September, Mr. Joller, with his family
d the maid, again went into the house, and so soon also was
e ghost again at liberty. The spirit which had been during
e days and nights bound or departed began again his loose
y; this time, however, in a changed mode. The knockings
clubbings, the before-related door-opening-and-shutting,
t which the learned break their heads, had all passed away.
ead of that, Mr. Joller and his family now relate that it
: its presence known by an uncomfortable wiping and
ing sound, as if heard from the trailing footsteps of an
n person. The sight-loving public journeyed again in
ers to the lower village and the neighbourhood of the
hed house, that they might see or hear something. It was
ı! Nobody was allowed to verify this new wonderful phe-
on with his own ears. It continued about a week, until the
ll at once took greater dimensions. The thing grew from
day, from hour to hour, and rose at last into the utterly
ble and fabulous. Here are some of the most palpable
(*mährchen*) that run and fly from mouth to mouth, told
. Joller and his people. From every side apparitional
ıgs of white cloths and images or appearances of all sorts
about these we will say nothing—for their number is
On Thursday, the 11th September, came the catastrophe
ıe sweeping about of tables, chairs, bottles, &c. Whilst
upon the sofa had sunk down, contemplating with stolid
tion the destruction of his moveables, there appeared this
miracle. The window opened of itself, and there came in
ɔove, with the rapidity of the wind, the famous branch of
of which we read in the journals. The branch did not
ar, as the *Neue Zurich Zeitung* says, but it was carefully
up by Mr. Joller, and sent to an acquaintance that he and
might be convinced of the phenomenon. The branch was
ily not an olive branch, for soon afterwards the devil or
l conveyed himself into the apples. If a child of this
y house took hold of its hair, it had quickly an apple in
d. If the maid went into the cellar, she came back out
ıth with the hair-bristling intelligence that the apples in
lar were loose and flying about everywhere in a frightful
One time a bewitched apple so far lost its way as to
through a broken window in the upper story, and hopped
ıs if mad. It was at last caught, and laid upon the table.
ith the powers of Fate, we can make no eternal compact"
moment the apple is again away out of the window—in
moment the fellow is already again there, and the second
ized. When, later, a strange lady came and wished to
remarkable apple very urgently, Mr. Joller sought it, but

could not find it; without doubt it had in the meantim
run away, or been eaten. More dangerously than among t
the Kobold conducted his establishment in the house cl
There this wicked screech-owl appears to have set up hi
quarters from the beginning. But latterly it is said t
thrown great stones from the inside of the chimney, so
child was very near being struck. Unfortunately, this wo
event, as well as the before-named droll apple-dance, was
nobody but Joller and his family. In the last instance th
was particularly malicious, and found a high pleasure in pro
and annoying the good people by hiding their furniture an
articles in the house. Mr. Joller one morning missed his
he sought, and at last found them wrapped together in a
in the cellar. The other day he missed again his highly
petrifaction, in which the lively fancy of its proprietor tra
appearance of a death's head. 'Bah!' thinks our Joller
surely in the cellar also.' He sought it in the cellar, in
rooms, upon the pavement—in vain. In the end he fou
treasure under the cover of his bed.

"The most vexatious of this kind of tricks took pl
Wednesday, the 15th September, in the evening, when, am
outcries and exclamations of the whole family, out of th
bed were taken an axe and a sickle. You see that the hob
after stalking in its madness, has at last sunk down into
silliness. Let us hope that the voice out of the chimney
prophetic one, and that we shall be graciously spared a
representation of this rejected performance. To the ho
the Nidwalden people we must finally remark that, with
remarkable exceptions among whom we found some "enli

A MODERN MIRACLE.

n the 19th of March, 1857, Mr. Home, who was then residing n Paris, at 13, Rue des Champs Elysèes, received a letter from a tranger to him, Madame A. Mavoisin de Cardonne, of 233, Rue t. Dominique, St. Germain, stating that she had had a dream, in hich she had seen her own mother and Mr. Home's, and that he latter had told her to seek her son at once, in order that her n, who had been deaf for four years from the effects of typhoid ver, might be cured. This was so strongly impressed upon r mind that she wrote to Mr. Home to say that she would ll upon him with her son the following morning at ten.

Accordingly the next morning she presented herself with her n at Mr. Home's rooms, there being present the Princess de —— and Miss E——, who were with him previous to his aving Paris that very day to proceed on his voyage to America. Mr. Home had been so overwhelmed by persons wishing to see im, that he had uniformly refused such visits; but on this oc- sion he had been so much pre-occupied by his engagements in paring for his voyage, that he had not been able to acknowledge letter, or to write either in the affirmative or negative. He fore received her with considerable embarrassment, which fully reciprocated on her part. It was indeed an embarrassing eeting for both of them, the mother yearning for her son's re- very, and Mr. Home, not knowing how he was expected to be strumental in healing this long total deafness; the more so that perations had been performed on the boy by eminent surgeons Paris, who had said that it was impossible he should ever be stored to hearing.

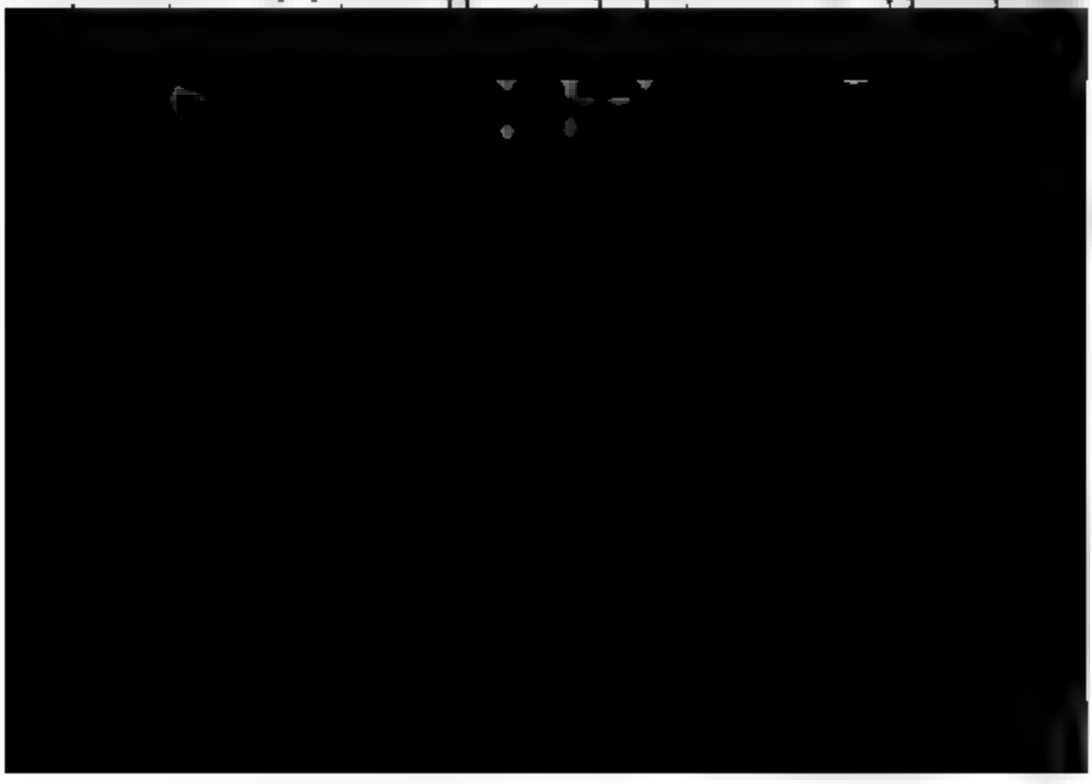
She sat down on a chair near a sofa, Mr. Home taking a seat on the sofa, and beckoning the son to be seated on his left. The on was in his fifteenth year, tall for his age, of a delicate com- plexion, with large dreamy blue eyes that looked as if they would upply the place of hearing, with their deep, thoughtful, enquiring gaze. The mother began her description of the boy's illness, ommencing with the attack of the fever, and ending in the entire ss of hearing. During the recital, told with all the warmth nd tenderness of a mother's heart, and describing the various urgical operations to which he had been subjected, Mr. Home's mpathies had been deeply moved, and he had unwittingly rown his left arm about the boy and drawn him towards him, o that the boy's head rested upon Mr. Home's shoulder. Whilst this position, and Madame de Cardonne was telling some of e most painful particulars, Mr. Home passed his hand caress- gly over the boy's head, upon which the boy, partly lifting his

head, exclaimed in a voice trembling with emotion, "*Mas t'entend!*" (Mamma, I hear thee!) The mother fixed on look of astonishment, and said, "Emile," the boy's nam he at once replied "*Quoi?*" (What?) She then, seeing th child had heard her question, fainted with emotion, and c recovery the scene was a most thrilling one—the poor n asking questions for the mere pleasure of hearing her child The child was able to resume his studies, and has contin hear perfectly up to the present time.

We hope that such a relation may be a means towards the mental deafness of many at this day, to those facts whi speaking trumpet-tongued of the new philosophy of sp forces, which shall bring even miracles to be only within a l heavenly order than that of the so-called natural. Let us humbly in this school, accepting all God's facts, withou possessions or prejudgments of our own, except that His are good for us to know and to ponder in our hearts.

INTERNAL RESPIRATION.—BAPTISM OF FI

JOHN THE BAPTIST came in the power of Elias, wakeni echoes of the wilderness of Judea with his bold utte preaching the doctrine of repentance. He was the Lord' runner baptizing for the remission of sins. His was an introd mission. His position by the Jordan, his baptism by his food, his clothing, are all symbolical of a naturalist



Jesus Christ Himself, as the type and prelude of a similar
sm, afterwards to be shed upon His disciples, as predicted
ohn. Why was the baptism of the Holy Ghost symbolized
e descent of a dove? Has this representation of spiritual
ration been considered in all its relations. The dove is
liarly the love-bird; we are instructed by its use as a
spondence, that before the understanding of Divine truth
be of benefit to the soul, it must be aided by Divine opera-
, just as John's baptism and ministry were external, and
ired to be infilled with the spiritual ministry of Jesus—with
baptism of the Holy Ghost and with fire.

The dove is peculiarly typical of the gift of Internal Respira-
. Look at it! see it when it is expressing its love in gentle
ngs; observe how it inhales the atmospheric air into its
nding breast, so globe-like, and shining with its golden and
le hues. It is the very image of interior breathing. Need
wonder why its form descended on the Lord, and why it was
ften offered in the Jewish sacrifices. The dove is contrasted
the raven in the Bible. The raven appears to utter its
h and discordant notes from the root of its tongue, as if its
ration had been "annihilated in the breast." The dove
its gentle love tones as if from some hidden depth within
bosom. The raven was the first sent out of Noah's ark, and
wards the dove. The dove is now being let out of the ark,
the third time, to return no more, having found a resting-
e for its foot in the soil of regenerated affections, after the
iding of the waters of a second flood:—

> "For lo, the winter is past,
> The rain is over and gone;
> The flowers appear on the earth,
> The time of the singing of birds is come,
> And the voice of the turtle is heard in the land."

The love of truth, united to the love of good, is restoring
s the dove-like breathings of Internal Respiration; for this
othing else but the descent of the Holy Spirit in its Divine
rations in the hearts of men. It is the descent of the dove
he second baptism of fire. John's prediction was fulfilled on
memorable day of Pentecost. Another Pentecost, however,
awaits the church. We have an earnest of what a true
rch will be when it becomes internal, in the Pentecostal influx
in its results at the commencement of the first Christian
rch. The Lord at His ascension, gave His disciples the as-
nce that a wonderful spiritual influence would descend upon
from on high, to qualify them for the discharge of their
as apostles and preachers of the new religion. These are

house where they were sitting. And there appeared u
cloven tongues as of fire, and it sat upon each of the
they were all filled with the Holy Ghost, and began
with other tongues as the Spirit gave them utterance,"
were the Lord's words fulfilled, "Ye shall be filled with
Ghost not many days hence." Nor was this baptism of
power confined to the twelve apostles; it was bestowed a
the seventy, and it extended ultimately to the multitude
its inspiration the Apostle Peter declared to the peopl
promise is to you and to your children, and to all who
off, even to as many as the Lord our God shall call." T
the first instalment of that Divine influx which is y
poured upon all flesh in greater fulness out of heaven
Lord's glorified Humanity. The Lord's ascension had
the way for its descent, as declared by the Apostle Peter
words, "Therefore being at the right hand of God, an
received of the Father the promise of the Holy Ghost,
shed forth this which ye now hear and see." This Divi
ence descended upon them *in answer to prayer*. Not o
but again and again. Another company of them a
assembled for prayer, "and," it is said, that "when the
the place was shaken where they assembled together;
were all filled with the Holy Ghost, and spake the w
boldness." Here was truly a "spiritual manifestati
"disorderly," nor from "enthusiastic spirits;" but c
genuine spiritual influx from the Lord out of heaven,
as all orderly influx is, by the breath of earnest pe
prayer.

What were its results—first, upon the apostles? I

at time forward, greatly intensified in the spirit. They
the word with boldness," the Comforter bringing all
to their remembrance. They spoke in "thoughts that
d, and words that burned" into the hearts of the people.
were spoken of as "men full of the Holy Ghost and of
." It was said of Barnabas that he "was a good man and
the Holy Ghost;" and of Stephen that the Jews could not
he wisdom and power wherewith he spake. But upon
f the apostles was the influence of this inspirational blessing
conspicuous than upon Peter—Peter who had denied his
with oaths and cursing—who had faltered and lied in pre-
of a servant-maid. But see him now, endowed with power
n high, with holy boldness and a tongue of fire, cleaving
y with a divine energy of speech to the consciences of his
s, pricking them to the quick, and causing them to exclaim
a deep conviction of their guilt in crucifying the Lord of
. "Men and brethren, what must we do?" That *was*
ing! What produced these results? Not so much what
had said. There was a Divine operation accompanying
rds, deeper than the words themselves, more powerful than
uman eloquence, more convincing than the art of logic. It
the demonstration of the spirit," an indescribable magnetic
ce from the mind of the speaker, as the medium, for which
ve no more appropriate term than unction. Peter was
the influence of the sphere of the Divine humanity. He
"with the Holy Ghost sent down from heaven," hence the
. Thousands were converted at one hearing of his words.
ell did it become Peter, as the representative of the natural
al church, to be the mouthpiece, under Pentecostal inspira-
of Primitive Christianity. The proclamation of its simple
began with Peter and ended with John. John will be the
man when the new celestial church has new Pentecosts.
estimony will be as unlike Peter's, as love differs from faith;
ore commanding to lead the people in masses to a heavenly
constraining them as at the outpouring at Pentecost, to
ue steadfastly in the heavenly doctrines and fellowship,
breaking of bread, and in prayer.

vidently the time is not far distant when one, undertaking
fice of the ministry proper (however learned in doctrine), will
unequal to its duties and responsibilities, without the gift
ternal Respiration, as the apostles of our Lord who had
under His personal tuition felt, with all this advantage,
tarrying in the city of Jerusalem before Pentecost, that
were unable to face the world with the Gospel of the
om until endued with power from on high. Internal Res-
on will be seen and felt to be an absolute pre-requisite to

the proper discharge of the work of God's new minis
shall purify the sons of love, and purge them as gold a
that they may offer to the Lord an offering in righ
Then shall the offering of Judah and Jerusalem be plea
the Lord as in the days of old, and as in former years.
days of old," that is, as it was in the time of the mo
church. This is a prediction that, to our immense tr
doctrinal knowledge, will be added a vast development o
power through the medium of internal breathing.

And who can tell what flaming tongues of eloquenc
at the altars of celestial love by this heavenly inflatu
revive of the dying embers of Christian feeling in the
thousands, causing them to fly as clouds, and as dove
windows. The Lord is our great example in all thing
not until His baptism by John, the descent of the Holy
the form of a dove, and His passage through temptatio
in the wilderness, that He commenced His work of pre
Gospel. His first utterance after these experience
Sermon on the Mount. A mountain sermon it is ind
sweet and pellucid as a mountain rill; inspired by th
the baptism of fire, shining with rosy splendours of cele

It may be proper to observe, while insisting upo
respiration as a ministerial qualification, that we by
advocate the view that influx is transmissible, in th
proceeding from the speaker to the hearer. The term
descending, *proceeding*, and all other words denotin
nearness, and distance, as applied to Divine influence
appearances in accommodation to man's imperfect p

ct; consequently, the descent of the Holy Ghost is simply peration of His love and wisdom in and upon the human , and the appearance of His descending is occasioned by the igement into heavenly order of those created substances of aind. We can see then how it is that the presence of the , imminent in every man, descends through the medium of nal Respiration, into ultimates—into heart and brain, lungs peech, and into the personal sphere of the regenerating man, o enable him to transmit good, and truth, and power from Lord, as through a tube to others, but as a cause instrumental able him to operate upon the minds of the hearers—"not in l only, but in power and in the Holy Ghost, and in much rance." The difference in the utterance and effects of the truths before and after the bestowal of the gift of Internal iration is greater than was the difference between the ching of the Apostles before and after Pentecost. The tual permeates the natural—not to deprive man of his in- hality, but, as the opaque crystal receives the light of the and gives it out again without any change in its parts, to e his understanding luminous with the light of the Spirit, to make his affections a medium for the expression of the he will, giving him sacred power and pathos in utterance. ds have the fullest conviction that the love and truth which n them are the Lord in them, causing them to will and do of good pleasure; yet this connection co-exists with the deep ciousness of their individuality while acting as powers of . So of inspired man. Through regeneration, he becomes evenly organized form receptive of life from God in orderly ions, and thus an executor of Divine purposes, having all quickened functions pressed into God's service. He has me a habitation of God through the Spirit, to live in per- al inspiration from Him, preserving his individuality, as a ing and shining light—a fixed celestial luminary—a church n least form—immanent with the love, wisdom, and power, ly, of God Himself. Thus was it with the Apostles, *in their* ve.

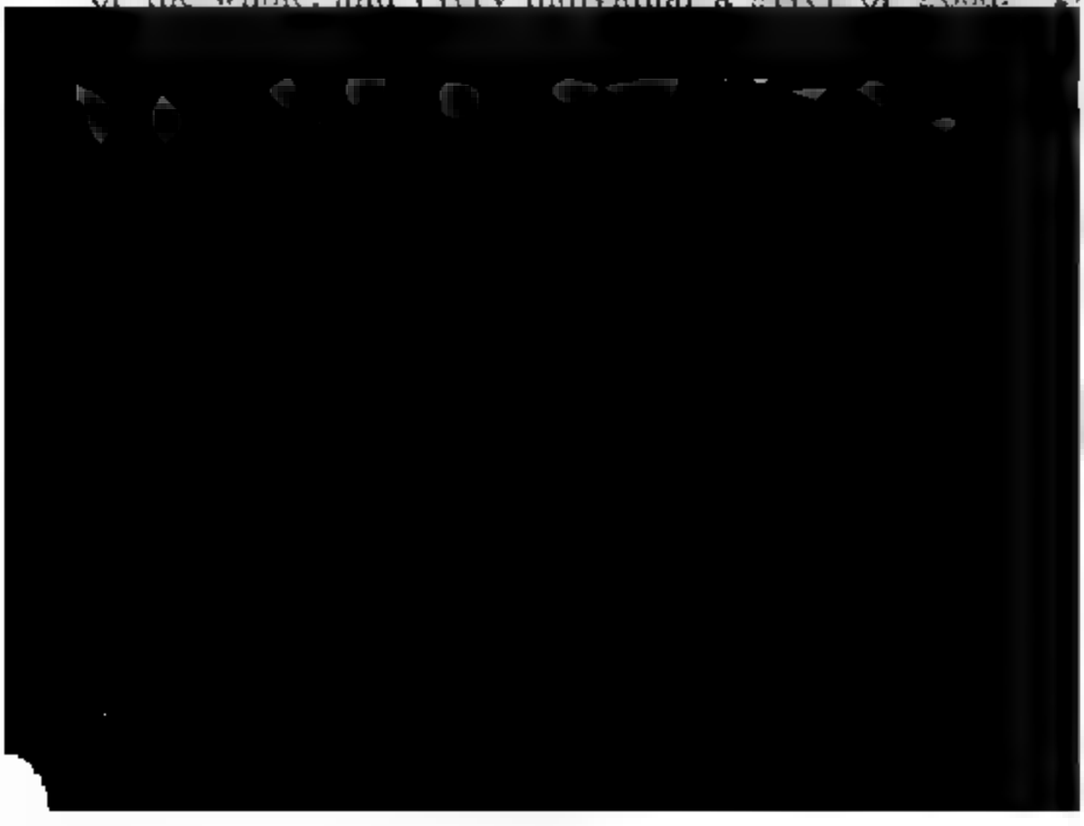
But what were the effects of the Pentecostal outpouring upon people? It put them in possession, in a superhuman manner, he great facts of their national history as they related to iah God. The Word stood before them, transfigured in their al consciousness, like a second Sinai covered with smoke and

They perceived clearly, irresistibly, that they had crucified Lord of Glory. This was a revelation to them in the spirit, g them with an overpowering sense of guilt and shame and

They were at once convicted and converted, commenced a of goodness and purity, and maintained it until death, amid

mockings, buffettings, scourgings, and the daily cross. Th
were thus affected. giving us the pledge that, when t
Church shall have its Pentecost by internal respiration, in
one here and there attracted by the intellectual charm o
spiritual theology, multitudes will be awakened to a
their sins by the utterance of these spiritual truths, fr
inspired by love, and tongues of fire. The heavenly Je
will come with the freshness and power of a new revel
those even with whom they have been household words,
aided by a Divine operation in the spirit.

Again, Pentecostal influx developed the germ of a ne
fabric—the embryo promise of what is to be. "And
believed were together, and had all things common; a
their possessions and goods, and parted them to all men a
man had need." They "were together." What a
principle is love! "Had all things common." What a bu
up of the innate selfishness of the natural man! W
evidence of the Divine origin and source of the influx!
a finger-sign pointing to the heavenly principle of co-op
which must supplant every scheme of private ambitu
those vast commercial monopolies, resting upon and con
by self-love and the love of the world, whereby the i
of the many are sacrificed to the aggrandizement of t
Good united to truth in the minds of men, will lead
reconstruction of society on the principles of heaven, i
vast social brotherhood, when it will be again said, "Behc
Christians, how they love!" and every society will be a
of the whole, and every individual a giver of good. P



ne, and there is also a human side to this question. With
s "the residue of the Spirit." His work is operation,
co-operation. God's promise is sure. The medium of its
ent is prepared. He is coming to every one of us; "But
ıay abide the day of His coming, and who shall stand when
peareth, for He is like a refiner's fire and fuller's soap."
ıis question must be answered by each in the depths of
n soul. We shall have occasion, no doubt, to go out and
bitterly, as did Peter before Pentecost; for, like him, we
be sifted like wheat. John will first baptize us with water
epentance. Rigid heart examination in the light of Divine
s must be instituted. We shall be called upon to cut off the
hand, and pluck out the right eye of the selfhood, and enter
ittle upper room of prayer; there, in earnest persevering
ication, to wait for the promise of the Father. When we
bring all the tithes into the storehouse, that there may be
in the Lord's house, and prove him therewith, He will open
windows of Heaven, and pour out a blessing, until there
not be room enough to receive it. Blessed is that servant
ı the Lord at His coming shall find so watching. Remember
n days' tarrying in the city of the Old Jerusalem.

Jesus breathed upon His disciples and said, receive ye the
Ghost." This was but the symbol of that mighty rushing
which afterwards filled the house of prayer. He will
be on His disciples again—yea, He will breathe *in* them as
first, when He "formed man out of the dust of the ground,
reathed into his nostrils the breath of life, and he became a
soul." "To breathe into his nostrils the breath of life, is
ve him the life of faith and love; and by *man became a soul* is signified, that his external man was also made alive."
gain it is said, the reason why life is described by *breathing* by *breath* is because the men of the most ancient church
ived states of faith and love by states of respiration. . . . .
s on this account that they compared *spirit* or *life* to *wind*.
Lord also applies the same comparison when speaking of the
eration of man. "The wind bloweth where it listeth,
hou hearest the sound thereof, but canst not tell whence it
th or whither it goeth; so is every one that is born of the
." So we read in the Psalms, "By the word of Jehovah
the heavens made, and all the host of them by the breath
s mouth." And again, "Thou takest away their *breath*,
lie and return to their dust; Thou sendest forth Thy spirit,
are created, Thou renewest the face of the earth." And in
book of Job, "There is a spirit in man, and the inspira-
f the Almighty giveth him understanding." Again, "The
: of God hath made me, and the breath of the Almighty

SPIRITUALISM IN ALL AGES.

PLINY'S LETTER TO SURA.

THE following letter of Pliny the younger to his frie
was written more than seventeen hundred years ago.
of the relations which the facts therein detailed bea
spiritual phenomena so conspicuous at this day, we are
to give it to our readers entire, especially as otherwise
be inaccessible to most of them. The first account is
able, not only for the beautiful spiritual appearance and
prophecy which it details, but as countenancing in som
the idea of guardian spirits (or tutelar divinities, as th
called by the ancient heathens) presiding over the int
cities and countries. The second, occurring as it did
remote period, and forgotten by almost all the world, is
able for the analogy which it bears to the many pheno
"haunted houses," so called, which, in more modern tim
with the same general features, occurred in different coun
among different classes of people, regardless of the previo
or disbeliefs of those who witnessed them. The fact that occ
thus manifestly correlated, and by their analogies mutu
firmatory, have been occasionally forcing themselves upo
attention for so many ages, and under so great a v
circumstances, must, in all candid minds, go far to rede
from any imputed and necessary connection with sup

part, or to some mysterious magnetic connections, is, of
, impossible for us to tell. But to the letter:—
he present recess from business we are now enjoying,
you leisure to give and me to receive instruction. I am
ugly desirous, therefore, to know your sentiments con-
spectres, whether you believe they have a real form, and
t of divinities, or only the false impressions of a terrified
ion. What particularly inclines me to give credit to
istence, is a story which I heard from Curtius Rufus.
e was in low circumstances, and unknown to the world,
led the Governor of Africa into that province. One
as he was walking in the public portico, he was ex-
urprised with the figure of a woman, which appeared
a size and beauty more than human. She told him
he tutelar power that presided over Africa, and was
nform him of the farther events of his life; that he
back to Rome, where he should be raised to the highest
d return to that province invested with the pro-consular
nd there should die. Accordingly, every circumstance
ophecy was actually accomplished. It is said, farther,
: his arrival at Carthage, as he was coming out of the
same figure accosted him on the shore. It is certain, at
being seized with a fit of illness, though there were no
in his case that led his attendants to despair, he
gave up all hope of recovery; judging, it would seem,
ture part of the prediction by that which had already
lled, and of the misfortune that awaited him, by the
hich he had already experienced.

this story let me add another, as remarkable as the
nt attended with circumstances of greater horror, which
e you exactly as it was related to me:—There was at
large and spacious house, which lay under the disrepute
haunted. In the dead of the night a noise, resembling
ing of iron, was frequently heard, which, if you listened
ntively, seemed more like the rattling of chains. At
med at a distance, but, approaching nearer by degrees,
ly after a spectre appeared in the form of an old man,
meagre and ghastly, with dishevelled hair, rattling the
his feet and hands. The poor inhabitants, in the mean-
ed their nights in the most dreadful terror imaginable.
t broke their rest, ruined their health, and threw them
mpers which, with their horrors of mind, proved in the
to their lives. Even in the daytime, though the spirit
ppear, yet the remembrance of it made such a strong
n upon their imagination, that it still seemed before their
continually alarmed them, though it was no longer

present. By this means the house was at last deserte being judged by everybody to be absolutely uninhabit so that it was now entirely abandoned to the ghost. ever, in hopes that some tenant might be found who ignorant of this great calamity which attended it, a bill w up, giving notice that it was to be let or sold. It happened Athenodorus, the philosopher, came to Athens at this time reading the bill, enquired the price. The extraordinary chea raised his suspicion; nevertheless, when he heard the whole he was so far from being discouraged, that he was more str inclined to have it, and, in short, did actually do so. Wh grew toward evening, he ordered a couch to be prepared fo in the lower part of the house, and, after calling for a together with his pen and tablets, he directed all his peo retire. But that his mind might not, for want of employ be open to the vain terrors of imaginary noises and spirit applied himself to writing with the utmost attention. The part of the night was passed with the usual silence, wh length the chains began to rattle; however, he neither lift his eyes nor laid down his pen, but diverted his observati pursuing his studies with greater earnestness. The noise incr and advanced nearer, till it seemed at the door, and at l the chamber. He looked up, and saw the ghost exactly i manner it had been described to him; it stood before beckoning with the finger. Athenodorus made a sign wi hand that it should wait a little, and threw his eyes again his papers, but the ghost still rattling his chains in his ea looked up and saw him beckoning as before. Upon this, h

ared the boy's hair was actually cut, and the clippings lay ered upon the floor. A short time after this, an event of the nature contributed to give credit to the former story. A ig lad in my family was sleeping in his apartments, with the of his companions, when two persons, clad in white, came in ie tells the story) through the windows, and cut off his hair e lay, and as soon as they had finished the operation, returned same way they entered. The next morning it was found the had been served the same way as the other, and with the same circumstances of the hair spread about the room. hing remarkable, indeed, followed these events, unless that I ped the prosecution, in which, if Domitian (during whose n this happened) had lived some time longer, I should ainly have been involved. For after the death of that eror, articles of impeachment against me were in my escrutoire, h had been exhibited by Carus. It may, therefore, be ectured, since it is customary for persons under any public nation to let their hair grow, this cutting off of the hair of servants was a sign I should escape the imminent danger threatened me. Let me desire you then to mentally con- this question. The subject merits your examination; as I t I am not myself altogether unworthy to participate of your rior knowledge. And though you should, with your usual ticism, balance between two opinions, yet I hope you will w the weightier reasons on one side; lest, while I consult to have my doubts settled, you should dismiss me in the suspense and uncertainty that occasioned this application. well."—*Pliny's Letters*, b. vii., chap. 27.

REV. W. FISHBOUGH.

A DREAM AND ITS FULFILMENT.

he evening before the battle of Lonato, August, 1796, after ng been on duty the whole day, and riding perhaps fifty carrying orders in all directions, Junot lay down exhausted fatigue; but without undressing, that he might be ready at lightest notice. During the day he had thought a great deal t Muiron and his situation; Muiron had formed plans for his e establishment, which he had communicated to Junot.

lo sooner was he asleep than he dreamt he was on a field of e, covered with dead and dying; he was met by a powerful ed knight on horseback, with whom he fought; this knight instead of a lance, a long scythe, with which he struck at t several times, and by one of these strokes wounded him

which increased every moment; Yet, singularly eno
apprehensions were not directed to Muiron, and on that
anxiety was exclusively for Marmont.

The engagement began. Junot received two woun
head, one of which left that fine scar which he long ha
left temple, the other was near the nape of the neck: n
these wounds appeared very dangerous, but there was
that the one on the temple might become so, in the stat
in which he then was.

The moment he came to himself he inquired after M
He was not to be found. When the officer who had l
to look for him returned, and imprudently told Givan,
dressing Junot's wound, that he could not find him, Junc
to mind his dream, was seized with a kind of deliriun
alarmed the surgeons, the more because his blood had
several days past highly inflamed. A messenger was
acquaint the general-in-chief with what had happened,
himself to his favourite aide-de-camp, and strove to soo
but Junot would not listen to anything, and had not Ma
that moment arrived from executing a commission given
the general-in-chief (he had been, I believe, to Massen
quarters), Junot would probably have been attacked by
As soon as he saw his friend he became composed, and s
think that he had nothing more to apprehend. "Ah! t
are!" he exclaimed, taking him by the hand, "there y
He then examined him with the only eye that was unco
see whether he had received any wound, and smiled with sa
on perceiving no other traces of the battle but disorde
and clothes covered with dust and Austrian blood. Al

ONOLLY IN SEARCH OF THE SPIRITUAL.

number of the *Medical Critic and Psychological Journal* itorial article on Swedenborg, in which the writer, on the d, extols this seer as a man of extraordinary intellectual untiring assiduity, and lofty religious fervour; on the one who should be ranked amongst the mystics, and his ble relations considered as hallucinations. This article ught forth a reply from Medicus Cantabrigiensis, who or the realities of Swedenborg's experiences, (and, to our ccessfully) in a pamphlet entitled, *Wisdom, Intelligence, nce, the True Characteristics of Emmanuel Swedenborg.* mention this article and reply as they have reference to bting states of mind of the learned. The well-known rted Dr. Conolly, of Hanwell, writes thus to Medicus igiensis (who is a physician of high repute):—"I have ding with great attention and deep interest, *The True eristics.* You have exhibited singular acuteness, clear- l temper, and the doctrine deduced is beautiful, as well as ory. The whole would be unanswerable, if the spiritual d be realized to our belief; I mean as of possible de- nt in this state of being. The realm of imagination lude Swedenborg's dreams, and also the prophets and a so adroitly put in the same category with him."

here is a venerable, learned, and much-esteemed phy- ady to believe in the spirit-side of nature and in spiritual rse, could he but see its development in the present life. gentleman of such unblemished character, kindly ways, sively useful, and so much venerated and beloved by all w him, that we have thought it a very pleasing duty to ntion to this short statement, and so to lay the doctor's efore the readers of our magazine. We hope that some will rescue the good doctor from his doubts, by point- attention to the many wonderful facts contained in our facts stated by witnesses of undoubted credence and bility. If he will but examine these statements with an ling of the bare possibility of spirit-development, he may a his task a fully satisfied believer in the spirit-side of

the writer, which must have been that of a good spirit, him to turn back and heal the sick man. We are glad such subjects illustrated in the religious papers, which under the same ban of heterodoxy, in which we find our

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To the Editor of the "Union."

SIR,—The accounts of the casting out of evil spirits, as r in the New Testament, were vividly brought before my Friday week.

My duties, as a deacon of Christ's Holy Catholic had called me to the side of a deathbed on the day of speak. I generally wear a cassock and stole on such o the former of which I fasten up with a cincture in walkin the parish in order not to attract observation—it not be ceived when worn under a coat. After leaving the s scene of weeping friends and relatives collected round th bed I have referred to, business called me into a l business where several men were at work. On ent perceived in the midst of a large workshop a man wri the convulsions of the most fearful epileptic fit I ev Three or four strong men were holding him, but co prevent his desperate struggles; his face was fearfully d and the muscles of his arms appeared like snakes coiling his skin. He had been in this state ten minutes when I the workshop. I had some scent in my pocket which I to his forehead and face to see if that would act as a res Those around applied vinegar to his hands, nose, and mo without any effect: he grew worse and worse. I remain time to see if he would improve, but he did not. Havi

remor came over me which I cannot account for. I
ıt go back I thought to myself, and I tried to move
no—"Go back again," I still heard. I stood in the
etted to the spot, and it was not till I saw that my look
ıer was attracting the notice of passers by that I roused
Still the words, "Go back again," were as strong as
decided to do so. But as I went I did not know what
ing to do.
aching the workshop I was met by the master. I asked
the young man any better?" "No sir," (he replied):
bad as ever. We have sent for a doctor, but he is ill:
ve been obliged to send for another, and we have also
his father, for we do not know what to do with him."
Would you like me to pray over him?" The master
Yes sir, do." I took off my great coat and let down
ck, over which I wear the cross of the society to which
; and I approached the crowd in the middle of the shop.
the midst was the poor young man, convulsed as
as ever; three or four men still holding him. All,
ose who held him, fell back to allow me to come near
At that moment I felt what I ought to do; so stretching
ands over the writhing form, I said—"In the name of
, when on earth, commanded the unclean spirits, and
red Him—in His name, at which the devils tremble and
s adore—even in the name of Jesus, O unclean spirit,
nd thee, come out of him. And I sign him with the
he cross in the name of the Father, and of the Son, and
oly Ghost. Amen." And here I made the sign of the
r the body. In *one minute* the convulsions entirely left
he lay at my feet still as an infant, and as if asleep.
, feeling his struggles cease, loosed their hold, and drew
ving him at my feet. None spake or moved, but looked
on him and on me. I left him in this quiet sleep. In
ng I received a note from the master, telling me that
lept in this manner for nearly two hours, and woke
well; but without any knowledge of what had

next day I went to the shop, and found the young man
ll and at work. Your readers will have different
of what they will here have read. I have but one—
that the name of Jesus and the sign of the cross still
heir miraculous efficacy; and that our Lord Jesus did
an evil spirit in this case as truly as He did in the case
yro-Phœnician's daughter. Those around were struck
close similarity of the events: one particularly expressed
gs to me afterwards.—I am, Sir, yours, &c., S. S. C.

Notices of Books.

TWO MAGAZINE REVIEWS

The Dublin University Magazine has a considerable literary r
this account we had intended to examine somewhat fully its fi
"Spiritualism," in its number for July last; but when we
that it gives no evidence of any acquaintance with the sul
may have been gleaned from articles and letters in newspape
ing-room gossip,—and that all the phenomena are resolved
the article into imposture, delusion, and nerves, he will perh
that an elaborate and formal refutation would be superfluous.
of the latest illustrations of that "shallow sciolism," which
properly condemns. It is proverbially hard for a man to follow
and we are compelled to include the Dublin reviewer in what
"swarm of dabblers who delight in passing off the green
tutored fancies, as if it were the ripe outcome of careful
experience." Why will clever writers rush into print about
understand, and place "the green fruit of their untutore
"the ripe outcome" of careful study and long experience
years have tried and tested them to the utmost? Of what u
and theories "framed in a closet," when they are at variance
of well-established facts, and with the results of direct expe
induction? Such writers may mean well, and think they are
to society in trying to write down what they regard as mere i
and superstition; but our would-be teachers on this matter
to attend school, and learn the first elements of the questi
think themselves qualified to instruct others. We say this in
but in simple sincerity, as the plain truth. The Dublin re
Spiritualism handed over to the doctors, for them to sit upon
do upon a dead body. He is apparently ignorant that some o
members of the medical profession have carefully investig
concluded that it lies far beyond physic; that the cause of
neither "nerves," nor "back-brain," nor "automatic actio
of the joints;" that it is not a question of physiology at
secondary and subordinate sense, but one of psychology;
but of spirit. Of the reviewer's hypothesis, we may say

Correspondence.

To the Editor of the "Spiritual Magazine."

Sir,—I beg to present to your notice the following narration of facts, occurring within the circle of my private acquaintance, to the verity of which I can bear my unqualified testimony. The parties concerned are my attached friends, our mutual connexion being of many years' standing; but I regret to say that names cannot appear, heavy responsibilities being dependent thereon. All I can venture, in this case, to say, is, that both the medium and her friend are ladies of refined manners and education, esteemed and beloved by a large circle of friends and connexions. Fictitious names must therefore be given: we will call the medium "Beatrice," and her friend "Elizabeth." Some few years since, Beatrice became a "writing-medium." Her hand was involuntarily guided over sheets of paper, on which she was made to write essays or treatises on subjects beyond her previous knowledge. On one occasion a correct medical diagnosis was given in writing through the guiding of her hand. The peculiar terms and phrases current among medical men being adopted, all of which she was unacquainted with, but on shewing the MS. to a surgical friend, he pronounced every term to be correct.

At another time she was impelled to write a communication purporting to come from the spirit of a deceased clergyman, unknown to herself, in the course of which, mention was made of his having been, in the year 1829, presented by his congregation with a golden *Cap*, for such the word appeared to be. The communication being addressed to her friend "Elizabeth," she handed the document to her with the remark, "What a strange thing! he says of a golden '*Cap*,' given him in the year 1829." Elizabeth examined the obscure word, and soon detected an error in the medium's reading of what had been written. Beatrice had mistaken the letter *u* for the letter *a*; she should have read "*Cup*," not *Cap*. The circumstance related by the clerical spirit was known though unknown to the medium, it was well known to Elizabeth, to whom the communication was addressed, yet not so the *date* of presentation. How then should they ascertain the correctness of that? Elizabeth bethought herself of a friend, an intimate associate of the late divine, with whom she was sure the date in question would be correctly chronicled. Some little time elapsed before she could meet this person, but on doing so, she put the question, being at the same time careful not to give him any intimation as to her reason for making the enquiry. Without a moment's hesitation, he replied by repeating the date given by the spirit—1829.

For one more instance of this lady's ability to receive direct spirit communications, I would refer to a quotation introduced into an elaborate dissertation on a theological subject, which was given through her hand; the quotation was said to be from a work, the title of which was only indicated by the initials, "*S. D.*" The medium again had recourse to her friend, but this time Elizabeth also was perplexed to decipher the spirit's meaning—neither Beatrice nor her friend could imagine what could be the title of the work, *S. D.*, stated to be by Swedenborg. On subsequent reflection, it occurred to Elizabeth that *S. D.* must mean *Spiritual Diary*, a work which she feared was not in her possession. She searched the bookshelves of her bookcase, with little hope of finding the volume; but to their mutual satisfaction there it was, covered with dust from long disuse. They had now obtained possession of the book referred to, but how should they discover on what page the quoted passage was inscribed, for to that they had received no clue, and the volume was of somewhat bulky dimensions. Elizabeth hesitated, but gave the book to Beatrice. In *her* hand it opened at the very page from which the quotation given in the MS. had been taken, and with an expression of surprise and delight the medium pointed it out to her friend. They then carefully compared the MS. and the printed page, and found that the quotation was perfect.

The hypothesis of clairvoyance, or "thought-reading," in these in will not avail us for an explanation. In privacy, and with much un but alas, *necessary* secrecy, has this highly gifted medium exercised he There have been seasons when it refused to obey her bidding. It c went, summoned or recalled by a higher power than her own will.

I remain, Sir, truly yours, A.

To the Editor of the "Spiritual Magazine."

Sir,—On Tuesday evening, May 9, a *séance spirite* was held at Ma Granboulogne's, during which some wonderful phenomena were produce number of persons present was very limited, but three mediums were a them. The circle consisted of Dr. and Madame de Granboulogne, Le C Laboulie, the Baron de Guldenstubbe, Mrs. Puget, and her brother, Mr. H The instant the hands of these six were placed on the table, loud rappin heard, and the following sentence was given by the alphabet: "I am h be amongst noble hearts, and fervent spirits. I greet them cordially and them a miracle.—Charles." Mrs. Puget then asked if the spirit of her d was also present, and on receiving an affirmative answer, was asked to her hand, to lessen the light of the room. Immediately a white spot w on the table, close to Mrs. Puget's hand, and on touching it she cried o is the flower promised me this morning." The lights were again place table, and Mrs. Puget found on her hand a magnificent specimen of th flower, called by gardeners in France, "La trompette de jugement." examined this miraculous gift, and our wonder and admiration incre finding written in large letters on the inside of the white petal the word, " and underneath it a cross, with the letters "C D" on each side of it.

Dieu
C+D

On asking for the explanation the spirit of Mrs. Puget's daughter g following verse by the alphabet:—

"Cette fleur arrondie en trompette sonore,
Présage un eclatant destin,
Au culte que ma mere honore,
Qui ne marche encore que d'un pas incertain.

[redacted]

' even up and down stairs. All the kitchen crockery, &c., seemed alive. came down from their stand; a large bottle of ink came off a shelf in the ı, walked round the kitchen and back to its place, but was not spilled. oaves of bread could not be kept in one place. In fact the whole house, ıe exception of one room, was a scene of the most terrible disorder. Of neither expense nor trouble were spared to solve the mystery. One of vants was discharged on suspicion of trickery. A physician—a friend of nily—sat up the whole of one night, "determined to discover it;" but e frightened look in the morning only helped to increase the mystery, and vere strange hints that he had seen something which he could not reveal. :lared he could never pass through such a night again. The clergyman and prayers were read in the rooms. The most expert Bow-street officers ngaged, who searched every hole and corner, even taking the boards up; was all in vain, and at last the inmates were compelled to remove from the which was done with difficulty, as the crockery, as soon as it was packed, ıpacked by this unseen agency, and it was only by main force that they at succeeded in escaping with their goods. The cause was never discovered, e disturbance did not follow them to their new abode.

F. J. T.

To the Editor of the "Spiritual Magazine."

ı,—My grandfather died about the year 1817, at my father's house near Hull ıge about 75; and the phenomena of the haunted house I am about to relate ed in his youth, now more than 100 years ago. It was then inhabited by ersons whose character was not much esteemed in the neighbourhood, and as I recollect, an old woman died in the house, and on her death-bed threat- hat if certain arrangements were not carried out according to her wish, she haunt the house as long as there was a brick standing. Some time after ith a servant girl, on going up stairs, declared she had seen the old woman landing, who said to her, "It's six weeks since you buried me, and I've been out of the house yet." After that nothing was seen; but there were disturbances in the house. Noises at night, as if dragging a heavy chain the floor, and the bed clothes were pulled off. Some of the family were y attempting to put some feathers into a bed, but the feathers were carried the room in all directions as though with a whirlwind. One of the family the Friend's Meeting House, where they were then sitting, and actually one of them out in the provincial dialect. I forget the words he used, but st have appeared very ridiculous to the quiet assembly there collected. My andfather volunteered to spend a night in the house, and took a man with After inspecting the room carefully, and being satisfied that there was no entrance, they went to bed together; but they did not undress, but sat up ht. They must then have laid on the bed with their clothes on, for the circumstances I clearly recollect as related by my father, *viz.*, that some l noises occurred as if all the panes in the casement had been shattered at yet no harm was done; then a heavy chain seemed dragged across the The clothes were violently pulled off the bed; they put them on again ok firm hold of them, but they were wrenched from their grasp, and yet ıg was visible. They pulled the clothes on again, and took still firmer but this time they were torn into strips by the violence of the unseen . When they lay down again, the man who accompanied my grandfather ıed the ghost, calling it an "old witch," or some epithet, I believe rather s. On this a stone was thrown, and narrowly missed his head on the . My grandfather kept the stone by him for many years, and he used to at it was unlike stones in the neighbourhood, and that he had shown it to knowing persons, but none could certainly discover its composition. We however, observe that chemistry was but little known at that time, and at the door was locked and the window shut, and that the stone could have been in the room when they entered it. After many years the

stone disappeared. My father supposed that my grandmother had secretly thrown it away; for she wished the story to be forgotten, and never liked to hear it. My grandfather used to blame himself for having put himself in the way of evil spirits, the people in the house also not being very respectable.

W. H.

The following letter has been received by a friend of the Editor:—

My dear Mrs. B.,—Though you may have heard of, or seen something similar, I will impart an incident as it occurred to me; and which, though half a century back, I see as clearly in the mirror of my mind now as then. You are no sceptic, or I would not tell you; but to the point. Mr. Chadwick, wishing to see his mother, who lived thirty miles off, went, saying, "I shall return in a week." A fortnight elapsed; I became unhappy, but daily expecting him, I did not write. A friend called; I told him my tale of trouble, and he said, "Have you courage to look into a glass? I can show you Mr. Chadwick, dead or alive." It flashed on my mind that he must deal with Satan; but having courage, and prompted by curiosity, I said "Yes." Standing behind my chair, he put in my hand a glass, the size and form of an egg, saying, "If you have the gift to see, it will soon change its appearance." Soon it was very opaque, then bright, when the interior of a room, with a man in bed, the arms thrown on the coverlet, appeared to my astonished view. 'He is dead," I exclaimed. No, the figure rose up—looked full at me—it was my husband'—all vanished. In two days the same thing was enacted, when a fine Gothic church, churchyard, and a lady and gentleman emerging from an angle of the sacred edifice, appeared. I knew Mr. Chadwick, but not the lady. On his return all this was imparted. He regretted my distress, and said, "Mary you know my dislike to letter writing, and I thought you would conclude that my mother tempted me to stay. What you tell me of the glass is correct," and playfully added, "you know, being midnight, the old gossips told your mother that you would be liable to see strange things. Taken ill when proceeding homewards I was detained at an inn some days; when better, I was strolling in Runcorn churchyard, when I met Mrs. Stocks, of Manchester, and we joined in the walk." Mrs. Stocks I had long known, and the lady my occult friend shewed me was certainly that fine beautiful woman. I regard this occurrence as a mystery time will never solve, eternity never unravel. The character of Mr. Humphreys, owner of the mystic glass, stood high. He was learned, and a great mathematician.

MARY CHADWICK (in her 81st year.)

THE

Spiritual Magazine.

Vol. III.] DECEMBER, 1862. [No. 12.

SPIRITUALISM IN BIOGRAPHY:— MADAME GUYON.

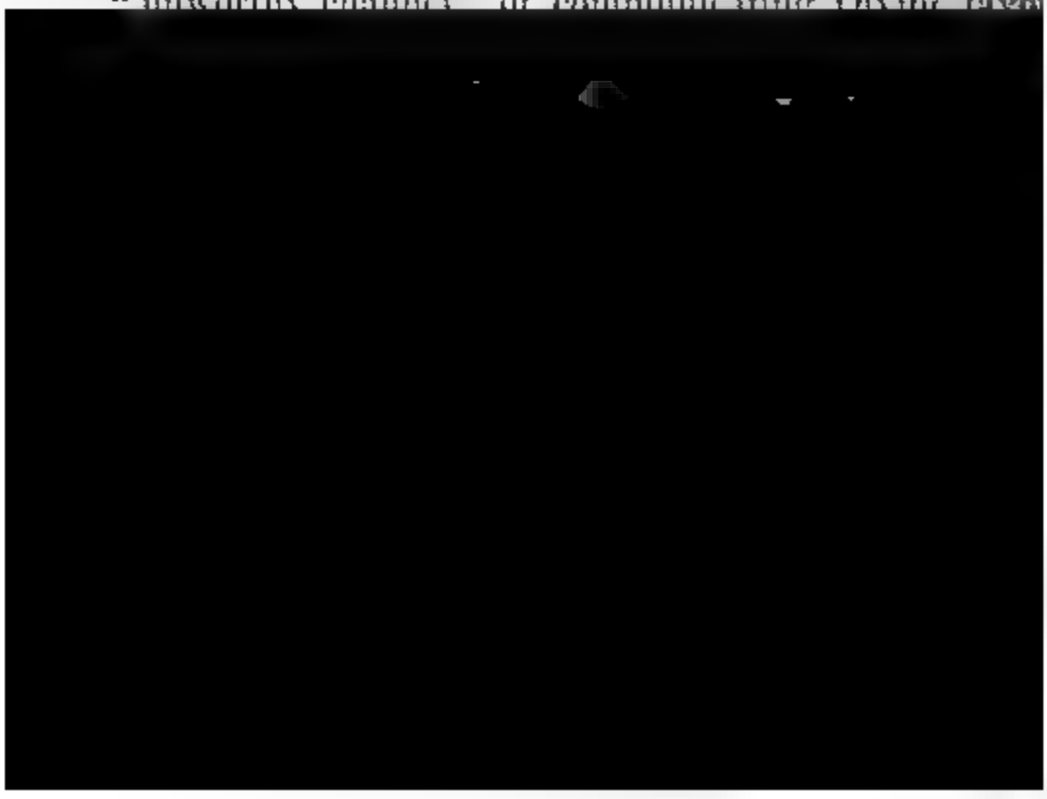
Of all the mystics, so-called, perhaps the one most widely known and appreciated is Madame Guyon. Her relations with Bossuet and Fenelon, the two most distinguished theologians of her time;* her devout spirit, her evangelical teachings, her influence on the reformation of religion and manners; the practical piety of her life and writings, and especially the deep, fervid spirituality of her hymns, some of which have been so beautifully translated by one of kindred spirit—the poet Cowper, have made her deservedly popular even with many who have no sympathy with what they understand as mysticism. It is not intended, however, in this article, to present a complete biography of this excellent and distinguished woman; its object is simply to cite some of those facts in her experience which illustrate the "cardinal fact of spirit-communion and influx."

One of the most interesting of these facts was the silent converse by means of "interior communication," which, she affirms, existed between herself and those with whom she was in intimate sympathy, or, as she calls them, her "true children;" and which she especially experienced with her pious confessor, Father La Combe, with whom this "interior communication was carried on, even when he was afar off, as well as when he was near." "We passed hours," she says, "in this profound silence, always communicative, without being able to utter one word, and this silent converse she also experienced with many others, though not in a like degree;" and the knowledge conveyed to her by these "inconceivable impressions" she had "without ever having been mistaken therein." To those who "once have tasted of this manner of communication, every other becomes burdensome," she says; and she believed that this mode of communion was imparted to her to show her "that men might, even in this

* Bossuet attacked, Fenelon defended Madame Guyon; and the controversy was so high that it was finally carried before the Pontifical chair.

life, learn the language of angels." She adds
"reduced to speak to him (La Combe) only in sile
then that we understood each other in God, after
unutterable and all Divine." Speaking of those wh
confer with her on religion, and there were many who
says:—"God enabled me, in a wonderful manner to
the spiritual condition and wants of those who came
to say to them something which was pertinent and sa
She was indeed herself astonished at the sudden i
which she at times experienced. Thus, on one occasi
visited by a distinguished preacher, a profoundly le
who, she says, "had carefully prepared himself on a
difficult questions which were to be proposed to n
answer. In some respects they were matters far beyon
but I laid them before the Lord, and He enabled m
them promptly and satisfactorily. My help was in th
in that wisdom which He gives to those who fully tru

Professor Upham, one of her biographers, tells us
writings she speaks of the "transmission of Divine
herself to others, as if it were a perceptible or sen
mission; adding that the Divine power or influence
transmitted through herself as an instrument returne
all its blessedness into her own soul, when it was not
others." In one of her letters to Fenelon, she sa
appears to be making me a medium of communicat
yourself, and to be imparting to my soul graces
ultimately destined to reach and to bless yours."
same letter, she speaks of herself as an "instrume
"unworthy channel" of communicating Divine favo



not, perhaps, prove that this gradual opening up of the subject, where all was dark, was a result of spiritual suggestion and influx, though it might raise a strong presumption of it; but the following passage I think shows beyond doubt her belief that in writing she was aided by invisible communion with the departed. She says:—"In writing my commentaries on the Books of Kings, when I gave attention to those parts which had relation to King David, *I felt a very remarkable communion of spirit with him*, as much so almost as if he had been present with me. Even before I had commenced writing in my previous and preparatory contemplations, I had experienced this union. By a remarkable operation upon me, I seemed to comprehend very fully the greatness of his grace, the conduct of God over him, and all the circumstances of the states through which he had passed."

She mentions, too, that her commentary on the Book of Judges happening to be lost, at the desire of her friends she wrote over again to complete the missing part. On the first manuscript being found the two explications "were found, on comparison, to be conformable to each other, with scarcely any variation, which greatly surprised persons of knowledge and merit who examined them." Professor Upham remarks on this passage: "From the connection in which this statement is introduced, we are led to infer that she regarded the sameness of the two explications as resulting from a sameness in that inward and divine operation which alone gives the true light. The Lord guided her." Speaking of her *Commentary on the Scriptures*, Madam Guyon says:—"The Lord was so present to me in this work, and kept me so under control, that I both began and left off writing just as He was pleased to order it; writing when He gave me inward light and strength, and stopping when He withheld them. I wrote with very great rapidity, light being diffused within me in such a manner that I found I had in myself different treasures of perception and knowledge of which I had little previous conception."

Her susceptibility to spiritual impressions is further evidenced by her sometimes experiencing a presentiment of events that nearly concerned her. On this subject I quote the following from Professor Upham; he observes that:—"It is not always easy to explain the impressions which exist within us. It is very possible that some remarkable impressions or presentiments may be explained on natural principles, but there are others of which it might not be easy to give a satisfactory account in that manner. I have been led to this remark from an incident which I notice in her history. On a morning in July, 1672, she awoke very early with such an impression on her mind. 'At four o'clock in the morning,' she says, 'I awoke suddenly with a

presentiment or impression, a man arrived in the mor
great haste. He brought a letter from her husband, in
informed her of her father's dangerous illness. Pron
affection, as well as by duty, she immediately set out to
but on arriving at her residence she found him dead."

Professor Upham says:—"I do not mention this
because I think it very important. It was not a mere t
impression, but a presentiment so sudden, so deeply i
so controlling, as to take entire possession of the mind. S
deeply affected by the conviction of which she was made th
in this remarkable manner, that she says she could hardly

These presentiments were also conveyed into her
which, as Upham tells us, "seemed mysteriously to con
foreboding of sorrows to come," a foreboding which
too well verified by events. Some of her dreams
remarkable that her timid biographer, in relating one
for fear of any mistake, is obliged to intimate that he
"without ascribing to it any supernatural import." S
ever, carefully guards her readers from supposing that h
of truth were derived from these sources. She says
mind does not form its conclusions by the extraordinary
of dreams, inward voices, and spiritual lights of such
that they are not reconcilable with the ordinary operatio
mind . . . . it seems to reach its conclusions *intuitively*.

Even in that higher and rarer kind of medium
philosophy of which—from the Swedenborgian stand-po
been so eloquently elaborated in this Magazine, in the recen
on Internal Respiration, Madam Guyon had striking ex
as I have shown in a former paper on that subject
pp. 217-218); and that in this she was not the victim

l metaphysical impinge on the physical, however falsely-tidious people in speaking of modern manifestations may make y faces at the fact. Mystical! why of course there are senses which the supernatural to mortals must ever be mystical, as disembodied spirits it is probable the material is equally so. ur mortal life begins and ends in mystery; and it is not the st of these mysteries, that in us, body and spirit, the physical d the metaphysical so strangely meet and blend in harmonic ity. Human life is one continuous physical manifestation of iritual forces. If we accept this, why strain at the infinitely er marvels and mysteries of mediumship, as if they were some-ing totally and in their nature, incredible! Every action and vement of the body physically manifests the operation of an dwelling spirit, potential over matter, yea, animating it, con-lling it by its volitions, and moulding it to the expression of inner loves.

And after all, in what consists the "mysticism," which drew n on Madam Guyon the bitter persecution of the orthodox? y, she taught with George Fox, Tauler, and Christian mystics erally, that true religion does not consist in doctrines and out-observances; but that it is "Christ within us;" affirming matter of personal experience, that there was a voice in her it, inaudible, but always heard.

She says, evidently, with reference to her own case, "There those who suffer for proclaiming the great truth that the reign the Holy Ghost in the souls of man has come, and especially proclaiming their personal and entire dependance on His ine presence and influence." In a letter "To one who had care of souls;" she wrote:—"The great thing to be kept in w by religious pastors at the present time, is, the distinction tween outward or ceremonial religion, and inward religion, or t of the heart. Religion in its full development, is the same ing with the inward kingdom, or the reign of God in the soul. d certain it is, that this inward or spiritual reign can never be tablished by outward ceremonies and observances alone." d again, she remarks:—"The soul that is fully given up in th and love, is astonished to find God gradually taking session of its whole being. One of the evidences of growth grace is, a tendency to cease from ourselves, in order that God imself, in the operation of the Holy Ghost, may exist and act us. In growing in grace, the soul becomes more and more -operative with God, as the principle and strength of its vement."

I have cited these views and experiences of Madame Guyon cause I am anxious that the public mind should be disabused the impression so industriously circulated by those who should

minded religious persons as mere fantasy or delusion. Bu
ualism no more ends with these than English literature e
the alphabet. On the contrary, in the language of the mot
Magazine, it aims "to discover *all* truth relating to man
ual nature, capacities, relations, duties, welfare, and desti
its application to a regenerate life. It recognises a *co*
Divine inspiration in Man; it aims through a careful
study of facts, at a knowledge of the laws and princip
govern the occult forces of the universe; of the rel
spirit to matter, and of man to God and the spiritual w
is thus catholic and progressive, leading to true religion
with the highest philosophy."

It would be well for our critics to judge us from *our o*
ments of principles, rather than from those they persiste
to father upon us, despite our disavowal of the paternity

HYPOTHESIS OF DECEPTION UNTENA

MEDIUMS are our fathers, mothers, sisters, and brothe
bours and friends; most of them have become mediums
to their wish and will, and, in spite of the opposition of th
and friends, the phenomena have appeared wherever th
and have, in each case, commanded attention and enfo
viction of their spiritual origin, until now, in the comp
short space of ten years, Spiritualism has its millions of
and believers scattered over the wide world, in every n
with every race of people. There has been no collusion
mediums, and yet there is a remarkable likeness in all t
festations, wherever they occur, with whatsoever race

SINGULAR CASE OF DOUBLE APPEARANCE.

VILL relate a circumstance communicated to me a short time
ce by a lady friend residing in this place, whose integrity and
thfulness are undoubted. This friend had last winter, and
ll has in her employ, a German girl whose parents, with their
her children, continue to reside in Germany. Since their first
rival in this country she has occasionally corresponded with her
ends in their "Faderland," the young lady in the family she
es with acting as amanuensis. During the past winter Barbara
as seized with intermittent fever, and was obliged to keep her
d. As she seemed to be slightly delirious, the young lady was
the habit of visiting her frequently during the night, a "nurse
d" in the family also sleeping in the same room. For *fifteen*
hts this state of things continued, the girl exclaiming frequently
her young mistress, "Oh! Miss M——, every night I am in
rmany with my people." On two nights in particular, she
as quite wild—once getting up and carrying all the covering
her bed into another apartment, and on another occasion
ing to pull the little nurse girl out of bed.

She recovered, however, and nothing more was thought of
r illness till a letter from her friends in Germany was received,
ting that her mother was almost distracted about her, as she
d knocked at the door of her distant home for *fifteen nights*,
en admitted, seen, and recognized by every member of the
mily, and by her mother, who had exclaimed, "Oh, my poor
rbara is dead!" that she had once been seen to carry the
verings of a bed into another room, and on another night had
t her arms around the neck of a sister who was lying sick, and
ied to pull her out of bed. This letter filled the girl with con-
rnation. She said that in Germany they would call her a
itch, and to the present day refrains as much as possible from
luding to it. When my friend related the circumstance, I
ought it sufficiently strange and interesting to find a place in
e history of similar unexplained phenomena, and to be
re widely known. Perchance you, friend Davis, or some of
ur readers, may be able to throw more light upon this and
her singular phenomena of mind. I will only add that I have
lated the simple *facts* as they fell from the lips of the lady in
hose family they occurred, and who is still with the girl in
estion, a resident of Dayton, O. Yours truly,

Dayton, Ohio, Sept. 21st, 1862. LAURA CUPPY.

rald of Progress.

PASSING EVENTS.—THE SPREAD SPIRITUALISM.

By Benjamin Coleman.

It is so long since I have contributed to the pages of the *S Magazine*, that I find it is suspected that I have go —that my confidence is shaken, or my interest lessened in ualism. I desire, therefore, to assure my friends an readers as may care to know, that my faith and interest subject are as strong as ever. All-engrossing worldly occu and a long absence from home are the causes of my silen my travels, Spiritualism has met me at every turn, assur that in one phase or another it lies broadcast throughout

A friend who has steadily refused "to give in" has t a veritable ghost story of recent occurrence, and whilst r to accept, as he has hitherto done, *my* facts, he begs me to the following:—"A lady friend of mine," he says, "sent h to bring an article from an upper room in the house waiting some time, she went herself to see what had d her servant, and found her lying insensible on the floo storatives being applied, the girl assured her mistress, entering the room, she was startled at seeing the figure uncle standing there, who, as she advanced towards him, v from her sight. On the following day she received intel that her uncle was killed by falling into a coal pit where at work, at the exact time she saw his apparition in her mi room."

ects, the consequence of perpetual efforts to discover untruth, sist conviction, to escape from belief, to discredit testimony, sprove, to disbelieve. Such use of our faculties is not only ious; it is vicious and unnatural. The philosopher may call infirmity of human nature, for although he may have risen e, or otherwise got rid of them himself, he is forced to admit human nature has some very unphilosophical infirmities; it is a mere matter of fact that the belief in human testimony truly a part of man's nature, as his appetite for food, and sustenation by it."

At a small country-town where I have been staying I found mber of believers. One—a lady of mature years—assured hat she had been accustomed to see spirits from her child-l, that they came to her in palpable form, and had, in audible e, told her of events about to happen; on one occasion of the strife in America—on another of the Italian complications—third of some domestic event—all of which, she said, had e to pass.

Two families in the town, whose acquaintance I made, held es at their houses, and obtained, as they told me, very esting communications from their spirit-friends.

A gentleman occupying a leading position in the neighbourhood, actively engaged in commercial pursuits, is a thorough ever, and has a library well stocked with spiritual literature. und him solidly intelligent, and better informed than myself n the subject.

The leading physician of a neighbouring city, with whom I am ainted, is a Spiritualist, though few about him know the . He, too, has a large library of modern and ancient books, aining some remarkable records, and has himself a store of ecdotes collected from his professional experience, all tending upport his matured convictions of the reality of the modern nomena.

The following is an extract from a letter lately addressed to by a lady who has unexpectedly become a writing medium:—

"I, though formerly a strong disbeliever, am obliged to eve almost against my will—but I have little chance of a test with such a set of sceptics as I have about me. I *know* certainly that there is some power existing which els my hand to write, and the table to move. I do not el the pencil—the pencil impels my hand. The other ing the replies *were all in French*, although the questions e put in English. I am sure my brother-in-law, too, would a very good medium, but he has no patience—none of e who try with us have. If no manifestation is given ediately, they begin to laugh at our folly—and it does

with me on this occasion, he would have been satisfied be
doubt of a great reality—of a something not to be accou
by any ordinarily recognized natural law. It was at three
and broad daylight; there were two tables in the ro
of small size, at which we sat, the other a large one, with a
of things lying upon it, four or five feet distant from u
spirit-raps were loud and distinct, alternating, at my
between the table and the floor, which is carpeted. T
rose up repeatedly, and whilst suspended, playfully touc
pressed against my breast. I suggested that the younger
should alone place her hands *flat* upon the *surface* of
whilst I put one finger of each hand *under* the table top.
requested the spirits to lift the table with me. This was
done, just as if hands were supporting it on both sides.
asked the spirits to resist my lifting it, which they
considerable power. I tried this experiment successfull
times in as many minutes. Mrs. Marshall, in the c
conversation, told me that the large table frequently
about the room without being touched. I said, "per
spirits will permit me to see it move," and on the instant
table, with its weight of books, &c., glided close up t
pushed it back to its previous position and again reque
come to us, which it did, and whilst at our side, all c
being on the smaller table, and no one touching the larg
it tilted at my request, see-saw like, in unison with the s
Nothing could be more complete than the physical fact
intelligence displayed in response to my wishes.

I have recently had a visit from Mr. J——, whose
ance I made in New York. He is the gentleman who

him after perusing the letter, that I thought it unnecessary
er into certain details, which it would be better to reserve until
tended interview with the Emperor. In one part it was too
;uous, and, altogether, it was not very comprehensible to me.
eplied, "I am not at liberty to explain to you the meaning of
vhich you think ambiguous, but the Emperor will understand
is enough for my purpose as preliminary to a verbal expla-
n." Our conversation turned from politics to Spiritualism,
I was surprised to find that he knew very little of the
ct. He had not, he said, ever seen a medium, except Mrs.
ts, in America, (who is exclusively an impressionable and
ng medium, and at whose house I first met him,) and that
d never heard the spirit-raps.

At his request I made an arrangement to accompany him to
Marshall's rooms on the following day. On entering, I
ly introduced him as a friend of mine who desired to have
ting. He soon became much interested in the extraordinary
nstrations by loud rappings on all sides by the spirits who
ared to surround us. He asked for their names; Esther,
name of his departed wife was given, and the following
ge:—"My dear William,—I wish that you had staid
ur home, and had not again placed yourself in the dangerous
ion you have been in, but, thanks to God, your troubles
soon end.—Your own loving ESTHER." Mr. J—— then
d if any other spirits were present who wished to com-
icate, and the names of Daniel Webster and Napoleon were
; out by the alphabet. Taking the letter enclosed in an
lope from his pocket, which it appeared he had not posted
e intended on the previous day, he laid it with the address
ed down upon the table, and asked if the spirits wished to
e any observations on the purport of that letter and of his
to Europe.

At this moment Mrs. Marshall (who at times is magnetically
enced to speak) jumped up suddenly from her seat, seized
J.'s hand and shouted out lustily, "Let me shake your hand;
are an American! you are a medium! That letter is for
ice! You are going to tell him how he can control England!
are going to tell him how America will join France to over-
er England! You *must* fulfil your mission, you cannot help
During this sudden outburst Mrs. Marshall continued to grasp
shake Mr. J.'s hand to his evident amazement. Fearing that
ight be annoyed, and think it a piece of extravagant acting,
ispered a few words of explanation, but grasping my knee,
in a voice, tremulous with emotion, he said, "It's quite
That *is* my object! I *have* a plan of operation to
ain to the Emperor! that was my secret;" and thus the

secret, and, to me, ambiguous part of Mr. J.'s letter to the Emperor, was unexpectedly revealed by the spirit speaking through the voice of Mrs. Marshall.

Daniel Webster, whose spirit assumed to have given Mr. J—— the hearty welcome, then addressed him in the following words rapped out through the alphabet, "It is well to take the step you are about to do. Give France all the power you can before Napoleon's fall, which is sure to come within five years."

Q. "How will Napoleon fall?"

A. "In battle with England. America will join France. There will be peace in America within a year—Napoleon will inaugurate the movement and secure the good will of America."

Another message was then given by the spirit of Napoleon I. "You will succeed in your mission to France—you must make them fight with their hearts until they overcome the throne of England." I interposed the observation—"But your nephew will fall in the attempt." An emphatic "No!" was loudly rapped on the table, which was followed by an equally emphatic "Yes!" rapped on the floor, and these sounds were two or three times repeated, as if Webster and Napoleon were warmly disputing the point.

I have attempted to give a faint outline of a very curious and somewhat amusing *séance*. Without meaning to attach any serious importance to the messages, the predictions, or to the identity of the spirits claiming to be Napoleon and Webster, it is sufficiently striking, I think, to find responses coming from

urself for your kindness in procuring an explanation of my iritual writing sent to you by Mr. Green. Living as you are continual association and correspondence with friends who are the great spiritual movement, you can hardly realise the tisfaction and pleasure the "explanation" through your lady iend has given me. I have been a medium upwards of four ars, and within a circle of 200 miles I know only one or two ho will venture an open sympathy, though there are many ady enough to insinuate "something wrong about the head" hen spiritual things are mentioned. Enclosed is a sheet of gures, drawn with the left hand, and executed in three or four inutes, with little or no effort. As they are not like the pro-uctions through the right hand, may I ask you to oblige me y procuring an explanation of this also; it will be interesting know what difference there is, if any, in the productions rough either hand. The explanation, if procured, can be for-arded to me by Mr. Green. Yours very respectfully,

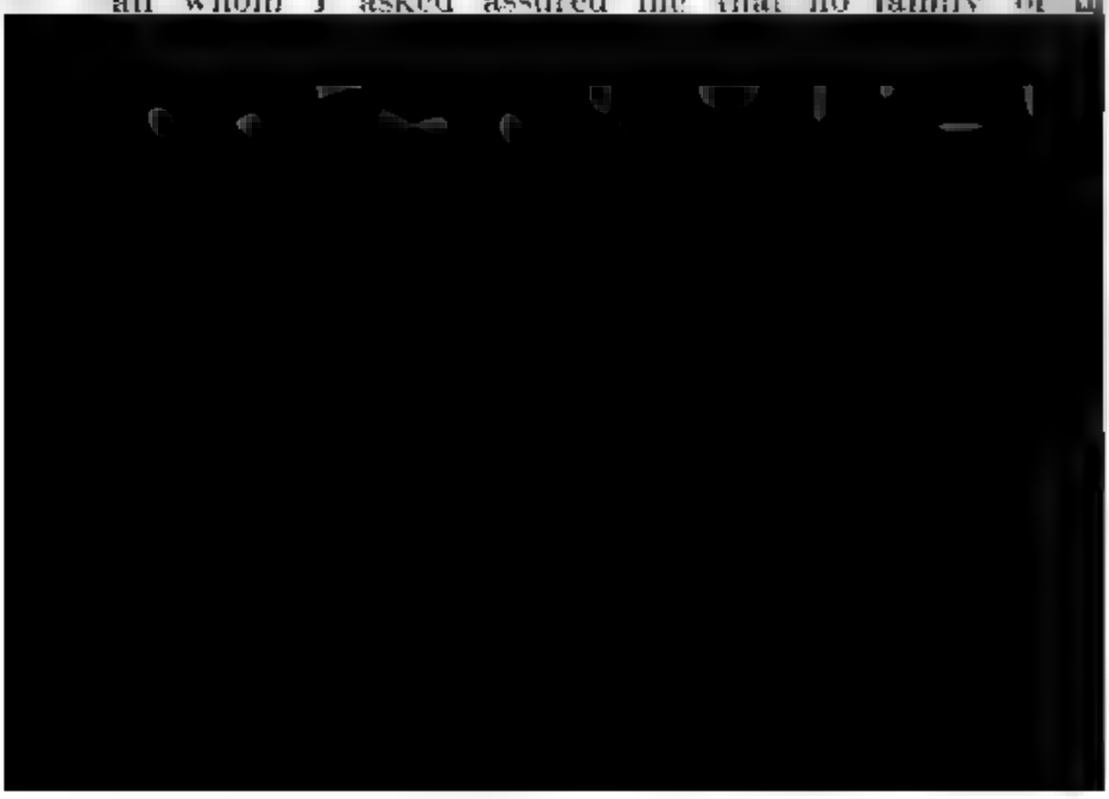
"JAS. MYLNE."

The sheet of figures enclosed is certainly very curious; there ears to be as much as could be traced by a skilful artist in as hours as it took minutes.

All who are interested in Spiritualism have, no doubt, Mr. H.'s narrative, which appeared a few months past *All the Year Round*, and in the *Spiritual Magazine* for ecember last. I have the pleasure of being acquainted ith the writer, Mr. H——, who is well known in the erary circles of London, and is an artist of considerable lebrity. He told me other very curious circumstances aring on the supernatural. I said to him months ago that I ought he was himself a medium without knowing it. He, owever, said he knew nothing of Spiritualism, and although illing to investigate, he was not at that time prepared to admit to believe in the so-called spiritual phenomena. Whilst so-ourning, in August last, at Scarborough, I received a letter from r. H——, in which he informed me that since we last met he had en a good deal of Spiritualism. He had made the acquaintance f Mr. Home, and with him and other mediums in private life e had had a large amount of evidence, which went far to satisfy is scruples, and, indeed, he was receiving in his own person a ractical proof of an independent controlling agency, to which e had consented at times to passively surrender himself. Among ther communications, it was announced to him that the spirit of ir Joshua Reynolds was present, who said that if he, Mr. H——, ould abide by his instructions, he would paint by his hand. The onditions exacted were that he was to exert no mental effort on is work, and above all, *to take no money for his pictures*; so long

as he obeyed in these particulars (for a time at least), Sir
would paint through him. Mr. H—— paid but little a
to the message until the same proposal was repeated at
sitting. He then thought he really would try on those ter
accordingly he painted the portrait of a lady of my acqua
The likeness is pronounced to be all that could be desire
H—— has assured me that he executed it without any
effort. He permitted the persons about him (contrary
custom) to overlook him from the beginning, and they noti
ease with which the picture grew, as it were, under his
and what is most unusual and remarkable, I am told that
finished *without the smallest alteration or error from t*
mencement, and it is said by competent judges to be ver
more in the Sir Joshua manner than artists now paint.
reference to this portrait, I am enabled to say that by w
means it may have been accomplished it is a beautif
duction. It is an excellent and, so to speak, highly spiri
likeness of the lady. I have it in my possession, and
happy to shew it, together with other spirit-drawings, to
who may desire to inspect them.

Sir Joshua introduced, at a subsequent *séance*, Olive
smith, who said he would write a story through Mr. H.'s ha
he commenced it at once, as follows:—"In the year '47, the
at Scarborough a family of the name of Truelove." It p
to be a story of thrilling interest, and, like the painting,
fluenced to write it without any mental effort. Think
story might be founded on fact, I made enquiry whet
such family ever lived at Scarborough, but without
all whom I asked assured me that no family of th



s an erroneous spelling of my own name, and not seeing its cation, we took no notice of it, &c." The matter rests for resent at this stage, but Oliver Goldsmith's story, I am told, eds; and when completed, will be published by Mr. H—— tely in one volume.

alled a few days past at the office of a friend in the city, kes an interest in Spiritualism, and he read to me a letter he st received from a correspondent, from which I make the ng extract—the writer is a member of one of the leading rcial firms of Scotland :—

lo you still study psychology? Most remarkable oc- es have happened in my own family. My wife relative in California who was known among us by gnomen of 'Uncle Willie.' On the morning of the 21st r last, when my wife wakened, she turned to me in bed id, 'I saw in my sleep during the night, 'Uncle Willie' I wished to touch him, but something always stood n us.' I ridiculed her, having myself no faith in dreams, felt for days so impressed by her vision, as she called it, then noted down the date and circumstance. Well, ay I had a letter from California, informing us that Willie' had died on the 20th July. Again on Wednes- ght last, the 29th October, my wife and I went to bed n o'clock; she immediately fell asleep while I remained

At twelve o'clock she suddenly sat up in bed, still g, and her eyes shut, and said with a loud, firm voice, 'A as arrived—Jessie McLachlan won't be hanged,' and laid ad down and slept quietly. Next morning the papers ed us that at a quarter from twelve the Lord Provost had d a letter from Sir George Grey commuting the sentence, at he had started at once and informed the prisoner at a past twelve at night."

ere are two young ladies, the daughters, I believe, of a amily resident in London, who are very powerful mediums. anifestations which have been witnessed through their nship are very marvellous. A friend of mine, who when I oke to him on the subject, a year or two ago, smiled at my ty, but who is now himself a staunch believer, informed me recently paid a morning visit to these ladies, and that the nena seen by him, and by a well-known scientific baronet surpassed anything he had ever heard of. His hat and ere at his request taken from his side and conveyed to a part of the room. His handkerchief was drawn from ket and placed in his hat; a bell that stood on the rd some distance from the whole party was rung, and at not less than twenty spiritual hands were seen by all,

one instance, he states that he actually succeeded in c
a piece of the robe worn by the spirit of his wife with
scissors, and retained the piece for three or four minut
hand, by which he had an opportunity of testing its stre
I am also informed that Dr. Gray, who has been presen
of these remarkable sittings, will shortly write for the
an account of what he witnessed, which will corrob
statements of Mr. L——.

A circumstance is reported in the *Times* of Nov. 14t
"Extraordinary Delusion," which I think worth rec
this place.

It appears that Captain Henry Mathias, comman
barque *Usk*, belonging to Messrs. Beynon & Co., of
was on his voyage from that port to Caldera, in Chi
America, when he was overtaken by a terrific storm in
Cape Horn, in the midst of which, he says, a small
spoke to him, audibly telling him to return to Newpor
ship. Not knowing what to make of it, he strove ag
influence, which, however, became irresistible. Dema
have some sign that he might know for a certainty tha
not deceiving himself, the voice spoke again and said, "I
my hand off you, and the glass shall rise immediately, i
obedient to the command given to you." Though a
duty impelled him to pursue his voyage—after battlin
the injunction for eight days, during which time he
sleep—he at length put the ship about and returned to
having prophesied the day the ship would be in dock
things, which came to pass exactly as he had indicated.

Such is the substance of the story as given to t
Marine Board of Bristol, before whom Captain Ma

owner of the ship, I certainly should not for that act alone ve brought Capt. Mathias before the marine tribunal. I should least, have been prepared to admit the reality of such a itation, and its irresistible influence on the man's mind. There e many similar instances on record besides those in the Bible, t there is generally an important object made manifest in e sequel which does not *at present* appear in this case.

Mr. Robert Dale Owen, in his *Footfalls on the Boundary of nother World*, relates a case where the captain of a ship at sea is ld by his mate that he saw a mysterious stranger enter the cabin, d write upon a slate lying on the table an injunction to put the ip about, and steer for a certain number of hours an opposite urse, which after due reflection the captain obeyed, and mercifully cued a number of persons in the last stage of existence, who had en wrecked on an iceberg. The captain in this instance jeoardized the owner's interest by deviating from his course, but saved a number of human lives, and his conduct received the pprobation of all men. Had he entered the fact in the ship's g, that he had acted on the injunction of *an apparition*, and s have violated his prescribed duty without being able to w at once a practical result, he would have been liable to be signed before a Marine Board, and he would, like poor Capt. thias, have been declared to have acted under a mental ision, and, therefore, to be incompetent to command a ship.

All we know at present in Captain Mathias's case is that he ought his ship home in safety. It would be interesting to arn the fate of the vessels in his track overtaken in the storm f Cape Horn, and to note the future of the barque *Usk*. It ay be asked, if this was a good spirit—one of God's messengers, nxious for the welfare of Capt. Mathias—how was it that he did ot influence the captain to put into some neighbouring port and ve himself from disgrace and ruin? Who shall say?

If, as I believe, the intervention of spiritual beings is permitted in mundane affairs, we have yet to learn under what *conditions* they come at particular times, and whether, as with ourselves, there is not a limit to their intelligence and their power, and why so much is done and no more. Had Capt. Mathias known anything of spirit-intercourse and had he reasoned with the voice as to the why and wherefore of the anxiety shown for his safety, by remonstrating and shewing the fatal consequences of a return to Newport, the spirit might have seen at once another way out of the difficulty, and saved the trusting and simple-minded captain from the severe penalty he is temporarily—but let us hope *only* temporarily—made to suffer.

A gentleman of my acquaintance told me that his course was arrested, and the whole current of his life most happily changed,

by a spirit-voice speaking audibly to him on two occasion
he was walking through the streets of Paris. This gent
an engineer, and in daily intercourse with men of bus
London, who never suspect him of being under a mental d

A Mrs. J——, who resided at Bath, has for many yea
accustomed to hear "a small still voice." Messages o
interest have been given to her from time to time, and
related to me the following incident as an illustration
character of these messages:—She had apartments in I
the house of a family, the mother of whom died, and he
accompanied by the son, was conveyed to Devizes for bu
the day following the one on which it was removed. Soo
the corpse had been taken from the house, a voice whisp
Mrs. J——, "The register," which she could not comp
until consulting with the daughters, she found it related
deceased lady, whose death had not been registered accor
law. When the funeral procession was about to start
following morning, the son was reminded that he had e
forgotten the necessary certificate of death, and had of ne
determined to put off the ceremony, when the postman
moment delivered a letter containing the required doc
which had been obtained at once and forwarded by Mrs.

These and many other incidents which would occupy too
space in your journal are the evidences I have of the sp
Spiritualism in this country and elsewhere. It is not m
that I do not in all cases give the names of my correspo
They are not disposed to risk being held up by conceited
to public ridicule. The world at large, therefore, loses the
[redacted]

e honest in their vocation. I solemnly warned them of the onsequences to themselves, and of the discredit they would bring pon the cause, if they failed to exhibit their powers in good aith. I regret to say that they, nevertheless, lent themselves o the most disreputable practices, mixing up, in many instances rickery with realities, giving a handle to sceptics to denounce Spiritualism as a delusion and imposture, and its believers as impletons and dupes.

But the calm philosopher will see that there is no more reason in this for wholesale denunciation than there would be in condemning the science of medicine and its practitioners because of the numerous quacks who compound medicines, and assume false diplomas. The facts which I have here put together are sufficient, I hope, to prove that my faith is not based on the mal-practices of low impostors. I believe there is scarcely a large family circle that cannot, from its own experience, furnish evidence of "mediumship" in some shape. The wonderful phenomena which I and a thousand others in this city have witnessed, through Mr. Home and other private mediums, would be alone sufficient to establish the reality of Spiritualism. Many will, I am happy to say, have an opportunity of judging for themselves, as Mr. Home intends to remain in London during the winter, and to hold occasional *séances:* his motives in this are unimpeachable, since *he* is *not* a professional medium. I have been informed, too, that at the special instigation of some of his immediate friends, Mr. Home is at length preparing for early publication the history of his life, which cannot fail to be one of a most interesting and instructive character. He has passed, as is well known, through the principal courts of Europe, where he has been received as an honoured guest, and where some of the most remarkable of his manifestations have been witnessed.

I have recently seen a book entitled, "*Visits from the World of Spirits, containing Very Curious Transactions of the Appearance of many Departed Spirits, &c.,*" published in 1791. This book has the following very pertinent introduction by the author:—

"That angels, glorified spirits, or departed souls are sometimes known to appear, and consequently, that these apparitions are not only possible, but real and actual, is a belief founded on the authority of the Scriptures, both Old and New Testament, upon the testimony of authors of credit, Greek, Latin, Christian and Heathen, ancient and modern. Philosophers, divines, poets, and moralists, and the most sober living tradition assert the facts; herefore, notwithstanding from the want of experience in ourelves, so much is due to the probity of others, that we may give ur assent to the relations of others, while they coincide with ason and religion. We may also confirm ourselves in this

great truth, that spiritual beings, as well departed souls, a
and demons, are invested by the Supreme Being—the
and Preserver of all things, with an extensive power of
upon sublunary bodies, and causing in them very great a
dreadful alterations."

Thus it will be seen that whether we take note of
events with minds open to truth, or search the records
gone days, there is ample evidence of the great fact
intercourse; those who have realised this belief kno
much light is opened to them, and they can afford to s
the folly of the "would-be wise," who, in their darkn
nounce Spiritualism as a delusive and fanatical her
assure my friends that I have not retrograded in the
I could not, as an honest observer, put aside co
accumulating evidence; my experience teaches me, h
that it is too great a reality to be trifled with, and it
of too exciting and all-engrossing a character for the consi
of persons of weak or nervous temperaments. I am s
spirits may become our companions and teachers, but I
believe that they are infallible guides. They may mea
yet err in judgment. They may, like the *savans* of the
day, *think* they have more knowledge than is borne ou
results; they are therefore not to be followed in a spirit
confidence, and never by a surrender of our own indepen

PERSONAL TESTIMONY.—I have personally known a family who
powers and attainments were below the average, yet in which a little
three years old had shown herself, as a medium, a complete mistress o
German, and Italian. The spirits had instructed this child's father, th
how to make a pegging machine, which proved very efficient; a

WHERE ARE THE DEAD?

WHERE are the men of heroic mould,
Prophet and patriot, saint and sage,
Whose thoughts and deeds so wise and bold,
Have been handed down from age to age:—

Leaders of men who bore the world
Onward, through eras dark and fell,—
Who strangled earth's serpent-lies, and hurl'd
Its fiends to the depths of their native hell?

Where are the myriad souls who trod
This earth of ours in the days of old:—
Who pamper'd self—or worshipp'd God,
Who loved and hated, and bought and sold?

Where! oh, where, are our dear ones fled!
Father and mother, child and friend?
Where are all whom the world calls dead:—
Can the life of the spirit be said to end?

Can thought, God-kindled within us, die?
Is our deepest love but a fleeting breath?
Is God's promise within the soul a lie?
Are all our powers but the spoil of Death?

But where are the dead—in some far-off sphere,
In some star remote—in some world above?
Ah, no! they are ever around us here,
They dwell in the purple light of love.

They guard from evil, they warn from sin,
Prompt ev'ry generous just endeavour,
At the open heart they enter in,
On errands of mercy weary never.

They whisper low by the cradle-head
And bring to the babe bright dreams of Heaven,
They hover around the dying bed
With words of comfort and sins forgiven.

T. S.

PRINCE TALLEYRAND AND COUNT CAGLIOSTRO.

We introduce the following glimpse of the medium Cagliostro, told in the rich language of Prince Talleyrand. Before the close of his long life the Prince had fallen upon times, in which the marvels of mesmerism and clairvoyance had removed a portion of the veil which shrouded the doings of Cagliostro, and which veiling had made them assume the sole form of imposture for his own base purposes. However much Cagliostro may at times have taken advantage of the ignorance and credulity of his foolish worshippers, we feel sure that if his true character as a medium and mesmerist be fairly set forth, in the greater light of modern developments of a similar kind, he will be judged more truly, and his many acts of generous self-devotion, and his wonderful powers of healing, will rescue him from much of the infamy in which the real character of the man is lost. We hope to see his life written from the spiritualistic point of view, and altogether relieved from the ignorant assumptions of those who have hitherto been his only biographers.

The following narrative contains several points of interest which will be at once recognized by our readers as evidencing ordinary mesmeric and spiritual phenomena :—

"It was the hour of noon, and C—— had kindly come to fetch me to the luncheon-room, when I found the guests all assembled, listening greedily to the conversation of the Prince (Talleyrand) who was that morning *en verve*, and relating, with great good

rel-loving portion of the population of Paris. Among the I am ashamed to confess I was one of the most ardent—I very young at the time. Many months had elapsed before uld obtain the audience I so much coveted; thousands of ons had to pass by right before me, and it was said that ediately on his arrival, his books were so filled with the nes of the highest and mightiest, that, had he been just, and eived them each *in turn*, the candidates at the bottom of the would have known their future by experience long before he ld by any means have foretold it. I myself knew an officer the Regiment de Flandre who, being quartered at Metz, and t being able to obtain from his colonel leave of absence, ew up his commission in order to keep his appointment with gliostro, on a certain day in Paris, so fearful was he of losing valuable information which the magician had to give him.

"I cannot even now repress a smile, when I remember the e and terror with which I entered the presence of the conjuror. ad not dared to go alone, M. de Boufflers had kindly consented accompany me. So fearful was I of missing the object of my it, that I had wasted so much time in thinking of all the stions which I meant to propound to him, as to have even itten many of them on my *calpin* to consult in case of need. was already dark when we were admitted into the presence of conjuror; not quite dark without doors, yet sufficiently so thin to require the aid of tapers. The antechamber was filled th impatient applicants.

"We found the magician in his study, he was just at the ment engaged in dismissing two poor patients, to whom he d given advice gratuitously; the one was a cripple, the other old mendicant friar afflicted with the shaking palsy. As soon we entered, Cagliostro led his guests to a door at the further d of the chamber, which was veiled by a thick tapestry, and ening it without the slightest noise, ushered them through it to the passage beyond, and then closing it again with the same attion to silence, returned to the spot where we were standing, and acing his fingers on his lips, pointed towards a still and motionss figure seated in one corner of the room, and which, from the security that reigned around, we had not observed on our entrance. he figure was that of a female, covered from head to foot with veil of black crape, so long and ample, that it disguised even form of the *fauteuil* on which she was seated.

"Cagliostro bade us take seats at a table, covered with green lvet, upon which were placed divers mysterious looking instruents of torture, sundry queer shaped bottles and diabolical umes, and then, standing up before us, in solemn and biblical guage, enquired wherefore we had sought him, and what it

was so well and firmly knit, that its proportions seemed
a much larger man; his countenance was remarkably
penetrating, being formed of a succession of sharp angu
which gave him a look of cunning that he would willin
disguised, and with which the solemn tone and mysterio
were altogether at variance. His sharp, piercing eye
never forget; they absolutely seemed to light up the
of the chamber, and as they flashed from the one to the
his visitors, they seemed to belong to some wild bird
hesitating between two victims, which to devour first. H
and eyebrows were black and bushy, with here and there
of grey amid their jetty blackness, telling more of the
woe than of the passage of time. When we entered
upon his head a velvet cap, which, with gentlemanlike
he doffed when he addressed us, and then I perceived
summit of his crown was already bald, although his ha
downwards upon his neck and shoulders in a thick a
mass; the hand which rested upon the table, and upon
seemed to be leaning his whole weight as he stood in
and theatrical attitude, awaiting our communication, w
and delicate as that of a lady of the court, and shone
the dark green velvet as white as snow; and yet it ne
any very profound knowledge of anatomy to enable the
to discern at once that it was the hand of a man poss
most Herculean strength and power—so vigorous were
knit muscles, so well strung the tightened cord-like ne
think he observed with some displeasure the curiosity wi
I gazed towards it, for he withdrew it suddenly, and l
by his side. Boufflers still remaining mute, the conjure

as dear to me. I had already forgotten all the questions ntended to propound.

agliostro turned, and, by a movement so abrupt and as to make us both start to our feet, drew the *fauteuil* on was seated the veiled mysterious form of the female ad remained all this time silent and motionless, across the and still the figure moved not. The feet resting on a attached to the bottom of the *fauteuil* moved with the rest, cing an indescribable effect. At the present day, when the ries of mesmerism have become common household talk, mnambulism has been made a general *voie de guerison* for complaint under heaven, all this will appear vain and e ceremony; but at the period of which I am now speaking, were familiar but to the initiated few, and Boufflers, and or ignorant novices, were struck with awe and wonder. at is it you seek to know?' said Cagliostro, resuming his n and theatrical air; and drawing aside the veil, he bent ds the ear of the female and whispered. I was so afraid of the memory of what I had to say that I replied hurriedly, sh to learn the cause of the *migraine* of my friend, la ise de ——.' 'Chut,' interrupted Cagliostro, 'the name little import. What see you?' added he in a loud deep turning to the veiled figure. 'I see a fair and beauteous replied a sweet soft voice from beneath the veil. 'She is d in a dress of sea-green Padua silk; her powdered hair is hed with rosebuds, and she wears long and splendid eardrops erald and topaz.' Boufflers caught my arm with a smile, knew well enough the person for whom I was so anxious, new moreover that there were certain nights on which she the emerald and topaz suit, and that this very night was f them. The veiled form continued in the same low voice, lady is pressing her hand to her brow at this very instant. is waiting for some one, for now she rises and looks upon lock upon the console, and now she goes to the small side to listen.' 'Enough, enough,' said I, growing impatient. me at once what it is that ails the lady, and what may be emedy?' The figure spoke no more, but whispered long in ostro's ear, and the latter, turning to me, said, 'The lady's *ines* are caused by over-watching and anxiety; the cure is and must be applied at once; the cause will be removed in ' He pushed back the *fauteuil* into the corner whence he lrawn it; the veiled figure remained still and motionless. hen opened a small door in the wainscot belonging to a ard filled with shelves, containing bottles of all sizes, and from it a phial, which he filled from a jar of that which upon the floor, and having performed various 'passes' and

evolutions over it, he handed it to me, bidding my co and myself to lose no time in retiring, for others were outside. 'You have told your ailments and griefs—y with you the never-failing cure—now begone!' Wi words, he opened the same low door through which he out the two previous visitors, and Boufflers and I pas obeying, without a word, the gesture of the magician.

"Such is the history of my first interview with the gr liostro. To you who behold daily the strange and varied e of magnetism my story will perhaps appear puerile, but y remember that at the time the thing was new, and standing all that has been discovered since, none has s him; even to this very hour the secret of Cagliostro h been discovered. It is supposed that ventriloquism w employed by him in his various *tours de force*. Perha made the agent of deception in my own case, and th veiled with black crape may have been a mere puppet delude the credulous. The circumstance which would favour greatly the suspicion of imposture is that as C never employed twice the same agency, the consultar never come prepared to watch and detect the machine experiments. Again, how could the adept have kn natural means that the Marquise de B——, whom he suffered me to name, was young and beauteous, t possessed eardrops of emerald and topaz, which mi jewels was peculiar, and that she would wear them on t night?

"All these reflections completely bewildered me as I to the opera, certain that the marquise would be there.

same experiment has been repeated, and in thousands of
es has succeeded. You have all, I doubt not, some little
f the kind to tell much more striking and interesting than
ut the sequel of my anecdote, I think, may be unique.
t the conclusion of the piece we both repaired to the box
Marquise de B——. She was suffering greatly, and
l me ironically, observing that I was '*bien aimable et bien*
' that she had waited for me and had been compelled to
from home alone. After the performance we adjourned
hotel; I had completely reinstated myself in her good
by a promise of a complete cure for her *migraine*. The
nen, however, all voted that a glass or two of champagne
be tried before the dear marquise was put to pain by any
diabolical remedies of the sorcerer Cagliostro. The
ise was compelled to submit to their remedy first, which
l with the greatest grace, using every effort to appear gay.
not attempt to record all the good things which were said.
rs was quite himself again, and kept us in a roar of
er by his wicked sallies and pointed jokes concerning our
Cagliostro. No one would have imagined him to be the
dividual who had sat quaking in fear and awe before the
n whose power he was now deriding in such exquisite
Of course, the phial and its contents became soon the
of attack, and I was petitioned on all sides for a view.
permission of the marquise I yielded to the clamour, and
handed round amidst the commentaries of the laughing
until Boufflers proposed that the remedy should at once
d, so that if it failed, we might then and there go and give
stro the *charivari*, or if it succeeded, we might publish the
nder's skill throughout the world.
t was not until I had uncorked the phial and was about to
into a glass, that it all at once occurred to me that I had
r omitted to ascertain whether the liquid was to be taken
edicine, or applied externally. To the eye it was nothing
re water; it possessed neither smell nor colour, and the
t curiosity was excited to behold its marvellous effects.
gth, by the suggestion of the marquise herself, it was
l that there would be less danger in misapplying it ex-
y than in swallowing it, should it prove pernicious, and as
hosen to be the operator, I poured a small quantity in the
of my hand which I placed as gently as possible over the
d of the marquise—pressing it there, but certainly not
olence, and supporting the back of her head with the hand
s free, held her thus, awaiting the result.
he marquise closed her eyes, and there was a moment's
among the group, when suddenly it was broken by a loud

convulsive shriek from the marquise herself, which was als echoed by many of those present so sudden and startling did burst from her lips. 'Take away your hand! for God's sa take away your hand!' exclaimed she in a voice of agony; a starting to her feet she endeavoured with all her strength to p my wrist downwards, but strange to tell not all the efforts of t marquise, nor those I used myself could tear away my hand fro her forehead! No words can express the sensation of terror wh which I found myself not only deprived of the faculty of wi drawing my arm, but drawn by some powerful attraction, clo and clóser still, until it almost seemed as if the fingers were als to bury themselves in the flesh.

"At first as you may suppose, it was imagined by those pr that the whole event was a jest, and the piteous shrieks of marquise, and my own supplications for assistance, had at been greeted with roars of laughter, but when it was found the affair was serious, the company began to take alarm. It not, however, till the unfortunate marquise sank back in her c fainting and exhausted, that the Duke D'Argenton seized wrist in a nervous grasp and tore it by main force away, dra with it large patches of skin from the forehead of the mar upon which the imprint of my touch remained in bla characters. My hand was torn and lacerated likewise, an pain was unbearable. I bound it in my handkerchief, and all the assistance in my power towards the recovery of Ma de B——, who was conveyed to bed, still in a deep swoon. awaited with downcast looks the report of the surgeon, wh been sent for to apply the proper remedies to the wounds o marquise, who was not pronounced out of danger till ten

placed it in my hands, and that if it had grown per-
t must have been owing to the guilty passions, or to the
pathies of those who used it. No further explanation
licited, and the affair, which made a great noise at the
ains a mystery to this hour. 'As for me,' said the
I lost an amiable and valued friend, for the Marquise
would not even grant me an interview, in order to
y regret at the strange accident which had happened,
turned my letters of apology unopened.'
Prince paused—the story was at an end.
there remain a scar or trace of the wound which the
ad incurred?' said Madame de V——. 'She carried
of that night's adventure to the grave,' replied the
A long narrow scar, which, with all the art of the
e could not disguise.'"

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oser relates that on Cagliostro's trial at Rome in 1790,
er things charged against him, he was accused—"That
y taught the Cabbalah and cabbalistic arts; that he
to call up and exorcise spirits, and actually did
foretell future things; and that in small, secret
, and chiefly by means of a little boy, whom he took
. him into a separate room, in order to fit him for
In the documents of the trial, pp. 82, 90, etc.,—
d had to kneel before a small table, on which a can of
some lighted candles stood. He now instructed the
k into the water-can, and so commenced his conjura-
his hand on the head of the boy, and in this position
a prayer to God for a successful issue of the experi-
e child was now clairvoyant, and said at first that he
hing white, then that he saw a child or angel, etc., and
spoke of all sorts of future things. He availed himself
orphan maiden at Mitau, who being already of a mar-
age could not, of course, be considered as simple and
s a small boy. The questions which he put to the orphan
t confine themselves to the angel, but extended to the
of secrets and future events, when he frequently made
nents without the can of water, and merely placed the
hind a screen. He also, it is not known whether the
oughly to convince the spectators or to throw dust in
laid his hand on other individuals, and transferred to
ortion of his own power. He worked, it says at
hrough the usual ceremonies, and all was wonderfully
ed through the appearance of the angel. At page 134
In what manner does the sanctifying vision come? In
. First, when God makes himself visible, as to the

patriarchs; secondly, through the appearance of angels; a finally, through artistic practices and inward inspiration.' Ca ostro expressly declared before the Inquisition that he had ne had anything to do with the devil; 'and if,' he said, 'I am sinner, I trust that a merciful God will forgive me.'"

VESPASIAN.

In the reign of Vespasian we meet with a remarkable recor supernatural power, related by both Tacitus and Suetonius. pasian having taken up his abode for some months at Alexandr blind man, of the common people, came to him, earnestly entrea the emperor to assist in curing his infirmity, alleging that he prompted to apply by the admonition of the God Serapis, importuning the prince to anoint his cheeks and the balls o eyes with the royal spittle. Vespasian at first treated supplication with disdain; but at length moved by the ferve the petitioner, enforced as it was by the flattery of his cou the emperor began to think that every thing would give wa his prosperous fortune, and yielded to the poor man's de With a confident carriage therefore, the multitude of those stood by being full of expectation, he did as he was requ and the desired success immediately followed. Another supp appeared at the same time, who had lost the use of his hand entreated Vespasian to touch the diseased members with his and he also was cured.*

[redacted]

LAIRVOYANCE AND ELECTRIC TELEGRAPHY.

To the Editor of the "Spiritual Magazine."

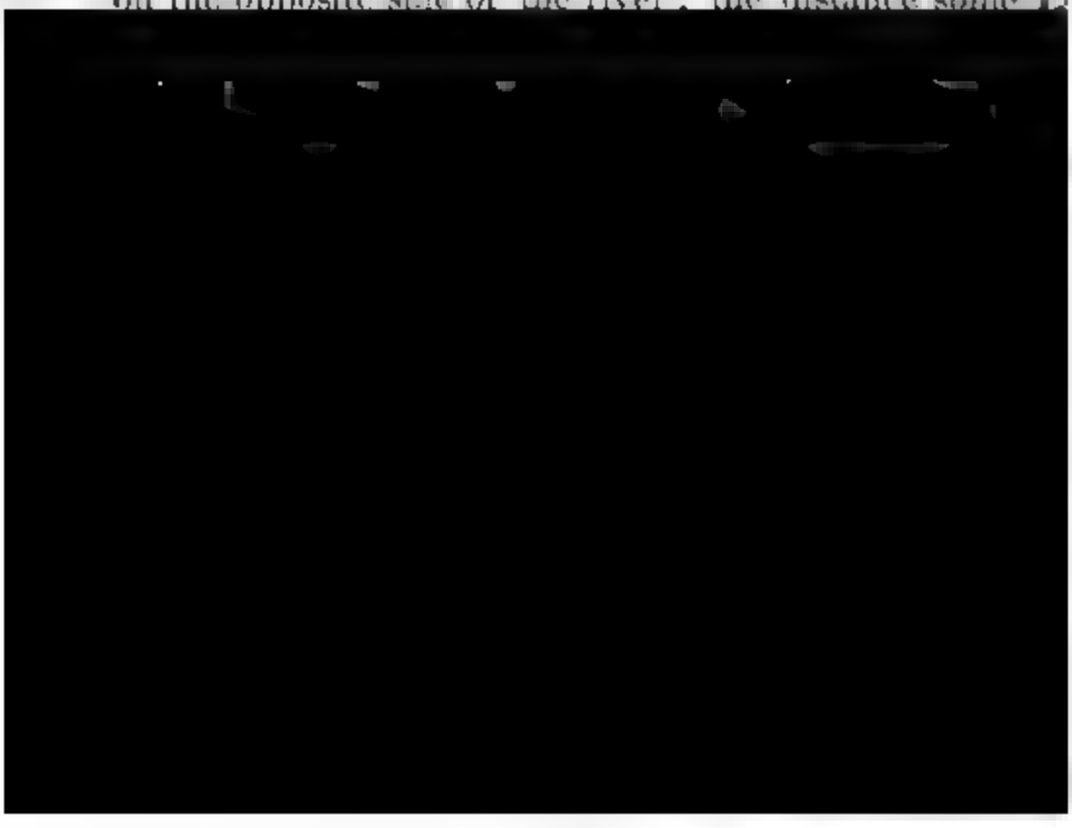
SIR,—Although there may not be any absolutely necessary nection between the faculty of magnetic clairvoyance and rit-manifestations, *i. e.*, the demonstrative evidence of one or ore of our physical senses to the real and present existence of ose who have departed this life, they are phenomena closely ied, and by a majority of the learned are both considered possibilities, and consequently, imposture and delusion. These nomena have also an alliance in this respect, that they cannot educed when sought for if subjected to the conditions which y be imposed by those who have pre-determined not to believe their verity, when they solicit evidence by asking to witness ts. My experience of "spirit-manifestations" is very limited; y experience of magnetic clairvoyance probably larger than of many other persons. I am informed that the presence interference of decided unbelievers generally disturbs or ely prevents "spirit-manifestations"—and can testify most ly that magnetic clairvoyance is deranged, and sometimes ly stopped if subjected to the like unfavourable conditions; e he who desires to know by seeing facts should try to ve first on testimony.

By many learned men of really scientific attainments, the ordinary facts of clairvoyance are declared so impossible that ther the evidence of others, nor even the evidence of their n senses, will suffice for conviction. To attempt the conver- n of minds of this stamp is folly; we may feel pity that they ve not the privilege of knowing. Miss Martineau remarked, respect of this unbelief, "the privilege is with the believers." know that the phenomena of magnetic clairvoyance are facts a privilege; to be able to employ sundry of these phenomena r useful purposes is a privilege; to have as much self-control to abstain from employing clairvoyance for merely idle curi- ity, or even for worse purposes, is a happy state for the mag- tizer, who may otherwise destroy the clear-seeing faculty of his bject. When a deep-thinking mind can be convinced of the lity of the higher conditions of magnetic clairvoyance a lief in the possibility of spirit-manifestations cannot be very ficult. When such a mind knows that physical manifestations spirit-presence are true, the acceptance of clairvoyance may me as of course.

Experience many years since taught me that there exist two tes of clairvoyance,—that in which the subject sees or knows the use of his own spirit-senses, which become exalted by the

magnetic condition, and another state, in which the cl
is taught or told by a spirit visible to him, or is impr
knowledge by a spirit whose presence is not recogniz
subject. Those who are well acquainted with the la
already believe in spirit-manifestations, for these are sp
festations in the most valuable and trustworthy form.
the best spirit-medium is a magnetic spiritual clairvo
communications are generally clear and obtained in t
natural conversation, while the medium is protected
turbing spirit-influence by the magnetic sphere of the m
or by being restored to the normal state, if necessa
magnetizing. Some clairvoyants see with closed or
eyes objects in the room, or read in some given page o
book; some can see and describe persons, places, an
stances occurring at a distance, magnetic communica
an absent person or place being obtained by a lock
some material object which once belonged to the person
some, but this is very rare, *can find any person who is
indicated by name, in any part of the world, however*
I have known for upwards of twelve years a lady wh
faculty, which I have proved in hundreds of insta
subjoin the following as one which is corroborated b
circumstances connected therewith.

On the night of May 7, 1861, about half-past eleve
I received the following telegram:—"Offen, May 7,
Baroness Podmanickzy, Buda, to George Barth, 217,
London. Rovy Koenig very ill—what is his disease—
medicine by telegraph." Offen is a suburb of Pesth, B
on the opposite side of the river; the distance some 1



the learned sceptic thinks may always be detected to account for facts of clairvoyance.

I forward to you the official telegrams with the stamp of the company; these are evidence that such telegrams were sent and received; also the letters with post marks and dates from the Baroness at Buda, acknowledging the truthful diagnosis. The words—"Rovy ill"—could neither tell me, nor could it tell the clairvoyant the nature of his illness; it is quite out of the range of probabilities that the result was a happy guess of "the curious coincidence" class; then we have remaining a really wonderful instance, wonderful enough in this age even, of what can be accomplished towards almost annihilating distance by the aid of electricity and magnetic clairvoyance. A message is sent one thousand four hundred miles, asking me to discover the nature of little boy's sudden illness; it is again sent forty miles. Then clairvoyant has to be magnetized and sent to seek the patient Buda, then to describe his illness and prescribe for him to her husband,* who magnetized her, and then to return to her home L—— B—— and be awakened.

The information thus obtained is next telegraphed to London, received and forwarded to Hungary, where it is delivered at 6, a.m., to the lady seeking it, and proves perfectly truthful; all this being accomplished in eleven hours. This is conclusive evidence of a seemingly impossible fact; my veracity may be doubted, but there are the official telegrams and subsequent letters. Further comment is unnecessary. I may add that this is only one instance of many in my experience, where similar information in urgent cases has been sought by telegram, found by clairvoyance, and forwarded again by the telegraph wires.

Your obedient servant,

Highfield-villas,
Camden-road, N.

GEORGE BARTH.

[Mr. Barth has handed us the telegrams and correspondence referred to, which in themselves are conclusive evidence.—ED.]

A PROPHETIC FLAG.

At the opening of the ceremony at the inauguration of President Lincoln, which was held in a tent, the flag was to be hoisted through a hole in the top; it however became entangled, and while endeavouring to right it, it was torn in half. This curious fact is narrated on the authority of Lieut. Reed, late of the St. Helena Regiment, and editor of *The New York Illustrated News.*

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* This gentleman is a highly respected medical man, long established in practice.

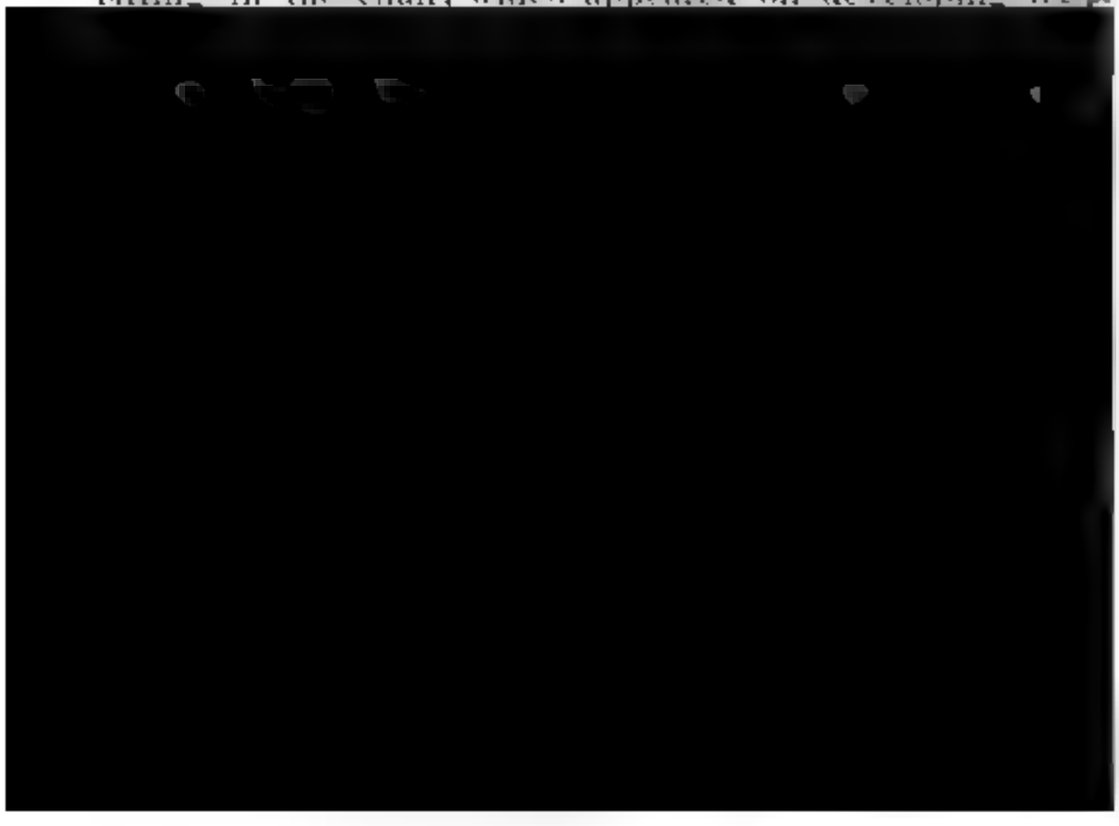
SPIRIT PHOTOGRAPHS.

A NEW AND INTERESTING DEVELOPMENT.

WE have have been placed in possession of an account of
transpiring in Boston, which give promise of opening
world a new and satisfactory phase of spiritual-manifest
The facts, as narrated by Dr. H. F. Gardner, of Boston,
follows :—

Mr. W. H. Mumler, an amateur photographer and pr
chemist of Boston, was engaged on Sunday, October 5th,
photograph gallery of Mrs. Stuart, at No. 258, Washi
street, in adjusting the chemicals, which had become disarra
Having prepared a plate, and placed a chair near the fo
the camera, by which to adjust it, he proceeded to take hi
photograph, card size, by quickly jumping into positio
standing still the required time. The picture—a copy of
we have seen—represents Mr. Mumler as an active,
athletic looking man, standing with his coat off, and the
cloth used to cover the camera, in his hand. Upon the b
this card appears the following statement :—"This photo
was taken of myself, by myself, on Sunday, when there
not a living soul in the room beside me—'so to speak.'
form on my right I recognize as my cousin who passed
about twelve years since. "W. H. MUMLE

The form referred to is that of a young girl appa
sitting in the chair, which appeared on developing the p

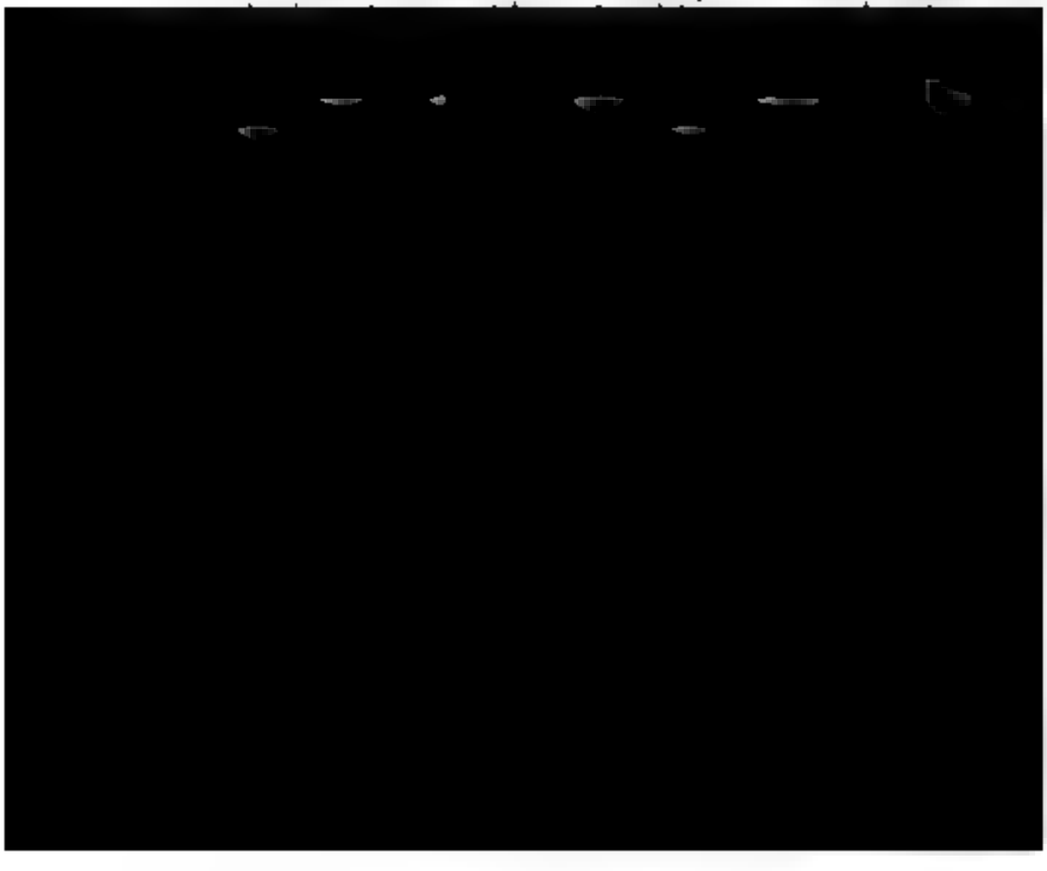


ecimens of photographs taken subsequently to the one we escribed. They are card photographs of a gentleman and , residents, we believe, of Chicopee. On the picture of ly stands beside her a female form, recognized by both as the likeness of a spirit daughter. The upper portion form is quite distinct, but the lower fades out in the form ing skirts, partly covering the mother's dress, till quite ict at the floor. The other has a less distinct form, yet cognized by the gentleman as that of his mother in the r land. A peculiarity about this picture—less distinct it is—renders it one of the most interesting we saw. The portion of the shadowy figure alone has a recognizable nd this is so large, that were the figure to be completed proportion, the feet would be carried some distance below or. It is a magnified image of a human (or spirit) head, possible to have been produced from any visible object range of the instrument. And the arm of the spirit thrown about the neck of the subject (her son), the hand like a little cloud of mist upon the opposite shoulder. sses were present in all cases except the first, to testify ly one person sat for each picture, and yet we are assured some instances three additional forms appear. Similar to those mentioned above can perhaps be produced by any photographer, by introducing forms during a portion of ne a plate is exposed, or reflecting an image upon the re surface in the dark room. We trust scientific and oving photographers will experiment, that, if possible, ud or accident, if either exist, may be exposed, or the made use of by spirits to project an image upon the air d to the line of vision of the camera be discovered.

is singular freak in chemical art, if it be no more, or the anifestation of spirit-power, if it be such, commands most t attention and inquiry. No single phenomenon could y awaken deeper interest than will follow this new revela- While we have the fullest confidence in the truth of the stantial account given above, the very interesting and even g character of the alleged phenomena, and the intense that will be largely felt for its truth, leads us to withhold present anything like entire credence, and to invite the t investigation it is possible for incredulity to institute. all look for further report from observers in Boston to this new exhibition may be afforded.—C. M. P.—*Herald gress.*

ALLEGED APPEARANCE AFTER HER DE
THE CONSORT OF LOUIS XIV.*

AN event of a singular nature gave occasion, at this ti
Domini 1699), to a great deal of conversation. A man
a blacksmith, residing in the little town of Salon, in
arrived at Versailles; and calling upon Bressac, ma
Garde du Corps, requested to be conducted to the kin
that he wished to speak to him personally. He gave
the opposition and the refusals he encountered, and his
was on this account reported to the king. His majes
him to be told that it was not his custom to enter into
tion with every person who might express a wish to
him. The smith still persisted, urging that if he were
to see the king, he would mention to him some ma
secret a nature, and strictly confined to his majesty'
knowledge, that he would be at once convinced that
have a mission to speak to him, and to communicate
of importance. He begged, however, that in the me
might be allowed to see one of the ministers of stat
this was reported to the king, he directed that the man
sent to Barbezieux, who had his orders to hear what
say. Great was the surprise now occasioned by the cir
that the smith, who had but just arrived from the co
who had never before quitted his home or his emplo
fused to see Barbezieux. He instantly objected that
had been to see a minister of state, but that Barbezieu



:y. She said that the king, when he should hear him relate :icular occurrence, which was known to his majesty alone, l be convinced of the truth of everything else he would to communicate to him. Should it so happen that he should :able to obtain an interview with the king, he was to ask ission to speak to one of the ministers of state, but was for- :n to make his communication to any one who did not hold official rank. Certain matters he was to reserve for the 's ear alone. He was ordered to depart forthwith, and to ıte his commission with diligence and courage, being at the time warned that if he neglected or failed in the discharge ıy of the duties prescribed to him, the penalty that awaited would be death. The smith promised to obey faithfully all had been commanded. Upon this assurance the figure peared, and the smith found himself in darkness near the

For awhile he stood motionless, scarcely knowing whether as asleep or awake. He then walked home, his mind im- ed with the conviction that the whole scene was an illusion, creation of a disordered imagination; and he determined he would not mention the occurrence to any one.

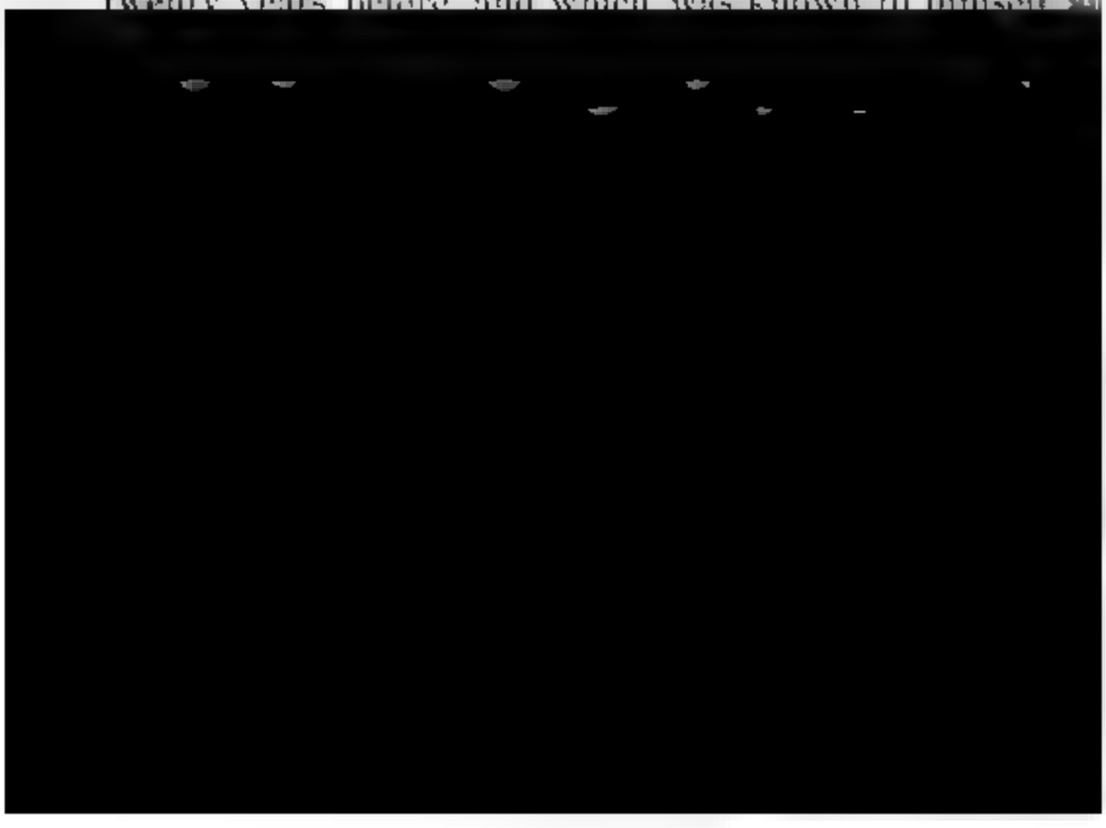
Two days afterwards, as he was passing the same spot, the vision presented itself, and the same conversation was ated. He was reproved for his incredulity—and the former t was reiterated. Ultimately, he was told to go to the adant of the province, relate to him what he had seen, and m him that he had been ordered to go to Versailles; the adant would then, no doubt, furnish him with the means of mplishing the journey. On this occasion, the smith's mind ained convinced; but hesitating between the fear of the lty with which he had been menaced, and the difficulties of uting the commands addressed to him, he was at a loss what etermine, preserving at the same time, strict silence as to t had occurred. In this state of perplexity he passed a week, at last came to the resolution not to undertake the journey. again passing the same spot, however, beholding the same n, receiving the same instructions, and being threatened with ame penalty, he made up his mind to obey the instructions ad received.

Two days after, he went to Aix to confer with the Intendant ıe province. This functionary, without hesitation, advised to make the journey, and supplied him with the means of elling by one of the public conveyances. He had three views with M. De Pomponne, each occupying more than hours. The minister repeated the conversations to the king, directed him to communicate the whole to the council of , but only when none were present but the ministers them-

selves. This he accordingly did, when there were ass only the Dukes de Beauvilliers, Pontchartrain, and Torcy council sat in deliberation a considerable time, but possib might have been occupied also with some other affairs. followed is thus related:—

The king expressed a wish to converse with the smi accordingly had him admitted into his private apartments. were approached by a small staircase communicating w marble court, through which the king passed when he hunt, or to take a walk. Some days afterwards he saw second time, and on each occasion passed nearly an ho him alone, precautions being taken that no other person be within hearing. The day following the first interview king was descending the small staircase to go hunti Marshal de Duras, the officer in waiting, who was held consideration, and had the privilege of speaking to the ki freedom, made some allusion to the smith in a tone of co repeating a vulgar proverb, that either the man was in the king was not noble. On hearing these words th stopped, and turning round to the marshal, contrary to hi habit when walking, thus addressed him: "If that adage I am not noble, for I have had a long conversation with th he has spoken to me with very good sense, and I assure y he is very far from being insane." The last words were with a solemnity which not a little astonished the offic in profound silence, opened wide his eyes and his ears.

After the second interview, the king confessed that t had mentioned an occurrence which happened to him mo twenty years before, and which was known to himself al



word of information; they all pursued the same course—they ould jest and laugh, but would go no further. This has hap- ned to myself in reference to the Dukes of Beauvilliers and ntchartrain; and I know, from their most intimate and familiar iends, that they could never extract from them any satisfactory xplanation. The same was the case with the friends of Pom- nne and of Torcy.

The smith was a man about fifty years of age—had a family, d was of good repute in his neighbourhood. He displayed ch good sense in his simplicity, disinterestedness, and modesty; ways thought that too much was done for him—seemed to have curiosity. After he had obtained an interview with the king d M. de Pomponne, he desired to see and to communicate thing more. Satisfied, he said, with having fulfilled his mission, re remained nothing more for him to do than to return home.

The persons who had him in charge made repeated efforts to w from him some information as to the object of his journey. gave them no answer, or else merely said, "I am forbidden speak;" thus cutting short the conversation, without being yed to give any explanation. After his return home, he ured in no respect different from what he had been previously. poke neither of the Court nor of Paris; answered in a few ds those who questioned him, indicating that he did not like be interrogated. In reference to what he had done, he uttered t a word beyond what I have related; above all, he made no ast and would not allow himself to be drawn into conversation out the audiences to which he had been admitted. He confined remarks to brief praises of the king, without adverting to at he had seen that was curious, or entering into any explana- on. When he was questioned respecting M. de Pomponne, he plied that he had seen a minister whom he did not know, but ould add no particulars as to the mode, or the number of his terviews. After his return home he resumed his employment, d his ordinary course of life.

Such is the account given by the principal persons of the ovince, and such the account which I myself received from the rchbishop of Arles, who passed some time every year at this ity, where the prelates had their country residence. Arles was lso the native town and place of sepulture of the celebrated Nostrodamus. There needs not so much to be related to awaken he speculations of the public; they reason and speculate much without being able to make any discovery. No consequences esulting from this remarkable journey have conduced to satisfy ublic curiosity. Seekers have been willing to persuade them- lves and convince others, that the whole was a mere tissue of mpudent trickery, of which the poor smith was the first dupe.

most people with the belief that she was a sorceress
been the intimate friend of Madame de Mainteno
was Madame Scarron; and there had, from that t
between them a secret and confidential intercourse.
facts are certain. There is a third fact, to the truth
do not pledge myself. It is this: that the vision, and
to the king, of which I have spoken, were altogeth
juggling contrived by this woman, and that the
which the smith of Salon was charged by the three
had for its object to force the king to declare
Maintenon queen. The smith, however, never
Madame Arnould, nor ever saw her. Nothing mo
known of this affair.

Correspondence.

To the Editor of the "Spiritual Magazine."

Manchester, N

SIR,—I was accompanied to Mrs. Marshall's by my friend and
first sitting I am about to describe, but it was rather late when we re
In a few moments, the table began to move, and knocks, both on th
floor, became frequent. The table tipped and turned and rose, and
things took place. My friend was a thorough sceptic as to Spiritual
as he said, to be convinced. Before we commenced, by Mrs. Marsha
examined the table, turning it upside down and looking over th
parts. I examined the floor too, or, rather, the carpet, where I saw n
Certainly, the carpet was whole, and there could be no direct
through the floor. When the raps came, they were distinct, loud

: she sat on it with her entire weight. Sitting next to her, I her lifted up and the back legs of the chair fall back on the floor, able to say myself that the fore legs of the chair were lifted up. remarkable, as the lady is not less than ten stone in weight, and be lifted, in such a position, by the whole muscular energy of a After near three hours' sitting, during which I and my friend atching every movement, there came a communication through purporting to come from the deceased brother of my friend, the rectly spelt out as "William S——" The communication contained —"Sit at your own table and I will meet you." With this, the used, and we left Mrs. Marshall at nearly 11 p.m.

nuch surprised at what occurred at this sitting, I can't say I was isfied; indeed, I went away about as I had gone there, a simple s. Marshall told us that several *séances* in succession would be : in better manifestations, but we thought and said to her that be able to attend again. My friend was as sceptical as ever, found ourselves in the street, he suggested a number of ingenious n which he seemed to have the utmost faith, but in which, in the least trace of evidence in their favour, I found it at least as lieve as in the alleged facts; so when morning came, my friend again, in order that, if any false game were practised, we might

hrough our day's work, we reached Mrs. Marshall's again about ad no knowledge of our coming, but we were welcomed, and at ı to our work. In less than a minute the raps began, and were orous than on the previous night. I told Mrs. Marshall we had the purpose of believing or disbelieving, but for the purpose of hether or not the appearances were real or simulated. She willingness to be scrutinized, and my friend proceeded to brush compress into reasonable dimensions the not very ample crinoline Nothing however appeared during this operation, and the raps, uent, proceeded. Then the table shook violently, and tipped every side, until the papers lying on the top flew off as rapidly as ce them. My friend watched, and said little, while the raps were y on the table, under the table, and under our chairs, but nearly e room, and as remote as the furthest corner.

ve a full account of this *séance*, for we sat again from three to four will relate a few particulars professedly made known through Before I do so, however, I ought to state that the table rose from al times without the application of any visible physical agency as ee, and while we appeared to watch closely, and to glance under as suggested that the table should rise, while all hands were it. We now all stood upright round the table and held our hands above it, when very gracefully the table rose to our hands and l two or three seconds; being asked if they would lift the table irits rapped out "Yes," and all our hands were then held at least s above the table, when it rose as before up to our hands, and there our or five seconds, and then descended to the floor, where it gently. I may remark that when the table touched our hands loor it felt as if moved by some elastic body: it might have been ndia-rubber spring, but no such spring or any other body was he table. My friend suggested that there must have been some nce somewhere, and though he saw none he appeared prepared *bout* evidence, in this direction, rather than trust his eyes and in the other. In fact, the phenomena to him appeared impossible, e principle of legerdemain.

: time a spirit professed to come which, or who, called itself my ed its name. The reply was "William," selected the first guess of names I had written on a slip of paper. It should be observed ut myself knew what I had written, or saw the names. I asked d been dead; it replied by raps, "About three years." I said, er with you?" the reply was, "Yes." I asked, "What is your

whom I need say nothing further. My friend put many questi
answers were generally, though not always, incorrect. One spirit
my father, and was named "Thomas I. B.——" I said that was w
continued to assert that it was my father. I asked where it lived whil
replied, "Macclesfield." This was curious, as I had an uncle of th
about a month ago, who lived at Macclesfield. Mixed with many of
there were *portions* of truth which to me are quite as unaccountable a
answers, and almost seem to leave one without excuse for a disbelief
not yet a Spiritualist. Unreasonable as it may seem—and I *feel* it look
wait and watch and reflect. One thing I see, that those who laugh
little shrewdness, and if they have had opportunities of witnessing the
not much honesty. My friend put several questions in Italian. Th
these questions were generally *incorrect*, though they were given i
showed beyond dispute that the questions were *understood*. Some
there was generally intelligence connected with the replies. T
mistakes which approximate to the truth, and especially when elicit
language unknown to all in the room but the interrogator, are a
account for as the most accurate answer. Yet many answers—the
which were put by my friend—were altogether wrong, though the
by me were nearly always answered correctly.—Yours,

To the Editor of the "Spiritual Magazine."

Sir,—I am induced to lay before your readers the following co
being able to testify to its truth. One of the circle which meets re
times a week for the purpose of holding *séances* at my house, has
developed as a writing and speaking medium. He is a man of kno
throughout the neighbourhood. On going to his work on Monday
whispered in his ear, "Go to Mrs. ——, Go to Mrs. ——." He look
not seeing any one, he thought it was imagination, but again and ag
morning the voice whispered as before; he tried to resist it, but s
whisper. When he came home he took his dinner, and afterwards sa
table with pencil and paper, and the following communication was
written through him:—"You must go to —— House to-night; b
quarter to seven o'clock; there will be present, ——, also ——. M
also be present; they will be ready, waiting for you at half-past six
will be telling them you are not coming, but you must go and hold
the children sit to the table at ten minutes past seven, then you m
hands on the table, and we shall raise it; at eight o'clock precis

sit at the table, the empty chair ready waiting for you, Mrs. ——'s mode
ıg you, &c. Miss —— will meet you at the door, take your hat and
ıg your hat on a knob that you see at the going on, and your plaid over
which will be shifted by Mrs. —— afterwards. After you have done
return you thanks for the evening's entertainment, and Mrs. —— will
ın with a rabbit, holding it as you see her at this moment.* Go, sir,
find all as we say. Good morning to you in the flesh."
whole scene was quite distinct before his eyes as in a vision, and when
to the —— House there was the daughter to take his hat and plaid, the
with the children around, the empty chair, the several ladies mentioned
he same words from Mrs. ——, and when he was coming away—the
iven and accepted. This is but one out of many cases of a most extra-
nature which we have in our circle. Should your readers wish for
telligence of this or a similar nature, it is in our power to let you have
ım time to time. I consider this to be a case of prescience, as fully
icated as any on record. I remain, dear Sir, yours faithfully,

K.

"A LADY IN WHITE."

To the Editor of the "Spiritual Magazine."

—I put the title to my letter in the form of a quotation, as almost all the
as heard of the appearance bearing that name in the family residences of
se of Brandenburg.
ear or two back a gentleman, belonging to the aristocracy of one of our
n counties, engaged for the shooting season an ancient residence in the
vest. His mother and family servants accompanied him, and his cousin,
; lady, joined his party. One evening this lady—who was in the drawing
ıtuated in a tower of the building, adorned with an ancient mantel-piece,
rge figures in carved oak standing on it—was suddenly startled by a loud
which seemed to proceed from the room above, called the hatchment
nd which was so violent that she ran to the mantel-piece, along which
und seemed to come, expecting to find that one of the heavy ancient
had fallen. But she found everything as usual. A minute or two later
sin entered the room, immediately on his return to the house, and said,
you been just now in the hatchment room?" The lady replied in the
ve, when he related that he had seen from without a form, as of a lady in
at the window above the drawing room. This appeared to his auditor to
een seen exactly when she heard the loud knock, and though this struck
ch, yet on reflection it appeared to her more singular because the window
ch the figure was seen was at a very considerable elevation above the
the chamber, so that without some chair or piece of furniture to stand
one could look out from it. The room was unfurnished and untenanted.
is combination of facts, denoting the presence of a ghost, was not yet
ted. The whole house was disturbed by numerous manifestations, and
other notices of an unusual presence, a passage door, which closed by a
spring, opened apparently of itself, and *stood open* for some time—the
both before and after this acting with its usual force, and keeping the
osed after each passer through. The alarm through the household was
l, the servants, men and women, having witnessed these or other phe-
a; and no one dared to sleep alone that night except the young lady, who
trusty dog into her room. The following day, in the interchange of
es, a call was made on a family established in that part of the county,
the story being told the lady of the house asked if her visitors were
at of the current belief of the neighbourhood, that the appearance of the
lady, as the ghost was called, because she always appeared in white and
g garments, announced the immediate death of some member of the

---

*Here the whole scene was as plain before his eyes as the actual occurrence
ards showed, the young man never having been in that house before.—K.

phenomena which the Spiritualists have long investigated, is perh
your insertion. I remain, Mr. Editor, yours, &c.

PROPHETIC CANDLES—IRELAND AND SWED

All the learning and piety in our village could not conquer th
of the age. A neighbour died of a malignant fever; he had a th
dream before he took ill, in which a voice called to him three times
It seems as if intimations of no common import have been occa
conveyed, and that some attention is due to them; but as all go
subject to abuse, superstition has made of dreams an instrument
weak and susceptible minds; and, alas! superstition was one o
Ballitore. The death of one of the Fuller family was said to be a
the melodious wailing of the Banshee, who, when visible, appeared
of a beautiful woman combing her hair. For the rest of the ne
croaking of a raven sufficed on these solemn occasions. The spir
parted were said to be seen gliding through the meeting-house g
"Runner," a stream flowing through the heart of the village, c
crossed after midnight without fear and trembling. The candle
suddenly during an evening meeting foretold the death of the venera
Shackleton; previous to which candles went out several times in th
a little pupil, and even my sensible mother deemed it a warning tha
in-law would shortly expire—which he did.—*The Leadbetter Paper*
Bell & Daldy. 1862.

A similar occurrence of the putting out of lights
in Sweden in the early part of 1859, and is thus n
page 188 of the 3rd vol. of *The British Spiritual Tele*

"The remains of the celebrated Bishop Agardh were a short ti
terred with great pomp at the Cathedral Church of Carlstadt, in Sw
deceased had expressed a wish to be buried in his own family vault a
therefore it is not improbable the body may hereafter be removed t
Swedish newspapers, the most creditable not excepted, relate a my

THE

RITUAL MAGAZINE.

ALISM is based on the cardinal fact of spirit communion and influx: it is the scover all truths relating to man's spiritual nature, capacities, relations, duties, l destiny; and its application to a regenerate life. It recognises a *continuous* ration in Man; it aims through a careful reverent study of facts, at a knowledge of l principles which govern the occult forces of the universe; of the relations of spirit nd of man to God and the spiritual world. It is thus catholic and progressive, ue religion as at one with the highest philosophy.

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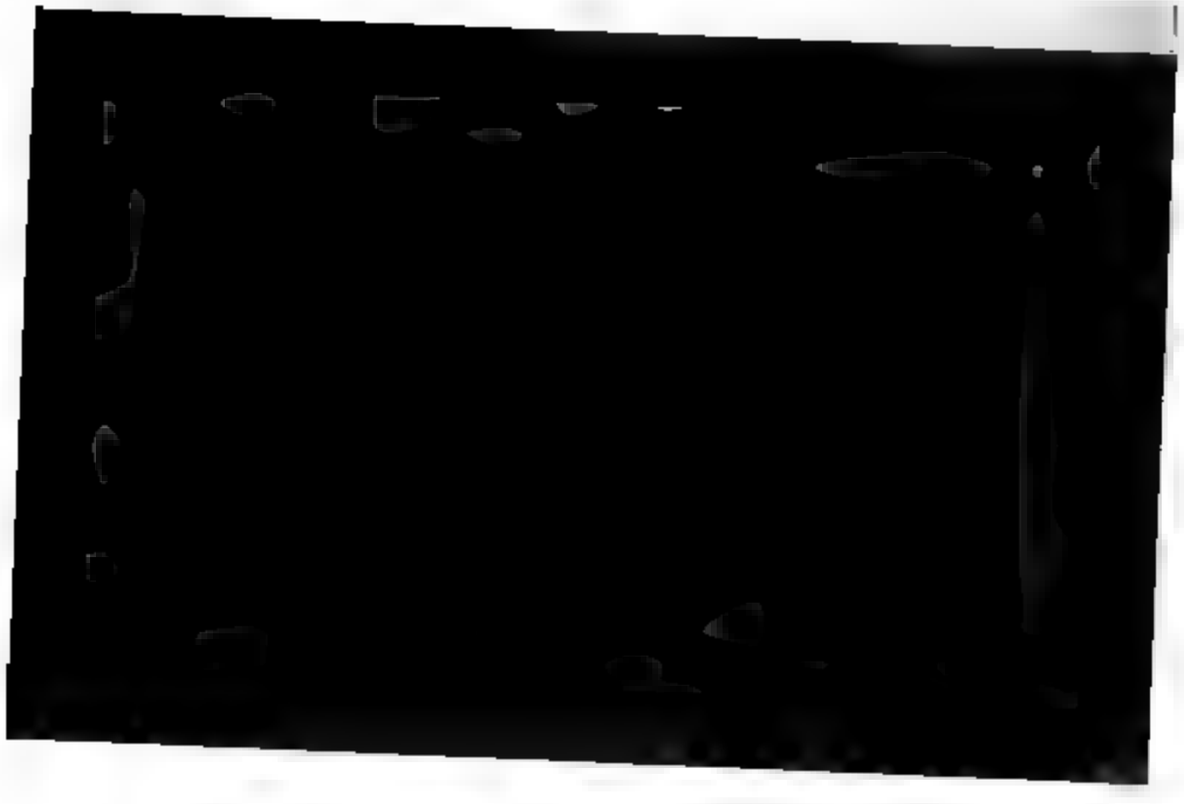

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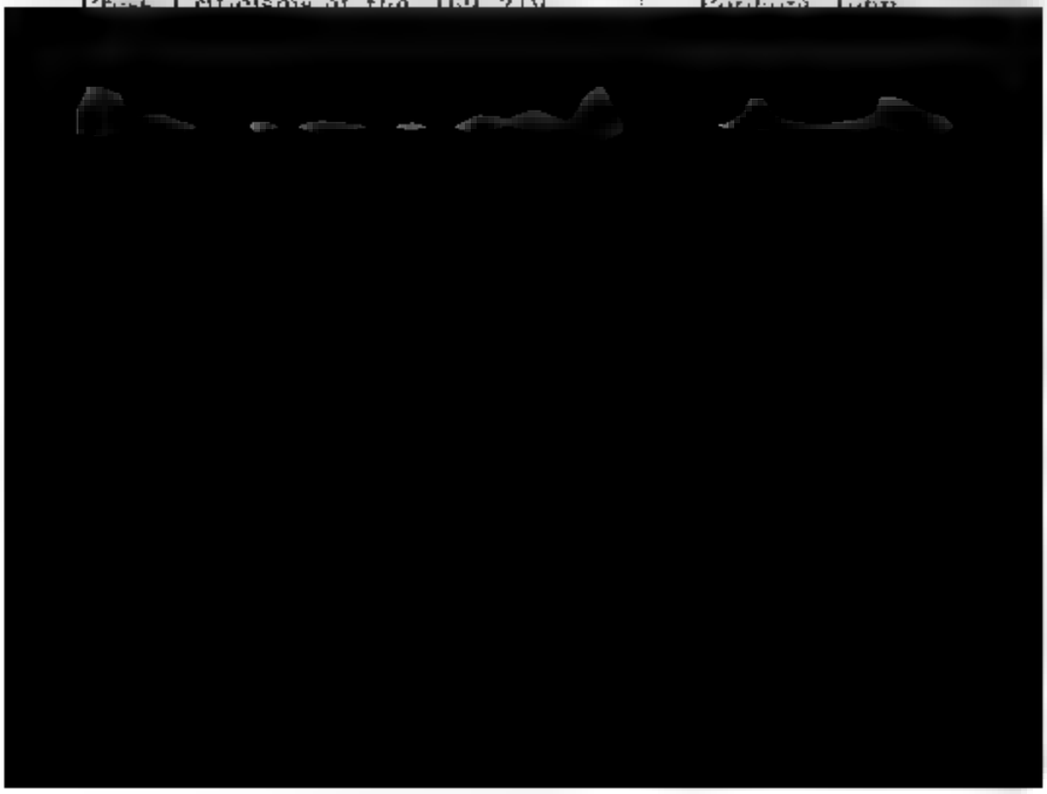

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THE NEW YEAR.

DGING from what has been accomplished during the past year, enter upon the present with every assurance of even a still ater advance in our inquiry than that which is so apparent in year that has gone. It is no longer possible, as it was long ught to be, to put it down by ridicule; and most of the rs who have from time to time been most loud in their ks, have retired into more prudent silence, waiting, perhaps, renew the attack in a form which may promise them more cess. We have no fear that they will remove a single fact, or en the value of any of the philosophy that is based on the istence of spiritual laws, while we may admit that the obser- ion of many of the present methods of spiritual manifestation comparatively new, and that they are now, for the first time, coming understood as in harmony with higher laws. History fords abundant evidence of the great law of spiritual inter- rse. Every age and nation in the past have had their religions d revelations, and the very idea of religion and revelation esupposes the necessity for inspiration from the invisible world d the agency of spiritual intelligences acting as angels or inistering spirits to communicate between God and man. et all the phenomena and the philosophy of Spiritualism come repudiated, and we can form no idea of another world, r of the manner in which mortals can receive anything ke a revelation. Let all the Bibles of the past be expurged, d everything of a spiritual character be erased, and we ve nothing left but the skeleton of a dead history and a w abstract teachings. Already there is abundant proof in e current literature of the day, that many of the best minds e deeply imbued with the new philosophy, and that they are ginning to press us on to deeper inquiry and research. Science being pursued in many directions to the very verge of the

whole basis of this world of matter is solely spiritual,
wrong method of inquiry has been pursued, by proce
the outward to the inward, instead of from the inw
outward. The nature and mode of creation has bee
and research has, therefore, been stopped at the
whence all the energy which gives life to matter
Apply this to man, and to his spirit, as subsisting in a
all its force from the spiritual world, and what a field
for enquiry into the great question of pneumatology-
which has yet really to be born, for no progress has
in it during all the ages in which men have been dispu
it. For want of some knowledge of this, the warfa
science and religion appears now to be separating
than ever, and to be carried on with a bitterness
incommensurate with the wisdom of the combatants.
will have to be reversed, and a commencement made o
basis, large enough and true enough not to be in eve
contradiction to the discoveries of science. When
pulling down of man-made creeds has proceeded far
the building of a true temple of the soul, then will
reconstruction of the new edifice, in which the artific
"the wise-hearted men in whom the Lord hath put w
understanding, to know how to work all manner of w
service of the sanctuary." In the reconstruction o
creeds, which is now inevitable, there can be no qu
that the basis of spiritual laws will be recognized as
necessity; and if we do not fear the shaking to their
of present forms of thought, which this day is comin
it is because we so clearly see that the ground mu

TUALISM IN BIOGRAPHY:—JEROME RDAN.—HENRY CORNELIUS AGRIPPA.

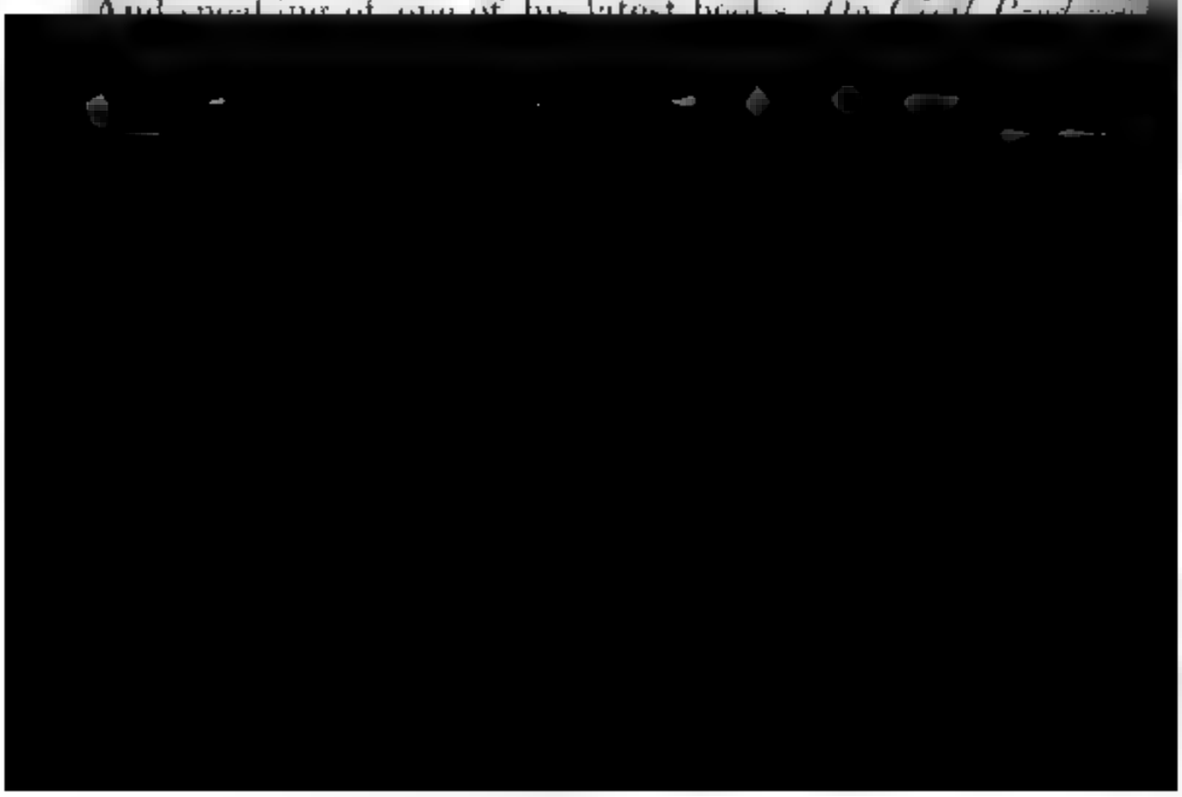
s of newspapers, who, of course, are well informed on cts, from consols to cosmogonies, when they deign, with ir and an unction of superior wisdom, to speak of "the of the pitiable delusion of spirit-rapping," have their ropic hearts stricken and saddened at the "crass igno- and "mental imbecility," which this "miserable super- necessarily implies. The editorial mind is clear that deluded victims" can never have come under the n of the schoolmaster; that their minds are unen- d by penny readings, and popular lectures, and dissolving "Cannot something be done," asks the eloquent and able "to save this benighted people who know not science, from r of their ways, and so initiate them into the mysteries of ic-lantern and true religion that they may come to disbelieve ts altogether, and to fully appreciate the theory main- n the British Association for the Advancement of Science, D, that if Adam was the first man, he was lineally ed from a very ancient ancestry, even though it might ing to modern prejudices) be regarded as one somewhat table, or, at best, of questionable respectability?"

inly this generation of philosophers and editors is very wise, es, also, all who have gone before it, until within a century o say nothing of the major part of mankind at the present re very much otherwise. And as we have invented tele- and railways, and rifled cannon, it, of course, follows that generations must have been wrong in those spiritual beliefs ged supernatural facts to which they clung so tenaciously, which they affirmed themselves to have ample evidence, and t testimony of then living and competent witnesses. So ly, however, does the whirligig of time bring round its s, that possibly the old belief in spirits, and guardian and their communication with mortals, entertained by ts, and prophets, and apostles, and fathers, and divines, ilosophers of past ages, may, to the horror of professors wspaper editors, come again into vogue. Who knows? seen it stated in print, that physicians, and even clergymen *séances;* and the *Westminster Review*, a few years since, ewing Spiritualism, warned its readers that "should ever e arrive for the renewal of the movement, the persons at l would be found to be men and women whose intellectual ations are known to the public, and who possess its con- and esteem."

hatever may be the case now, until a comparatively recent

time, a disbelief in spiritual powers and operations was regard as an evidence of ignorance and mental weakness, and as havi an unscriptural and atheistic tendency. Take the writings More, Baxter, Glanvil, Cudworth, or almost any of the earli divines, without distinction as to sect, and you will find that the gave a prominence and attached a weight to spiritual narrativ of which a modern divine, having due regard to his reputatio (to say nothing of his chances of promotion) would feel ashamed And this is true not only of their divines, but of their scholar and men of letters. The fact may be slurred over, as it ge rally is, but no honest and intelligent scholar will venture to d it in question.

One of the most eminent of the scholars and men of science his time was Jerome Cardan, an Italian physician of the sixtee century. He was successively professor of mathematics, or medicine, at Milan, Pavia, and Bologna. Henry Morley, has recently written the most complete biography of him that yet appeared, says:—"He was the most successful scientific aut of his time. . . . . He was not only the popular philosopher, also the fashionable physician of the sixteenth century—p and emperor sought him; kings, princes, cardinals, archbi were among his patients. There were other physicians in th days wise enough to be less credulous on many points, greater wisdom did not win for them equal fame." The s writer speaks of his learning and his "quick, natural wit. There was pith in what he wrote, and his works al sparkled more or less with those well-considered and pointed sayings, in which learned and unlearned equally deli



his sincerity; he scorned to tell a lie.* In his *De Vita Propria* ngenuously relates facts, which if reputation rather than truth been his object, he would either have suppressed or en- voured to place in a more favourable light. His biographer s, "We may accept it as a fact, that Jerome always speaks ral truth." And yet this philosopher, so well acquainted h the human frame—the most eminent physician of his day; skilled in the exact sciences, the first mathematician of his e—so acute, so learned, so witty, so wise, and withal so thful: schooled in sickness, and sorrow, and domestic calamity st tragical; and who, throughout all, kept his faculties so clear d bright, is not to be credited when he speaks of seeing spirits, d of hearing mysterious noises which imply a supernatural gin. His biographer only laments and pities this "delusion," d pleads, to the best of his ability, in its extenuation. More quently (as by a writer in the *Penny Cyclopædia*) he is cited illustrate the sometimes "singular union of genius and folly." raboschi, in his *History of Italian Literature*, asks:—"Who- r would suppose that a man foolishly lost behind judicial ology, . . . a man more credulous over dreams than silly girl, observing them scrupulously in himself and others man who believed that he had the friendship of a dæmon, o by marvellous signs warned him of perils—a man who him- f saw and heard things never seen or heard by any other n—a man, in short, of whom, if we read only certain of his rks, we may say that he was the greatest fool who ever lived; o would suppose, I say, that such a man was at the same e one of the most popular and most fertile geniuses that Italy s produced, and that he made rare and precious discoveries in thematics and in medicine? Nevertheless, such was Cardan, by confession of those who speak of him with the most contempt."

It is the old, old story: if a man avers that he has witnessed y spiritual phenomena, no matter what may be his attainments, acity, or integrity, we must believe him to be "deluded," or sane," or "the greatest fool that ever lived," rather than nk it possible that he has spoken just the plain, simple truth. . Morley says:—"I have not thought it worth while to col- t together all the stories of this kind" (the supernatural) elated by Cardan" (the more's the pity); "but two may serve e as examples. At Pavia, one morning while in bed, and in while dressing, Jerome heard a distinct rap, as of a hammer, the wall of his room, by which he knew that he was parted m a chamber in an empty house. At that time died his

* "His refusal to accept an advantageous settlement in Denmark, on con- on of his apostatizing, ought to establish his right to some principle."—*Penny clopædia.*

household was diminished, for it was then that his mothe
died. While she lay awaiting death, Jerome, of cours
his senses open for the perception of some sign or omen
in the night he heard a mysterious tapping, as of th
water-drops upon a pavement, and he counted nea
hundred and twenty distinct raps. He was in doubt,
as to their significance, or whether they were indeed
manifestations, for they appeared to proceed from a poi
right of him, in contradiction to all doctrine concerning
of calamity. He believed therefore, that perhaps on
servants might be practising on his anxiety. But for
pose of assuring his faith in the genuineness of the sup
communication that he had received, the raps were repe
supposed that they could have been repeated only for
pose—on the next day when the sun was high, and he
and awake could assure himself that nobody was n
There were then fifteen strokes—he counted them. Af
he heard in the night, a heavy sound as of the unloa
waggonful of planks. It caused the bed to tremble
these events his mother died; but, Jerome adds: 'of
fication of the noises I am ignorant!'"

Of these signs or omens to which Mr. Morley
temptuously alludes, some, as he relates them, may seem
fanciful, and far-fetched; but not all. It would, for ins
hard to explain the following relation, given by Mr. M
any merely natural operation:—"At Pavia, one day, ch
look into his right hand, Cardan observed a mark at the r
ring-finger like a bloody sword. He trembled suddenl
evening a person came to him with letters from his d
husband, telling him that his son was in prison, thes

n. In the morning, when he looked, the red mark was gone. ng the night his son had perished. He was executed by in his prison on the 7th of April, 1560, being then twenty- ars old."

e shall perhaps better understand this fact by taking it in tion with what Mr. Morley tells us of Cardan on another namely, that "towards the end of his life he believed that he en been secretly prompted by a guardian spirit, by which escaped great dangers." Of this Mr. Morley relates the g instances:—"When walking one day in the streets of vithout any reason but this secret prompting, he crossed , and immediately afterwards there fell from the roof of under which he would have passed had he not changed e, cement enough to kill eight oxen." "Another time, ing on his mule, he met a coach, and had an instinctive that it would be overturned, for which reason he passed rong side of it, and as he was passing it did overturn, rection contrary to that which he had chosen." Again, to a supper at Rome, Cardan remarked, as he was sitting long the guests, 'If I thought you would not take it ill, I y something'—'You mean to say,' one of the company 'that one of us will die?' 'Yes,' the old man answered, hin the the year.' On the first of December following died the party, a young man named Virgil." Is it not that the same "guardian-spirit" from whom Cardan these monitions may have caused the appearance on his a bloody sword, as a symbolic warning that his son would r the bloody sword of the executioner, while its ascending finger-root to the tip and its increasing redness, kept h the approaching nearness of his fate, and culminated at rophe? The phenomenon being probably of the same kind gmata, and the raised letters on the arm, of both of which ll-attested instances are recorded.

an gives the following reason for his love of solitude:— solitude, for I am never so much in the company I like I am alone. For I love God and my good angel. hile I am alone, I contemplate. The Infinite Good, the Wisdom, the Fountain and Author of science, the True , which we need not fear losing, the Foundation of e Source of disinterested love, the Creator of all things; nd the angel who, by His command, is my guardian, a l compassionate counsellor and assistant, and comforter ity."

vidence of his being "chief of the visionaries of the s," the writer of the article on Cardan in the *Penny dia* avers that he claimed to have, among other gifts,

the power of throwing his soul out of his body;* the fi
seeing whatever he pleased with his eyes—*oculis non vi*
and frequent prophetic dreams. Mr. Morley says:—"By
the philosopher considered himself to be sometimes lift
animal existence, and brought into communication wit

* "The highest species of apparitions, which have their foundatio
nature is, incontestibly, when a person still living can show himse
distant place However much this may have been ridiculed as the n
superstition, yet so certain and positive are the facts narrated, that
is placed beyond a doubt; and many of my readers will probably
some incident or other of this kind. I do not speak here of such ap
have shewn themselves immediately after death to some particular
to those who have made such a visit whilst the individual still w
living body. Instances are known to me, in which persons who were
seized with an indescribable longing to see a certain friend; they so
into a swoon, and, during the time, they appeared to the distant obj
longing. But the following narrative exceeds all I ever read or
this subject; it comes from a credible source, and possesses all th
latics of historic veracity

"About sixty or seventy years ago, a man of piety and integrity
Germany, from Philadelphia, in North America, to visit his poor
and with his well-earned wealth to plac them beyond the reach o
went out to America whilst he was still young, and had succeeded
become overlooker of various mills on the Delaware river, in which
had honourably laid up a considerable sum. This respectable in
lated to one of my friends, upon whose veracity I can depend, th
wonderful tale

"In the neighbourhood of Philadelphia, not far from the mills above
there dwelt a solitary man in a lonely house. He was very hea
extremely retired and reserved, and strange things were relat
amongst which were his being able to tell a person things that we
to every one else. Now it happened, that the captain of a vessel
[redacted]

al." "Ghosts of the dead came to the bedside of the
ble and nervous man." Of course, these were "produced
time, by the irritable state of his nervous system, and at
time by the impure condition of his blood." Cardan,
r thought otherwise, and, perhaps, on such a question, and
vn case, the deliberate judgment of the first physician of
ge may be considered to be of at least equal value with
rical opinion of Mr. Morley, the more especially as Cardan
imilar instances, in both the Old and New Testaments, on
of the argument.

statement of Cardan referred to by the *Penny Cyclo-* so curious, that I transcribe a translation of it *verbatim im.* He says:—

has favoured me with four endowments, which I would never reveal; , in my judgment, very extraordinary. Whereof the first is, that, please, I can transport myself out of my senses into an extacy. In which I feel near my head a sort of separation, as if my soul departed. air is communicated to my whole body, as it were by the opening of ne beginning of it is from my head, principally the cerebellum, and itself all along the spine of my back and is not stopped without great all I perceive is, that I am beside myself, and I can just contain ttle with a certain considerable force. The second is, that I can at ce whatever I please with my eyes, not by force of imagination, as es I have mentioned my seeing when I was a child. I can, therefore, animals, worlds, and whatever I please. I take the cause to be the my conceptive faculty, and the quickness of my sight. The third e in my sleep the representation of all that is to happen to me. And ist say—I am sure I might very truly say, that I never remember appening to me, either good, bad, or indifferent, of which I had not arned in a dream. The fourth is, that whatever is to happen to me is y appearances on my nails. Black and livid specks on those of my ger signify misfortune, white the contrary; and on my thumb, n my forefinger, riches; on my ring-finger, study and discoveries of ; on my little finger, inventions of the lowest class; if the speck is ven, it betokens lasting good fortune; but if it spread, and something it is a sign of such as will not be very much to be depended on, but ore public nature, and consisting of promises.—*De Rerum Varietate,* ap. 43.

e, whose translation I have here followed, remarks:— ist take notice that, during these voluntary extacies, he he most acute fits of the gout (from which he was a great ; and if any one spoke near him, he could hear a little d of the words, but understood not their signification."

Morley has also written the life of another eminent and physician—a contemporary of Cardan—Henry s Agrippa. Agrippa wrote a work on *Occult Philosophy*, ure and varied learning. It treats of the inward nature perties of things, of their sympathies and antipathies, connexion and correspondences of things natural and piritual and divine. Thus, he says:—

and metals have a correspondency with herbs, herbs with animals,

animals with the heavens, the heavens with intelligences, and those wi properties and attributes, and with God himself, after whose image and all things are created. . . . . For this is the band and continuity o that all superior virtue doth flow through every inferior with a long tinued series, dispersing its rays even to the very last things: and through their superiors, come to the very supreme of all. For so in successively joined to their superiors: that there proceeds an influ their head, the first cause, as a certain string stretched out, to the things of all: of which string, if one end be touched, the whole doth shake: and such a touch doth sound to the other end: and at the mo inferior the superior also is moved, to which the other doth answer: in a lute well tuned. . . . . Not only vital, but also angelical and i gifts may be drawn from above, as Mercurius Trismegistus and St. in his eighth book, *De Civitate Dei*, relate that an image rightly mad proper things, appropriated to any one certain angel, will presently l by that angel. Celestial spirits may, in this way, be invoked by m of a pure mind, humble themselves, and pray secretly And h profane men, who use such arts profanely, no man is ignorant that may be raised.

Mr. Morley has devoted four chapters to an accour work. From this brief abstract I cite a few of the that serve to show the spiritual beliefs of this disti philosopher. He thought that the passions, when ar only influence the body of the individual, "but can trai much as to work also on another body, to produce w impressions on its elements, and remove or communicat So the soul, being strongly elevated, sends forth health ness to surrounding objects. . . . Distrust and doubt, be dissipate and break the power of the worker's mind frustrate his influence." In this excerpt, and in his view of the reciprocal action of all things and powers

of disturbances among the elements; but if it be with
he may become suddenly a philosopher, physician,
if a prophet, prophesies mutations of kingdoms and
man in ages yet to come."

prophetical power also in the casting of lots and other such
which the ancient fathers used, but never lightly or irreverently,
d obtain an omen from on high, not from the dead matter used,
er of pure souls desiring knowledge through it. Thus it appears
les can be received only by those who have rightly disciplined
bodies, and who make use of all sacred rites appointed for the
of virtue. To show in what this discipline consists is the
ose of the book. The spirit of it is that which we have seen
whole body of doctrine. Man is the temple of the Deity: he can
g worthy without striving, step by step, upon the way to purity,
ose powers of the flesh that war against the soul, engaged in
plation of divine perfection, constant effort to approach it. To
he must become in all things clean, most clean of all in heart
nust not exceed the necessities of the body, he must be abstinent
erclouds the mind, temperate in all things, and dwell much apart
d crowd of men in contemplation of celestial things, of angels
s, working out the will of God. But the chief part of inward
epentance.

y does he conceive of the nature and the place as-
Divine Economy to heavenly spirits that, according
y, he teaches that "Man was created not by God
but by the heavenly spirits under his command;
ese mixed the elements to make a body servant to
y built it up with all its meaner parts in lower
he highest still the best."

a chapter in his book on "the Orphic names of the
its ruling man"—names, says Agrippa, not "of evil
irits, but of natural and divine powers, distributed
by the true God, for the service and profit of man,
ow to use them." He holds that there are angels
l, who work only near the throne; angels celestial,
r the spheres, and a third class of angels, "who are
grace below, attend invisibly upon us, protect us,
hinder us as they consider fit." And, in the last
is second book of Occult Science, Agrippa "shows
aspiration towards, and his invocation of, superior
may ascend into the intelligible world, and become
ore sublime spirits and intelligences. He represents
were, ascending Jacob's ladder, on which angels
ring to reach to the thoughts and to the purity of
re above it, at the very gate of heaven; seeking to
nd of the chord of harmony which runs through
lms, each one holier and purer than the last, and
vibrate at length even with his thought before the
od. He teaches that we must aspire upwards, but
d only to the souls of things; not to the visible

glory of the sun, the king of stars, but to the soul become like to it, and comprehend the intelligible lig with an intellectual sight, as the sensible light with a eye. But while seeking this, his closing counsel is, th first place we must implore assistance from the Fir and pray not only with the mouth but with religious g a supplicating soul—also abundantly, incessantly, since He would enlighten our minds, and remove the darkne ing upon our souls by reason of our bodies.'"

In his later work, *The Vanity of Sciences and Ar* under the bitterness of distress and disappointments speaks with severity of some of his earlier studies, as and alchemy; yet even in this caustic satire he still theurgy, or the search for communion with good an purification of the soul as not evil, rightly underst pernicious superstition only to the foolish.

Many singular stories are related of Agrippa, "Thomas Lord Cromwell, he exhibited in a perspe (crystal) King Henry VIII. and all his lords hunting in at Windsor;" and to Lord Surrey, in a "magic appearance of his mistress, "sick, weeping upon her inconsolable for the absence of her admirer;" and t court of the Elector of Saxony, in presence of Eras Surrey, and many other persons eminent in the republic he, at their request, caused the spirit of Tully to ap deliver his oration for Roscius precisely in the words i has been handed down to us. I do not pretend to deter degree of credit should attach to these reports; but

PSYCHOLOGICAL EXPERIENCE.

I HAVE been earnestly requested by my family and friends, give some peculiar facts from my experience. I do so, inking that they may be of some value, though much less markable than the phenomena that have occurred to several sons of my acquaintance.

At an early age, I observed in myself the faculty of knowing, times, what was passing at a distance, what had passed, and future events. I could not explain how I knew the past, sent, or future, without being in any way dependant on the al means of obtaining knowledge. I knew that I knew, I w not *how*. At times I remained in ignorance of what it med very important that I should know. This knowledge me to me quite independently of any will or wish of my own. have never been able to see either past, present, or future nts, because I, or any other person, desired it; and yet, all t has been revealed to me, has been so revealed for most eficent purposes. Sometimes this has been done by im-sion, sometimes by a voice speaking in the interior of mind, and sometimes by vision. The last has been so ious, that I must give instances in order to be understood. first instance of my being conscious of what was passing a distance from me, was of so slight a character, that I uld not mention it, but for the fact that it was like the t dawn to the day, compared with the consciousness that subsequently developed. I was about 14 years of age, I had been some time absent from home. On my return, en within a mile of my father's house, I entered, as it were, into loud—that is, my spirit seemed darkened with a great sorrow, I I knew that my mother was in trouble and danger. When I ne to the house, my sister met me at the door, and told me t my mother was very dangerously ill; after a severe illness recovered. My knowing the future, and what was passing at listance, and in the minds of other people, became in after years abit with me; it did not in the least disturb or trouble me. I ew—I could not tell *how* or *why*. An event would present elf to my mind as being about to happen—I would be assured t it would happen, and it always came to pass, often at a e specified at the period of the prevision. I do not now re-mber but one instance in which I was mistaken. I wished ch to settle in a certain place, and I felt sure I should, but en a house was procured for my family, I felt obliged to cline it. Much as I wished to remain, I could not consent to so. Against what seemed positive prescience, I went on re-ing to remain, and left, and by leaving I avoided a great

calamity. What I took for prescience in this case, I afterwar thought to be merely desire. On one occasion I was in a ve pleasant and desirable home, where we were settled by lease f a term of years. One day I was walking amid the early spri violets, and drinking in the beauty of a charming landscape, i that to me most lovely season of the year, when a voice said t me, as it seemed in the interior of my mind, "Enjoy all this a if you were a visitor, for in three weeks you will leave it all." I believed the voice, for then I had never been mistaken. three weeks from that day I was packing my trunk to leave. left, and have never since seen the beautiful home. Again a again events have been announced in my mind in the same w as being about to happen, and they always have happened, w the one exception which I have mentioned, and that was not more than a pleasant impression or conviction, and not annunciation.

On one occasion a friend of mine was ill. He was one hund and fifty miles distant. He had been for some time an inv but we did not suppose him to be in any immediate danger. day his voice seemed to speak to me. He had for years called mamma, and on this occasion he said, "It is all over, mam I am dead." I recognized the voice, but did not see any per I answered, "Georgy, you are not dead." "Yes, mamma," said, "I am dead." The next day I got a letter announcing death. He had been five hours dead when he spoke to me.

Another friend of mine committed suicide. I heard o fact, but I did not hear of the mode. I supposed that he had himself. I sat down by a table, and resting my elbow on put my hand over my eyes. I immediately saw a small p

in, a gentleman had heard of my strange knowledge of
d he asked my sister to let him know the next time I
he city where she resided. He was a friend of hers, and
nised him he should see me. When he called, he was as
stranger to me, as it was possible for a man to be; but
:r knew his history intimately. They meant to make
orance of him a test of my singular faculty of intuition.
ıversation was made to turn on Phrenology, very soon
e gentleman came in, and he asked me to lay my hand
ıead, and tell him his character. I laid my hand on his
ıd almost instantly I saw blood floating all around me.
ed floating in the air, and had a most strange and start-
pearance. I said involuntarily, "You would kill your
:nd in a moment of anger, and spend a lifetime of re-
or the deed." The gentleman left, and my sister told me
done this, and though acquitted by law on the ground that
ın accidental homicide, he was devoured by remorse for
slain his friend.

nother instance, a stranger called on me, saying he had
f my gift, and wished to test it. Will you lay your hand
head?" he said. He was a man of some celebrity,
I afterward learned, of irreproachable private character.
ıy hand on his head, and told him that in his early man-
e had been guilty of a great wickedness, which had
red his life. He said, "I have not the least idea what
ean." I repeated what I had said. "I assure you,"
"I have not the least idea what you mean; but go on,
" "No," I said, "there is falsehood between you and
annot go on." I sat quite still for a few moments, and he
his face upon his hands, and gave way to a passion of tears.
time, he told me that I had spoken truly. I do not
:member whether I told him, or he told me, what the evil
as, but one or the other brought it to the light from the
ss and distress of years.

:her instance was of a material fact. A gentleman
o see me saying he wished to converse with me. I said,
not talk with you, for there is poison between you and me."
l, "What do you mean?" I simply repeated my words.
s a good deal affected, and took from his pocket a box
ing about two ounces of opium. He was a distinguished
nan, and, unknown to any one, *an opium eater*. He
ined to break off the habit; for a time he did so, but he
: cured, and returned to it some time afterward.

e most serious case of this kind of vision that I remember
this wise. One night I had retired to rest, and was in
t sound sleep. I was awakened by a feeling of fright.

new stove had just been set up. As I stood by it, a
to me, "J. G. has embezzled the money given him
this stove, and has paid for it from the stock in the
strong was the testimony *to me*, that I trembled fr
foot. I spoke to the master of the shop, and told hi
been told me. He went directly to the stove war
ascertained the truth of my information. It was also
that the clerk had been in a course of embezzlemen
time previous.

I had one peculiar kind of vision which I had nev
when it first appeared to me, which was in the winte
I had been ill of lung-fever, and was very weak.
valescent I had been lifted from my bed to a chair, an
As I sat looking into vacancy, I saw the appearance
unrolled before me. It was written all over wit
letters, and purported to be a prophetic account of th
events of my life for the next seven years. I read it
interest till the nurse came to put me in bed, when it
It contained events that had not then occurred in the
woman in the world, so far as I know; events cont
prejudices and wishes, and against all probability,
was strictly fulfilled; not a mistake was made.
enough, I lost all memory of this vision not long
curred, and did not again think of it till it was fulfilled.
later this form of vision occurred to me again, somewh
I saw written up before me, sometimes in luminous,
times in black letters, facts, present, past, or pro
one occasion, a person claiming to be a lady, asked

e her to leave my house. She left, and I very soon that she was an artful and wicked adventuress. She was rds tried for murder, and though she escaped conviction, ras no doubt in the public mind that she was an accom- the crime.

ere was something peculiar about this writing, for though rs appeared on a line with my forehead, I read it quite as th my eyes shut, as when they were open. It was so curious hat I addicted myself to looking for it, when one day I If you open your mind to this appearance, you will be with all sorts of trash." Soon after this, I was away ome, and curiously sought to know something of the of the family in my absence, as I had left a young babe which I felt very anxious; suddenly I saw a coffin in the lace, but no writing. I was terribly alarmed, and thought e was dead. When I reached home all was well, and I afterwards would look for any writing or picture of the I said, "If I am to know anything that I cannot learn in inary mode of obtaining information, it shall not be in this This occurred many years ago, and I have never seen g of the kind since.

ave had many visions, which were hieroglyphical and pro- Once, a great suffering was predicted to me by a vision lf, with blood gushing from my feet and my heart. A as its interpretation, like an allegorical picture; and the as often been made known to me in this way.

ay continue the record of my experience, if considered of ; and value, leaving my address with the editor, while I r initials. M. N.

THE BIRTH INTO SPIRIT-LIFE,

By a Spirit.

PART I.

L proceed, in the order of events, to describe, in my perience, the process of purification and elevation of the the confines of eternity, and then follow its progress the spiritual spheres generally. I was at first an ant of a sphere in which I experienced all that belongs first stage of life immediately above the natural; and is very closely allied to nature, I did not, at first, e wherein the difference consisted. I was to all ap- e a material man in a material world, I wore the same nd I beheld the same faces around me that I had long customed to see. I did not know that it was possible for

attendants busy with a corpse, and also occupied in mu
my spirit-form that stood upright before them. They w
to perform aright the new and mournful duties that no
upon them in the natural sphere, and *that desire* cause
be in a state to fulfil the use which now pertained
that of tending an immortal spirit, on his first entranc
life, which is but one step removed above nature.

I have just said that I did not know that I had lef
and yet I beheld my corpse stretched on the bed I ha
suffered on. I have not made that statement without
being desirous to shew that the *one* condition, is
patible with the other. It is so to the spirit *in* the fle
so to the one *out* of it; for both the one and the othe
perfectly normal condition for the time being, and, the
which would be abnormal to the one, is perfectly nor
other; and a normal or usual state of mind will not
cause extraordinary emotion to the person experiencin
it would cause a spirit very great astonishment, should
denly brought back into nature: he would not compre
things that he saw, and he would wonder why he did
those objects that are purely spiritual, which he had
tomed to in the world of spirit. He would find h
totally abnormal condition. And so if a person in t
elevated into the spiritual regions, he is much astonished
jects he there beholds; he also is in an abnormal, or ex
state of mental perception. But, when a spirit has left
frame, then is spirit life, with all its concomitants,
homogeneous existence, and he is not aware that h
dwelt in any other sphere. So when I beheld my nat

luring its confinement within the bonds of flesh, for spirit e bounded in its perception of spirit, but it cannot be said really and essentially in nature. It causes the body of to be an animated substance, and it is so contrived by its ity Former, that it may be the means, whereby the soul eive from natural surrounding objects what are termed impressions; but the soul itself, as a spirit, does not te through that outward covering into the realm of nature. state pertains only to the animal creation, and constitutes culiar plane of distinction from the human race. The man covers itself with a natural body, case, or covering, goes forth upon the earth; but if that covering be ren- nfit to perform its appointed office in nature, the soul no mprisoned in natural substances, comes forth into the spirit. Nature takes back to herself that part which was her, and which, by dynamic action, the spirit had upon itself, and spirit claims her new-born child. e dawns upon the senses of mankind, not with surprise, ssarily with pleasure to the good, nor pain to the un-, but it does so to every grade of human beings, with a normal perception of all its realities, and in all its of aspect; for it is the life we have all along been re-f, and it is just as natural for us to become suddenly con- it, as it is for the infant to be ushered into the material thout consciously experiencing any degree of unusual nt from the occurrence. The outward consciousness of one and the other is gradually developed, the experience ndividual varying, just as at the birth of the soul into arb or covering.

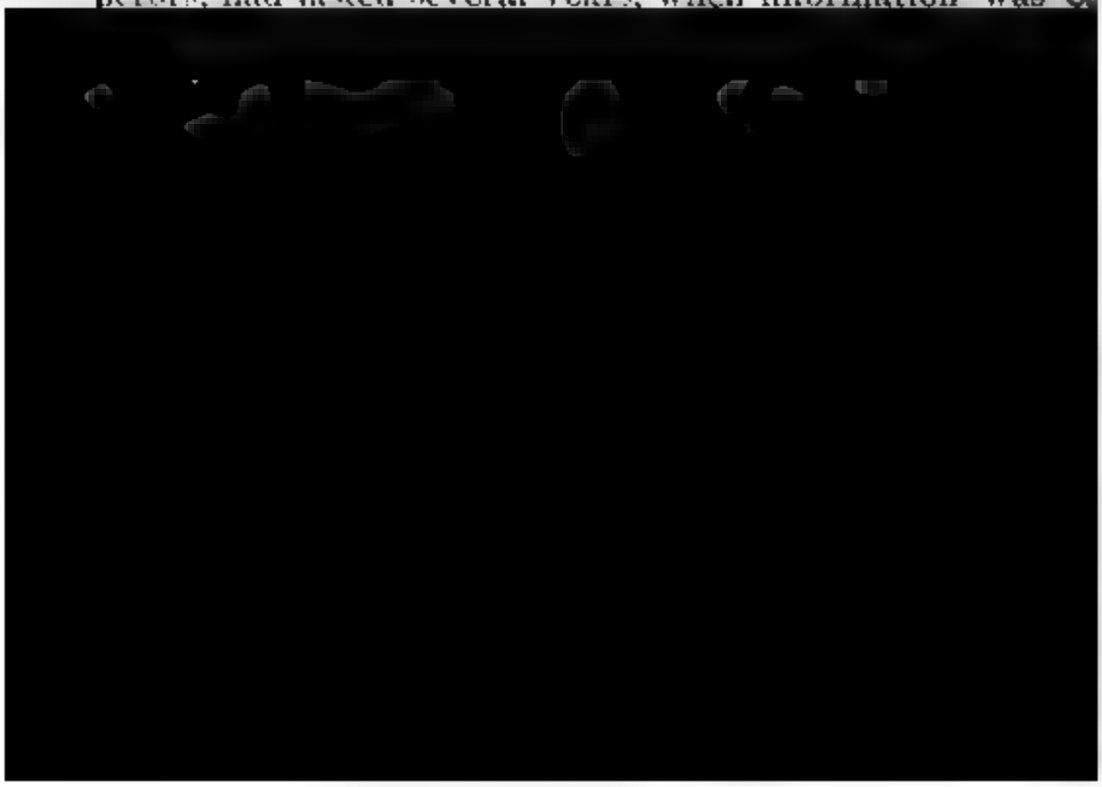
e said that when I first entered into that life which is natural degree, I was not conscious of any change; for held all things just as I had done in the world, only r two forms, the one spiritual, the other natural. I did d my own corpse from the light of nature, or with the ye; but I did so by means of the organ that had just pon its new stage of development in the ethereal atmo- spirit. Thus, I looked at nature from a different stand- gether. I was a spirit born into spirit-life, and I now . matter through its connexion with spirit—not on spirit ts connexion with matter, as is the case with those who ne world of matter. I am bringing before you my onal experience; but, all persons will not undergo, spects, a like course of treatment, for states are as s the aspect of faces, therefore, no one spirit will be seen as another spirit, for though one may stand te degree of affinity to good and holy principles as

another, yet will the individual aspect of observation be d
from that of his companion in righteousness. Consequ
can only give a very general idea of the nature of these
I am like unto a traveller in your world: another may
same country, and even the same scene, and yet his exp
be different to mine; nevertheless, the general app
of the land will be the same to him as to me, and his
account of it will agree with mine, however it may
detail. Now, as it is a matter concerning which no
feel any uncertainty whether or not he shall die, an
the world of nature, so it is very important to be well
that we know how to prepare ourselves, and also
who are placed under our care and guardianship, for t
of life we would wish to lead, when we have entere
that existence which is endless.

Many are of opinion that they shall be quite ready to
when they hear the call of immortality. Yes! You
ready, but not ready in the way you might have been, h
given more heed to the Divine injunction:—"Lay not
yourselves treasures on earth, where moth and rust doth
but lay up treasures in heaven, where thieves do not
through nor steal."

THEODOSIUS PREDICTED.

The joint reign of Valentinian and Valens, Christi
perors, had lasted several years, when information was co



SIMON MAGUS.

most remarkable passage in the New Testament on the
ct of sorcery, is one which describes the proceedings of
n Magus, as follows:—

Then Philip went down to the city of Samaria, and preached
st unto them. But there was a certain man, called Simon,
h before time in the same city used sorcery, and bewitched
eople of Samaria, giving out that himself was some great one.
whom they all gave heed, from the least to the greatest,
ıg, This man is the great power of God. And to him they
regard, because that of long time he had bewitched them
sorceries. But, when they believed Philip, preaching the
;s concerning the kingdom of God and the name of Jesus
st, they were baptized both men and women. Then Simon
elf believed also. And, when he was baptised, he continued
Philip, and wondered, beholding the miracles and signs
h were done.

Now, when the apostles which were at Jerusalem heard that
aria had received the word of God, they sent unto them
r and John. Who, when they were come down, prayed for
ı, that they might receive the Holy Ghost. For as yet he
fallen upon none of them: only they were baptized in the
e of the Lord Jesus. Then laid they their hands on them,
they received the Holy Ghost.

' And when Simon saw that, through the laying on of the
tles' hands, the Holy Ghost was given, he offered them
ey, saying, Give me also this power, that on whomsoever I
ands he may receive the Holy Ghost. But Peter said unto
Thy money perish with thee! because thou hast thought
the gift of God might be purchased with money. Thou hast
ıer part nor lot in this matter: for thy heart is not right in
ight of God. Repent therefore for this thy wickedness, and
God, if perhaps the thought of thy heart may be forgiven
: for I perceive that thou art in the gall of bitterness, and
ıe bond of iniquity. Then answered Simon, and said, Pray
› the Lord for me, that none of these things which ye have
en come upon me."*

This passage of the New Testament leaves us in considerable
rtainty as to the nature of the sorceries, by which "of a long
Simon had bewitched the people of Samaria." But the
rs of the church, Clemens Romanus and Anastasius Sinaita,

* *Acts*, chap. viii.

required, without a visible mover; he metamorphose
nance and visage into that of another person; he
himself into a sheep, or a goat or a serpent; he walk
the streets attended with a multitude of strange figure
affirmed to be the souls of the departed; he made
branches of trees suddenly to spring up where he ple
up and deposed kings at will; he caused a sickle to g
of corn, which unassisted would mow twice as fast a
industrious reaper*.

Thus endowed, it is difficult to imagine what he
would have gained by purchasing from the apostle
of working miracles. But Clemens Romanus inform
complained that, in his sorceries, he was obliged
tedious ceremonies and incantations; whereas the apost
to effect their wonders without difficulty and effort,
speaking a word.†

However the wonders here recounted may have bee
by tradition and the love of the marvellous, in an age
printing was not; it is yet clear, from the testimony
quoted, that wonders, effected at the instigation of Si
by supernatural power were really wrought. It will
too, that some of the phenomena enumerated—such
ing in the air—the movements of furniture witho
mover, etc., correspond to those not unfrequently w
our day. If it be said that these things were done by
we ask, what reason have we to believe that the sam
greater power may not also be exercised by good sp
power itself is neither good nor evil, *that* depends on
purpose to which it is made subservient. History a
are full of these "undesigned coincidences" would

PASSING EVENTS—THE SPREAD OF SPIRITUALISM.

By Benjamin Coleman.

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ince the publication of my paper in the last number of the *piritual Magazine*, in which I gave several facts to show that piritualism is widely diffused in varied phases throughout ciety, several persons have called upon and written to me on s subject, and I am now enabled to give some further very rious particulars which have been personally related to me by r. F——, who is a gentleman of superior position and intelligence.

Mr. and Mrs. F——, whilst residing in the country, had their tention attracted at various times by rapping sounds and the nging of bells, in their house, the causes of which they were unable detect or to account for. On their coming to reside in London, the early part of last year, Mr. F——, in company with some iends, heard in their after-dinner conversation, from one of the ntlemen, of strange facts which he had witnessed at a recent ance. Mr. F—— joined the majority in laughing at their end's credulity, and thought no more of it until the subject as again brought to his notice by one whom he deemed a rious and trustworthy witness, and who gave him a number of e *Spiritual Magazine* to read. Connecting the statements ade therein with some of the former occurrences at his house the country, he determined to try if he could obtain these anifestations through the mediumship of his wife, and the result as been most complete and extraordinary, the varied and eculiar character of the phenomena being equal of their class anything upon record. It must be understood that the whole bject was entirely new to Mr. and Mrs. F——. The latter had equently heard crackings and noises about the room ever since e was a child, but she did not connect them with Spiritualism. hey have never, even up to this moment, sat with any known edium, and consequently they have not witnessed any spirit-anifestations beyond those in their own home; and it is only a ry few friends in a large circle of acquaintance to whom they ave dared to speak of the wonderful things which they witness ily. Mrs. F—— is a lady in the prime of life, of cheerful isposition, and in good health, and it is important to note that e and her husband have become completely satisfied, from their wn experience only, that they hold intercourse with the spirits of eparted persons. Some of these spirits they fully recognize as hose of relations and friends, from whom they obtain interesting nessages; others who come about them appear to do so for the leasure of being with them, to render them little acts of kind-

cab, or seated at a theatre, the sounds are equally dis

Such are the circumstances and conditions of thi
diumship, and I proceed, without comment, to recor
of the most remarkable facts which Mr. F—— read
his note-book. The rappings come to them every
breakfast-time, and if asked, the spirits will indica
erring correctness, the names of visitors who may
to call in the course of the day. One morning Mr.
told that a friend whom he had not seen for some
call upon him at five o'clock on the following day.
ingly made a point of being at home to meet his expe
The clock struck five and his friend had not arri
have deceived me," he said to the spirits. "No," w
"he is coming." And on looking out of the window
saw his friend in the act of knocking at the door.

On another morning, whilst reading his paper, a
given :—"Dear F——, you will receive a remittanc
the next steamer." Mr. F—— has some property
his remittances being irregular, he did not expect
time. In a few days a letter came enclosing £30.
spirits they were mistaken in the amount. The
"Wait;" and in two or three days after he recei
letter containing £20.

Mrs. F—— went to take a Turkish bath, acco
two ladies. Shortly after they had entered the bath
rappings were heard on the wall, and the words "
out!" were given. One of the ladies fainted, and t
were nearly overpowered before they obtained assi
it was discovered that the flue had become choked, a

dearest, we will find it and bring it to you by the morning." Accordingly, upon her awaking, another message was delivered by her faithful servitors, informing her that they had brought the key, which was found lying on the dressing table.

A lady paying a morning visit to Mr. and Mrs. F—— was startled at the loudness of the sounds, which obliged Mr. F—— to explain the nature of these manifestations. She smiled, and said she was not a believer. The spirits by the raps id that they would convince her, by taking from her an elastic nlet which she wore. Before she could protect it it was gone, l they were informed that it was now in Mr. F——'s cigar e, which was in his coat pocket. He opened the case, and did see it. "You have deceived us?" he said. "No," was the y, "it is there." On looking again, and removing the rettes, with which it was nearly filled, the armlet was found ly folded up at the bottom of the case. The spirits then they had taken the other armlet, and that it would be found vase which was in the room. Mr. F—— had to stand on a to reach this vase, and found the second armlet deposited e.

Mr. F——, dining with a gentleman who is well known ie City, was asked by him to take home a sealed envelope, try if the spirits could decipher the purport of the paper ained therein. Mr. F—— being himself unacquainted the contents, laid the envelope on the table, and asked the ts to read it. He then called over the alphabet, and received he raps, word for word, a copy of the concealed paper, h proved to be a French bank note,—the amount, number, ature, and every particular being correctly given by the ts. It was handed to the gentleman some days after, who e his own seal in the presence of Mr. F——, and declared the test was satisfactory and complete.

At another time Mrs. F—— lost a ruby from a ring she e. The spirits found it, and said they had placed it in a tea- which was in a glass upon the mantel-piece; she took the , and on shaking it the stone fell from the flower on the e.

Several times the spirits have carried away pocket hand- hiefs and other articles to another room, when the doors have closed, and there were no visible means by which they could e passed from one room to the other. On one occasion Mr. — told me that he was seated at a whist-table with his and two friends, when the spirits pulled off his slipper and ied it away. After making a vain search for it in all possible es, he was directed to look in a leather bag, which was lying nother room, the door being closed, and none of the party

on one occasion the spirits carried away some cra
sheet of cardboard, which had been placed by hi
table, and they were not restored until two evening
when the crayons were dropped one by one from o
on to the table, and the cardboard, with a neatly-exe
of the spirit-likeness of his wife, was placed in his
planation being written by the spirits on a card—" V
the picture and crayons in the atmosphere of the me

Mr. Squire, a medium, who was in England la
me that, among other strange things which occurred
of my friend, Mr. Daniel Farrar, a leading merchan
a figure entered the room in which they were in b
seen by Mr. Farrar and himself busily meddling
clothes and other articles in the room, which were
their places in the morning. Mr. Squire missing
large sized gold one) and chain, searched in all dire
and ultimately discovered it enclosed behind the
the back of a grate in the room, through which
pass by ordinary means, and from which it was rea
taking the grate to pieces, when the watch was fou
and still going! I have not had the opportunity of
statement verified by Mr. Farrar, whose additiona
would be entirely conclusive and satisfactory to
readers of the *Spiritual Magazine* (vol. ii., p. 349)
that an equally extraordinary story was told to me b
himself of an occurrence at his house with the Rev.
of Coldwater, Michigan, who is also a very power
Mr. Willis, unnerved by previous occurrences at
would only remain for the night on the condition tha

room without any visible agency, and he saw it deposited
lly around Mr. Willis's neck.
s. ——, the widow of a British officer, is a medium; and
Irs. F——, has never seen any manifestations but through
n mediumship, and up to within a few days she was not
quainted with any acknowledged Spiritualist. I had the
e of meeting this lady, when she related to me some
ars of her own experiences, which are very interesting.
ives spiritual messages in the usual way, and occasionally
spirits in palpable forms—so much so, that in one instance
e glided through the room in which she was seated, and
g the lamp obscured it for the moment from her view.
me that in the dark she sees brilliant lights; and on one
they were so numerous as to cover the curtain of the
and apparently so real that she shook the curtain, ex-
o see them fall. She also has at times a stream of light
finger ends, the rays of which are sufficiently strong to
surrounding objects. This lady is, no doubt, one of
nsitives" described by the Baron von Reichenbach, and
ous appearances are probably what the learned Baron
'Odic" light.
say such statements will be met by a certain class of
with a shout of derision; but it would be wiser for them
until they have thoroughly examined and sifted the
I am ready to help the enquiry and to prove, at least,
estimony to the facts which I venture to make public, is
ully authorized, but proceeds from serious, intelligent,
npeachable witnesses. If such phenomena can be
ily substantiated, they are too important in their
ces to be lightly passed by.

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little time since I paid a visit to a private lunatic
n Yorkshire, and was shown through the establishment
atron. In answer to my enquiries she informed me
was one lady who said that she saw and held inter-
h spirits. I was introduced to her, and found her a most
elligent, and lady-like person, who felt keenly the re-
aced upon her liberty. In the course of conversation
'I believe you are conversant with the subject of
sm. May I ask the nature of your experiences, as I
interested in the subject?" With great propriety of
nd with a significant look at the matron and an at-
ho were in the room, she said, "I am, but I fear this is
ime or place to talk on such a subject." I at once
he conversation, and, before leaving, I discovered that
he sister of an old and respected friend of mine. On

my return to London I sought an interview with this gentl
who unreservedly explained the circumstances under wh
had been forced to place his sister, several years ago, in
asylum. I believe he was perfectly justified at that time.
friends are of course now guided in their conduct by the me
man in charge of the establishment, and he is unable to pronou
her sane, solely, I believe, on account of "her delusions,"
thinking she sees spirits and receives messages from them,
especially as she always adds at the foot-corner of her let
several initials which she refuses to explain. Here is a case t
calls forth all our best sympathies, and imposes a heavy respo
bility on those in charge of such establishments, who ough
make it the first duty of their lives to become acquainted
the facts which surround them on all sides. On this head I
an opportunity of expressing my opinion a short time sinc
one of Her Majesty's Commissioners in Lunacy. This ge
man, a Dr. B——, was much surprised to hear of my e
riences in Spiritualism, confessing that he was quite unprep
for such extraordinary statements. I put this question to h
"Now supposing, in the course of your professional duties,
had found me in one of the asylums under your charge, an
answer to your test-questions, I should have related the f
I have now given you, would you not have pronounced me t
mad?" "Yes," he replied, "I am bound to say I shou
Am I not then justified in telling this worthy gentleman
such an admission so far disqualifies him and his fellows for
discharge of the sacred duties with which they are intrusted!

on, Sunderland, who wrote to Mr. Procter, that "having , on indisputable authority, namely, that of his excellent Mr. Davison, of Low Willington, farmer, that you and family are disturbed by most unaccountable noises at he begged to remain alone in the house all night, "with panion but my own watch dog, in which I place much more than upon any three young gentlemen that I know of." cter kindly gave to the enterprising sceptic the desired n, "with or without the faithful dog," and he passed there with a friend. These preliminary jaunty letters e in striking contrast to the next series, which begins reful statement as to the state of health of Mr. Edward ho says that he is surprised to find that "it is so little fter that horrid and most awful affair. The only bad t I feel is a heavy dulness in one of my ears—the right m persuaded that no one went to your house, at any re *disbelieving in respect to seeing anything peculiar.* one can be more satisfied than myself." In fact it have been a case of immediate and perfect cure, that of the son of Mr. Dickens and his companions on ing Mr. Squire, in 1860. It is stated of these Wil- pparitions, which were several times seen and watched l persons at the same time, that they were luminous transparent, and on one occasion when the apparition of eaded man in a flowing robe like a surplice appeared," rved that as it grew dim, it assumed a blue tinge and faded away from the head downwards. The apparition le also was sometimes seen of a bluish-grey colour. llude thus particularly to the colour, as we have heard last few days of an apparition of a skeleton in bluish light en recently seen much nearer home—not in the company ome, or the Emperor of the French, or of the Editor of *ual Magazine*, but let us hold our breath—*in the office of es" newspaper!* We have little doubt that the official saw it, being a medium, has been enabled to have this of the presiding genius of the place, and the numerous of that newspaper will at once recognize in the blue skeleton the source of the inspiration of that powerful We invite the *Times* to give the world the benefit of n say on the subject of "its own special apparition." e meantime we proceed to give some letters of Mr. in reply to inquiries occasioned by the narrative, and now first published.

"Camp Villa, North Shields,
"9 mo. 2nd, 1853.

ope thou wilt accept my having been very closely

engaged, in consequence of a dangerous illness in m
an apology for the want of earlier attention to thy l
27th ultimo. The publicity given to the occurren
lington a few years ago, through Crowe's *Night Sid*
has given occasion to many enquiries similar to thy
have never shrunk from the avowal of undoubting
these appearances, noises, &c., being made by the sp
person or persons deceased, notwithstanding that t
the wherefore have not hitherto been ascertained.
thy enquiry about the accuracy of the narrative i
referred to, I may state that the portion of it from
137 taken from Richardson's *Table Book*, a local
publication, was written by the late Dr. Clanny, of
and revised by myself before being printed, and is p
and correct. In that other portion, derived fr
Howitt's personal enquiries, there are trifling inac
not such as materially affect the nature of the facts
The disturbances had become much less frequent bef
house in 1847, and, with a very few exceptions, ha
occurred; nor has anything of that nature ever fol
our present dwelling, proving that the motive ac
party or parties concerned was not personal malevole
many of the tricks played were rather those of a "p
than of a "malicious fiend."

"I may just add, as a curious fact in corroboratio
testimony, that a "Clairvoyante" of extraordin
lately on a visit in this town, and who, in the wakin
entirely ignorant of the transactions in question, a

llington some years ago; but having been from home, and engaged in the interval, I have acted on thy permission to my convenience. It would afford me pleasure should unity ever present for a personal interview, to give more ulars than can easily be done in writing, and also to shew ace where these posthumous vagaries were chiefly enacted. rcumstances became so notorious as to bring me into nications with many persons, who like myself could relate ng of a similar nature in their own family connexion, that the phenomena commonly called supernatural, exist well as in all former ages and countries—that they are aculous, but in accordance with the laws that regulate existence—that notwithstanding, they are so infrequent, ascribed to conditions and hindrances of which we have the means of acquiring a distinct knowledge.

regards the luminous figure in a surplice, seen by four it once; I observe thy suggestion of a magic lantern—been conjectured by others—but is irreconcilable with al facts. It was seen on a dark night—there is a cart nediately under the second story window, where the peared, and beyond the road a garden, both which were ed by the spectators of the object—whilst one of them, an of the mill, went quite under the window to examine larly—there was no light in any direction—but had a ntern been directed on the window from the outside, a f light from the one to the other would have been us. Supposing a magic lantern to have been used room, the blind being down, the luminous figure could bly have intercepted the view of the framework of the as was the case; on the contrary it could only have nore conspicuous. It was also remarked that the figure ne paced backwards and forwards, entering the wall on —this could scarcely have been represented by a magic om the outside. In this room, the chimney being built is no exit but by the door and window. At an earlier same evening, several of my children (now in their around the table at which I write) pursued a monkey, eared to them, which had seized one of them by the his shoe out of another room into this, in which it ed; nor was any such animal known to be in the rhood—animals as well as human figures were seen by sons at one time or other, which sunk into the ground ed before their eyes. I can only testify myself to one nce of this kind in which the personated creature solid wall.

ulations of ordinary sounds but for which there was no

natural cause, were frequently heard equally by all persons within hearing of them, and often by day as well as in the night with occasional intervals of absence, for a series of years, such sounds as shutting and opening of doors and windows, bolts and bars, setting down and moving about of chairs, boxes, &c., stirring the fire, ringing a small bell, winding up a clock, the noise of a carriage on the floor and driving up outside, a chirrup like a bird, and the rattle of a storm of rain, stepping, stamping, thumping, and walking in a rustling gown, add to all these coughing, moaning, and articulate sounds, add to all these additional testimony from the sense of touch, and from that of sight by occasional apparitions both in the house and its vicinity, altogether afford a superabundance of proof as to the nature of these visitations such as no ingenuity could counterfeit, and no scepticism in the slightest degree invalidate. I think W. How[illegible] mentions what is strictly true, that my sister-in-law saw a figu[illegible] in a shroud, come through the lodging room wall, and the more[illegible] at the back of the bed, and stand on the pillow before her fa[illegible] Our servants were charged, but no suspicion rested on any [illegible] them, nor on any other person, the facts being impossible [illegible] human powers or instrumentality.

"Surely there is nothing irrational, or even unlikely, in [illegible] supposition that the living soul, which, as we all know, als[illegible] gives physical force to the muscular system—which hears sou[illegible] in the ears, sees objects in the eye—which is alone cognizant [illegible] recipient of impressions and sensations of whatever kind—sho[illegible] be able both to perceive and to make itself heard, seen, and [illegible] when divested of its corporeal tenement of senseless clay. T[illegible] such is the fact has been attested by mankind in all ages [illegible]

"I feel gratified by thy testimony to the truthfulness of the members of the Society of Friends generally. That such characters as the late William Allen are found amongst them, is a proof that their principles are not inconsistent with the brightest and purest development of moral and religious worth.

"I am respectfully,

"To Edward Forster, Esq., "JOSH. PROCTER.
"London."

"Tynemouth, 1 mo. 7th, 1858.

"I remember very well having corresponded with thee on the subject of the mysterious occurrences in my house at Willington, about three years ago; and it is a satisfaction to me to have the opportunity given me to assure thee that the statement referred to in thy favour of yesterday, as given by a gentleman who has lived at Newcastle, that I had found the disturbances described in Mrs. Crowe's *Night Side of Nature* to have been a trick practised upon me from interested motives, is entirely void of truth. It is now ten years since I took my family to North Shields (since to Tynemouth). There have since been a very few instances of noises, &c., that could not be otherwise accounted for, mostly within a year or two of my removal; but for a considerable time nothing of the sort has taken place.

"I do not remember whether, in writing before, I had received from some parties who had caused a "clairvoyante" of extraordinary power, resident in Durham, to investigate the affair in the magnetic sleep, a relation of the disturbance having been made by two persons, long previously deceased—the one the spirit of a woman who wished to reveal something, and of a clergyman who was determined to prevent its being divulged. I may confess I am disposed to place some reliance on this, because the clairvoyante detailed to the parties several apparitions which had been seen by some of the family, and what had been kept to ourselves. She stated the parties to have gone down very deep; and her being required to follow and endeavour to communicate with them threw her into such violent excitement by alarm, that it was thought needful to arouse her to consciousness.

"I should be glad if thou hadst the opportunity of correcting the misapprehension of the gentleman from Newcastle, who may be assured there is not a particle of foundation for the story he had been told. I remain, with regards,

"JOSEPH PROCTER.

"To Edward Forster, London."

SPIRIT PHOTOGRAPHS.

HERE are many further details concerning these
the American papers, and the process, from beg
as now, as appears from reliable reports, been thor
igated, without detecting any flaw or fraud, or
diminish the marvel. Messrs. A. J. Davis and
prietors of the *Herald of Progress*, had the follow
ment in their paper of the 22nd November:—

"We are happy to be able to promise for our
from a practical photographer, now in Boston.
Mr. Mumler, the artist medium, at our request.
from one in whom we had so implicit confidence,
him a letter of introduction to Mrs. Stuart and Mr.
have allowed him every desired facility for exa
part of the process.

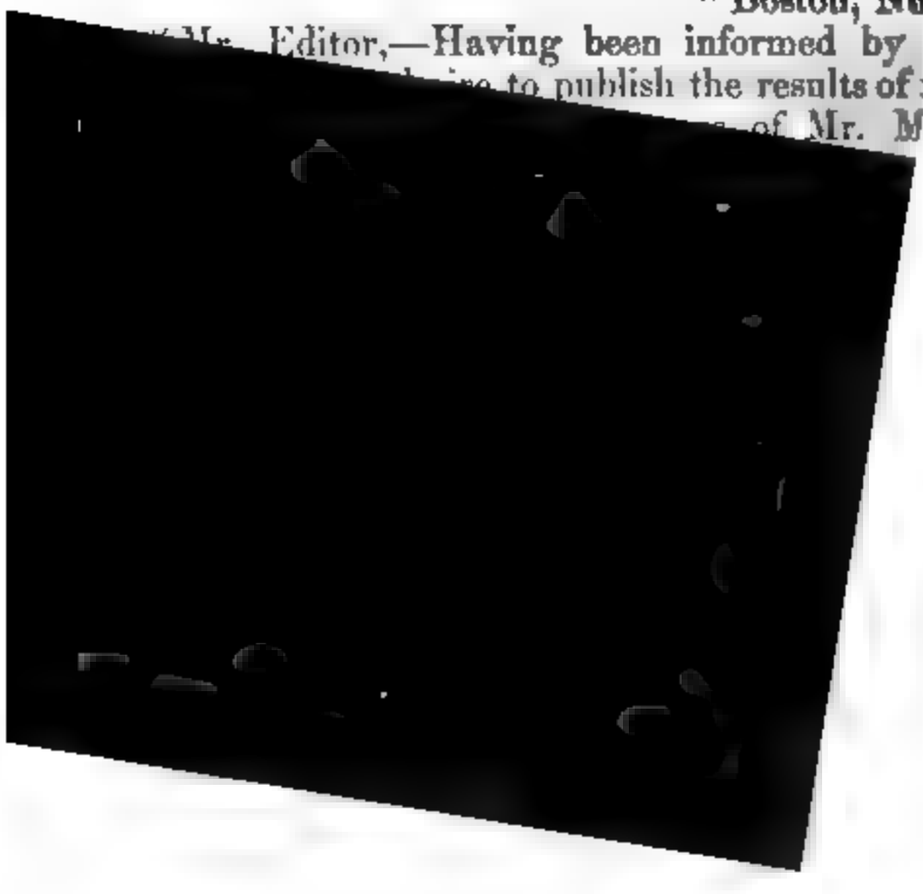
"The result we shall publish in full next week.
now to say that the gentleman alluded to was perm
to watch every step of the process, but *himself t
plate and develop the picture.* He secured the lik
departed wife and of his father.

"The letter gives us renewed confidence in the
Mr. Mumler, and in the credibility of this new s
exhibition of spirit-power."

Mr. William Guay, the gentleman here refer
preliminary letter to the *Banner of Light*, givi
his observations as follows:—

"Boston, Nov

"Mr. Editor,—Having been informed by
to publish the results of
of Mr. M



ment—having previously examined and scrutinized every crack and corner, plate-holder, camera, box, tube, the inside of the bath, &c.—*another portrait.*

"Having since continued, on several occasions, my investigations, as described above, and received even more perfect results than on the first trial, I have been obliged to endorse its legitimacy.

Respectfully yours,

WM. GUAY."

In a letter of the 26th November, after having made a full and minute report of his visits, Mr. Guay reports to Messrs. Davis and Co. as follows:—"The weather has been too unfavourable ince Saturday to print from the negatives, on one of which I rfectly recognize the likeness of my father. The picture of wife is very faint, but sufficient for me to recognize the features. is impossible for Mr. Mumler to have procured any pictures my wife or father." He also says that whilst he sat for the pictures he mentally desired that the likenesses of his father l of his mother should be produced.

Another photographic artist, Mr. H. Weston, of 31, Provincet, Boston, writes that after making a full examination of the cess, he found a spirit-figure on the negative. He also says t he cannot conceive of any process by which imitations could made without his detection.

Dr. Gardner, in his address to the Boston Spiritual Conference, s:—"To me there is no cause for doubt. The pictures mselves furnish evidence in their gauze-like appearance, that not been imitated. Careful examination will shew the counters that have been made, to be essentially different. I do not ubt that Mr. Mumler is a peculiar medium and has an organizm and magnetism adapted to the production of these spiritotographs.

In the *Banner of Light* of the 29th November, is also conned an elaborate review and description of the process and its ults, from which we make the following extracts:—

"They are ordinary *cartes de visite*, but with a faint additional ure, not defined by a distinct, sharp outline, but vapoury and i-indefinite. The whole of the figure is not displayed, ually, only the head and bust.

"The first is a portrait of the medium, W. H. Mumler, with hand on a chair, the other holding the black cloth covering t taken from the camera. In the chair sits a half-defined ale form, apparently about twelve or fourteen years old. is was at once recognised as a deceased female relative. A udy vapour hovers about the head of this spirit, an effect we ver before saw in any sun picture. One we have seen has a rt disc of light about the head, as if luminous rays were shoot-

by consumption. The father of the deceased fully
the likeness, as do the rest of the family.

The next is an elderly lady leaning on a chair, in
a faintly defined form of a young man playing upo
This figure is shown more fully than the last, one
visible to below the knee, the other not being visible at
as if moved, leaving only a blur. This was at once
as a deceased brother, who made guitars and was fond
upon them.

"Another is a female figure leaning upon a chair,
placed together, and eyes elevated as in prayer.
appears of a larger size, the face and bust only visi
face is elevated, as if in prayer.

"Another is a gentleman sitting, with the edge
marble table near him. The spirit is behind him, a
smaller, a female figure, with the hair dressed quite
Quakerish, a small white collar about the neck, tied w
ribbon, a close fitting dress, visible only to the waist.

"A gentleman from Illinois sat for his portrait,
the right hand as if holding something. He was told
very uncouth attitude, but he said, 'No matter; ta
When the plate was developed there sat upon the ra
child, leaning its head upon the sitter's shoulder. T
not very clearly defined; it appears a little larger than
as if nearer the camera than the arm it sits upon. T
transparent, with the hand and arm of the sitter seen t

"Here is another, an elderly lady, in a dark dres
by a chair. The spirit of her deceased husband is
man evidently older; the figure about the size of the

ight hand is pressed against the side, and over the head
n it) floats a wreath of flowers. This spirit is quite
arent, the folds of a curtain being distinctly seen through
ıole of it.

Dr. Wm. B. White has two photographs taken at the same
ne, a lady, in front, and another behind a chair. These
, he says, have been with him many years. He is a clair-
t, and sees the spirits and talks with them. They told
ight years ago, that the time would come when a group
at a table would have their photographs and those of their
riends taken together. Still further: that they would be
in colors.

The last we shall notice at this time, is that of a gentleman
unanding figure, noble bearing, and dignified demeanour,
nown, particularly to express agents in the business com-
, who stands by a chair, in which sits the form of a young
ading a book. Another picture of the same gentleman has
m form of Daniel Webster near him. The statesman is
ized at a glance, and bears a close resemblance to portraits
l in the latter portion of his lifetime—the sunken cheeks
ılarly. The top of the head is bald, with the hair combed
n each side. The expression of the features is very grave
lemn. The dress is not distinct, but, so far as it can be
ved, is unlike anything in the painted or engraved portraits,
ightly resembles the costume on the Washington statue in
ate House; nearly half the figure is displayed, and is a
arger than the mortal, as if nearer the instrument. It is
ransparent, the chair being quite distinct behind it.

The spirit of Webster purports to be frequently with this
man, manifesting his presence whenever a suitable medium

"Mr. Mumler asks for any fair investigation that
vince the people that his claims are just and genuine
right, and as it should be. And it is not unjust or ur
in a new thing, so great and so beautiful as this, if true
for the people, to ask the privilege to *prove* it true b
shadow of a doubt.

"I desire not to be too credulous in believing this
nomenon, which seems almost too good to be true—no
desire to appear like an obstinate fool, by shutting
perception of palpable, tangible facts, and to deny
exist, when I know that they do. Having spent one
day, on four consecutive days, in making a careful and
examination and re-examination of the whole process
versing freely with Mr. Mumler during the whole t
also having seen many of the pictures which exhibit a p
which deception, I believe, could not produce or imitat
confess, with at least twenty others, whom I know, and
witnessed almost the same, that there is no appearance
tion, and that the pictures are real pictures of real spir

"The *modus operandi* of producing these spirit-pi
mystery. There is no spirit seen standing by the s
person who sits for a picture, which shows that the pict
spirit is not made like the picture of the mortal—by ref
the camera. The spirit-picture must be made without
from without, but is made inside the camera. How it
neither deception, investigation, nor philosophy can an

And in a letter written a week after, and after furt
tigation, Dr. Child says:—"The best and oldest ph
artists in Boston are unanimous in declaring that they k
means by which these pictures can be produced as M

Dr. H. T. Child, of Philadelphia, says: 'My guardians told me two years since, in a communication to Mr. Robert Dale Owen, that spirit-photographs would be taken just as they are at this day.'

"By a large number of mediums in Boston and its vicinity, in various other places, far and near, the same thing has been foretold.

"The professor of law at Harvard College, has been permitted to investigate the process to the extent of his desires, and he carried off a negative to another artist with the picture of himself and of a spirit on it.

"A photograph operator has been permitted to make a thorough examination, and he assisted all through the process of taking his own picture, accompanying which he had the picture of a spirit. And he said that he detected no deception, and could not account for the picture of the spirit.

"Large numbers daily apply for pictures who cannot be accommodated. Engagements are already made for some weeks ahead.

"Great interest is manifested in regard to this new phase, not only in the ranks of Spiritualism, but also by those who have heretofore taken but little interest in the subject. Ministers doctors, lawyers, judges, mayors, professors, and business men, are more particularly among the interested ones."

Mr. Joseph B. Hall, of Portland, Maine, writes to the *Banner of Light* an account of his experience, which appears to contain a good test. He says:—"I was permitted to go into the 'dark room' with the operator, and I saw another figure, beside my own, developed upon the plate. Being unable to wait for the picture, I came home, and, a few days after, copies were sent to me. At first, although the face of the spirit-figure was familiar, I did not recognize it, as I confess I was looking for some one of my relatives; but soon I recognized the countenance of a young friend of mine, who died in Augusta, Me., some three or four years since. He was not in my mind when I sat for the picture, and I had hardly thought of him for months. Immediately I forwarded one of the pictures to the friends of the young man at Augusta, *without* intimating to them that I had recognized it. Yesterday I received a letter from his sister, from which I make the following extract:—

"'I received the photograph, and *it was my brother F*——. The likeness nearly overcame me, it was so plain. His collar and cravat are precisely as he used to wear them. It is as plain a picture to me as the one hanging in my room. We all see it alike, and I think any one who knew him *must see the likeness at once*. It was a great surprise to me, for I never dreamed of

The question of the recognition of the spirit-lik
course, all important, and if it be once fairly proved
a crucial fact. The following additional evidence o
is given by the editor of the *Herald of Progress*, fro
of a friend, who says:—"I do not recognize or i
spirit-likeness myself, but on shewing it to my brot
he at once recognized it as the likeness of a daught
some fifteen or twenty years ago. He took it home
if not all, of his family, on comparing it with a por
child, recognized it as a likeness. Two artists also
the photograph with the painting through a magnif
and they pronounced it a true likeness."

The point has been raised by one of the New Y
and Judge Edmonds has written the following le
puts the question on its true basis:—

"*To the Editors of the Evening Post.*

"Your article of yesterday in regard to Spirit
graphy professes to solve the mystery, and anno
Appleton's artist can do the same thing, wherever
photograph of the dead person.

"That is not the mystery of this thing. But it
picture containing a likeness of a person who is de
whom there is no photograph or likeness in existence

"This is what the Boston operator professes to
question is, 'Is that so?' "J. W. Er

Those who are so carefully making their investigat
ignorant of the manner in which the well-known stereos
are produced, of which the invention, like that of the

nore to the very life than any previous art efforts of that
er. The ghost is sufficiently distinct to be clearly seen,
nsparent, so that the figures of the clock dial are easily
rough the head of his ghostship.

.ppears moreover, that another photographic artist medium
nd himself possessed of a similar power, and that he has
sited by two gentlemen most competent to pronounce an
upon his truthfulness. It is announced that Dr. Gardner,
anied by Mr. Robert Dale Owen, "each sat for a spirit
on Thursday last, with successful results. The artist is a
r of the church and feels conscientious scruples about
such pictures, for he thinks that Spiritualism is the work
devil. Dr. Gardner thinks that his medium powers are
rong, and that excellent pictures will be made through
Mr. Owen had a very distinct spirit-picture. That of
rdner was not so good."

; foregoing details will give the reader the latest informa-
hich has arrived as to the production of these spirit-
raphs, and each must form the best opinion he can of the
. For ourselves, we have no prepossessions of possibility
ossibility, and we are willing to believe in anything that
before us with sufficient evidence of its truth. We
o reason, *à priori*, why these things should not be; and
g not only several of those who have investigated them,
v competent they are for the investigation, we are content
present to believe in the probability that, as no fraud has
tected by them, the pictures are genuine. Should the
y afterwards appear, we need be in nowise disconcerted
ng given temporary credit to what appears to be supported
respectable an amount of proof; and we would much
have occasionally to retrace our steps, than be constantly
g all new facts and ideas because they exceed, or appear
y to, our small notions of what is possible.

THE HAUNTED STUDENT.

DENT at the University of Upsala, named Landahl,
, in the autumn 182– with two comrades, Q. and F., who
h friends of the gentleman who now tells the following
nces:—

e house was situate at Dragarbrunnsgatan, and the owner
s a blacksmith. Our poor students were packed together
rooms. One of these was so dark that it could only be
a wardrobe, where trunks, &c. were placed. In the other

Landahl and Q. slept in one bed, and F. on a sofa placed at t opposite wall.

On October the 14th when Landahl had finished as a studen and was about to remove from Upsala, he told his comrades th he had never left a place where he had been living some tim without his being haunted and troubled with noises from i visible agents, and, therefore, it would probably happen to hi also now before he left Upsala. This was said by him witho laying much stress on it, and was heard by his comrades wit but little attention. On the same night, after Landahl and Q had been for a while reading in bed and F. was asleep on th sofa, the candle was extinguished. Two minutes later they hear several things being cast down from the fireplace. A roun piece of iron began to roll about on the floor and at last jumpe up on their bed-cover, where it also continued to roll about.

Landahl shivered and exclaimed, "Now it is here!" an drew the bed-cover above his head. His friend Q. made a move ment with his foot that caused the iron to fall down, and then was quiet for a moment. But soon cracks were heard in th wall, and a rapping, as with a hand, was heard on the door o the dark room adjoining. Afterwards, when the candle wa relighted, they found that this noise had been caused by a larg heavy book, which had been placed in a window, but ha been thrown against the door so hard, that it had rebounded to th middle of the floor. After a while the chair, on which Landah had placed his clothes, began to move, and to be carried forward on the floor. They both were afraid, and Q. said, "I wi rise and throw the chair down myself, that this may be finished. At the same moment the chair was cast down as of itself

would not be still. The students now began to fear that the table, with the candles, would be turned up and thrown down, of which F. had observed some threatening signs. Q. then took one of the lights, and just as he had it in his hand, the table fell over. After they had put it right, and had gathered up all the books and things that had been on it, it was again dreadfully shaken and overturned on the floor with such force that the whole room trembled.

After a while one of Landahl's goloshes began to move about, approaching him. The water bottle also was unquiet and again turned over. The seal jumped from the head of a pipe, in which it had been laid, and the table rose on one side as if it would be tossed over Landahl in the bed; but Q., who was now on the sofa, took firm hold of the table, saying, 'I will protect Landahl.' Then the table turned against Q., as threatening him, but soon it became calm again. Landahl then rose and placed the New Testament on the table—after which, from one o'clock, all noise ceased for that night.

The following morning, Landahl's comrades told the story to a third student, who accompanied them home, when the haunting and noises were continued in clear daylight. The door between the two rooms was opened and many things were thrown from one room to the other, where Landahl's trunk was standing. Other students came and saw how the clothes and things were thrown on the trunk without visible hands. At two o'clock in the afternoon the noise ceased for that day.

The following night two other friends were present. When the noises began about eleven o'clock, one of these, D. was about to solemnly conjure the spirits, when just as he began to speak a slipper was cast from the floor and struck him on the mouth. Braving this, he said, 'In the name of the triune God, the Father, the Son, and the Holy Ghost, I conjure and ask thee to what purpose this is done?' But no other answer was given on this, than that the table suddenly cast itself down, taking a chair with it in the fall. The candle was lighted again and a New Testament was put on the table, but the candle was suddenly extinguished again, and the snuffers cast on the floor. Q. lighted it anew, and it was not again put out. It was then twelve o'clock. On the evening of the day before, Q. and F. had gone out, leaving D. and Landahl at home. The latter, opening the door leading to the little room, said, 'Now, I will conjure the spirit;' but suddenly returning, wild and pale, seized D.'s arm, saying, '*Come with me and you shall see him!*' But when D. resisted, Landahl fell senseless on the bed.

Landahl left Upsala, and became a clergyman in the diocese to which he belonged, and died a short time after. Many idle

A MEDIUM IN CHESHIRE.

Manchester, Nov. 26

SIR,—I promised you some account of our visit to th in Cheshire. On the 20th inst. we found our way to S early in the day. As twilight approached, the medium, M a respectable well-to-do farmer, came according to ag with his wife.

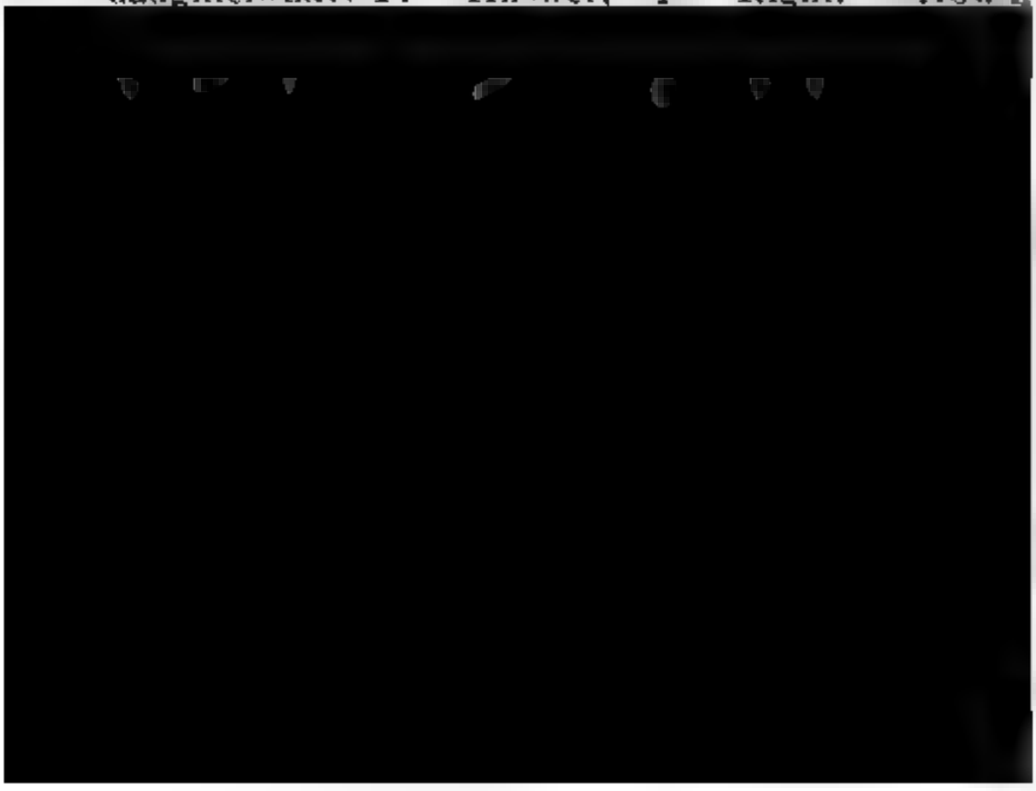
We sat some time in a room half filled with peopl about things in general, until I said we had come al from Manchester to see Mr. Mayer operate as a Sp Mr. Mayer scarcely understood this remark, which explain. This turned the conversation to the subject soon saw that Mr. Mayer knew nothing about what "Spiritualism." I asked whether he had read anythi subject, and he replied, "not a word," nor did he appea that anything had been written on it. I then enquired knew about "table-turning." He replied, "not much moving and turning it." I feared we had had our jo nothing and was disappointed. We then told him wh seen in London, at which he laughed, and declared h that the whole was trickery: though I should say that (the same who accompanied me to Mrs. Marshall) had him a correct account of what we saw. Mr. Mayer th what he had seen at his own table, "But there's no s promise you; it's all the table, and muscular contraction. "But does the table answer your questions correctly?" I "O yes, mostly," he replied. "But how do you a

He said too, that the table had walked out of the sitting room into the kitchen, out of the kitchen again into the sitting room, and out of the sitting room up the stairs, to the top of the second landing. This kind of thing, varied in different ways, was the substance of what Mr. Mayer had seen, and he believed all else about which *we* spoke to be deception and fraud. In fact nothing beyond what he had seen, appeared to him possible or worthy of credit for a moment. I tried to show him that he was a little unreasonable, but he could not see it at all. My "friend," however, still believed neither the one nor the other, and had therefore no difficulty to overcome, in reconciling inconsistent beliefs. Every day since our visit to Mrs. Marshall, his scepticism had grown harder and savager, though on leaving Mrs. Marshall he had been considerably puzzled for an explanation.

We now proposed a *séance* to test the matter. "Sit down yourselves, and you'll soon see," said Mr. Mayer. We said we must have him at the table; but he refused, on the ground that we should then have no reason to suspect him. "Sit half-an-hour, and I am sure it will move," continued Mr. Mayer. Four of us sat, but there was no move after half-an-hour's sitting. Mr. Mayer appeared much astonished at this, and placed one of his hands on the table, and held it there for a few minutes, when the table began to lift. The tipping was continued for half-an-hour, candles were applied to the legs, and a strict watch kept, yet nothing could be seen but the moving of the table, apparently without any visible cause. Many questions were put and answered very correctly by tips of the table. Mr. Mayer however was quite dissatisfied with the result, and spoke of it, so far, as a complete failure, while my friend's scepticism cracked a little under the force of the table-tipping, and more especially from the tipping out of answers which appeared to indicate some invisible intelligence in close proximity. Mr. Mayer said, "Nothing will be done to-night: it is useless to try. I will give it up. I never saw anything like it before: I don't know the reason, but it is not worth the trouble to try further." To me the moving of the table was nothing, compared with the intelligent answers given to questions, which only one in the room could answer, and this, on some occasions, while that one was not at the table.

We suspended our operations for tea, and an excellent affair this was, for our host and hostess, Mr. and Mrs. Lomas, Soss Moss, Cheshire, for we have no names to conceal, knew how to manage this business much better than "table-turning." Tea over, Mr. Mayer declined to sit longer at the table. His reasons were, that "we should do no good to-night," "there's something queer," "never saw it so before," and "if all the world had told him, he would not have believed we could have had so poor a display."

It may be noted that none of the parties in the anything about table-turning, except Mr. and M and my friend, and myself. Most had not heard My friend and another drew to the table, and ag Mr. Mayer but he still declined. Again and again h but to no purpose: "we could do it ourselves;" " much of it now as he did." I was then invited, bu to sit without Mr. Mayer. After some time however I to go to the table, and it soon began to move. Often to retire, stating that "it," (the table) "was up to r he said, "if you try now, you will find it a good gue now began to put questions. Our questions havi generally to numbers, the table was to answer by tips. other questions we put the following:—"How many in this room?" Answer, "6." Right. "How ma Answer, "10." There were eleven. "How many l Mr. B——r?" Before we put this question we enqui any one in the room knew the answer, and we foun knew it. The table tipped eight times, when we la cluding it certainly a mistake. Then we appealed to M who had never seen table-turning before, and who serious, and said he had eight brothers. Now we a many sisters has Mr. B——r?" Answer, "3." Mr. B ing still more serious, and saying "Yes, it's true; three." Question: "How many daughters has Mr Answer, "1." Right. Question: "How many sons "4." Right. My friend then asked, "How ma have I in this world?" Answer, "3." Right. "H daughters have I?" Answer, "4." Right. "How m



answers to questions were much more satisfactory than at either of the two visits we made to Mrs. Marshall. The movements of the table however were much less vigorous, and there was an absence of rapping on the floor, and of lifting of chairs, and other phenomena which were very startling on those occasions. But we saw enough to cause my friend to admit that it would be wise to suspend judgment a while, and to seek further opportunities of examining the question before coming to a conclusion. Since the 20th of November, however, he has stated to me that, "though he cannot say he is a thorough believer in Spiritualism, he is no longer an unbeliever." Yours, &c.

T. B.

Correspondence.

BIRD-MUSIC.

To the Editor of the "Spiritual Magazine."

Dec. 9, 1862.

Sir,—The reference to birds in the November number of the Spiritual Magazine, has suggested to me to ask whether you or any of your readers can I will help me to the solution of a phenomenon, for which I cannot account by ference to any natural causes.

About twenty months since, I had a virulent attack of rheumatism in one of eyes, which produced, for several months, almost unendurable agony, de- ing me of sight, and reducing me to a very nervous condition. Resort was imously had to powerful narcotics, to obtain some mitigation of suffering. r having had recourse to these for about six months, and being, as a conse- nce, in a sort of dreamy condition of mind, I was one day startled by suddenly ring, as at no great distance from me, the most exquisite melody that could duced by the notes of a countless number of birds. As I listened, the ony increased in power, and not less in sweetness. It was as if a canary of ular power and execution produced the melody, which was sustained by the less beautiful notes of thousands of other birds, the chorus being always rdinated to the principal voice with wonderful effect. This has continued me ever since—now fourteen or fifteen months, the only variation being, the leader has sometimes the notes of a canary, and sometimes those of a , while at other times, it is as if it were a young bird which had not yet ired more than the power of sweetly chirping, in which case there is an absence of melody, and only a chorus of an immense number of chirping s.

This phenomenon is almost always present to me, and is always so, if I for ment listen for it. When I awake in the night or morning, the voices of melodious companions are especially powerful, but always most delightful. ng, as I have been compelled, for hours together in darkness, I have never ed of these delighful concerts, which are never twice the same. The dy is always different, continuing the same only so long as I hear it without ruption. If I sleep, or my attention is otherwise withdrawn, when next I it the melody is a new one, never heard by me before, but the apparently sands of choristers sustain their several parts as perfectly as if they had practising them for ages.

To the Editor of the "Spiritual Magazine."

SIR,—Six months ago I was residing in Surrey, and I there b
with a family who were, from their own experiences, convinced of t
communication. One of the family, Miss L., one afternoon calle
and asked me if I felt inclined to try the table movement. I a
and I sat at a small round table; a rocking motion began,
question, "Is that you, Frederick?" He was my elder bro
South America two years previously, and between whom and
affection had all our lives existed—an affirmative reply wa
intimated his wish to communicate with me. I called over t
alphabet, and wrote them down as they were intimated. Afte
time, we thought the trial an unsuccessful one. I could of
the letters, but had no knowledge of the words formed by them.
had left the room, I examined what I had written, and decipher
"Beware of it; it is my misery." I called at once to my niec
if she would be good enough to sit again at the table. We
as before, and a few letters were indicated, and no further m
Miss L. returned to complete her toilet, and I found the word
The whole message was "Beware of it, it is my misery—A
brother, when alive, was afflicted with a violent excitable te
garded the warning to myself, I willingly admit that it was
nor has it been, I hope, an useless one.

My brother resided many years in the Province of Buenos
his eldest son, who accompanied Mr. Cann, are frequently
work, entitled "Mr. Cann's 2,000 Miles Ride in the Argentine
lished about eight years since, by Messrs. Smith and Elder.

Dorset, Nov. 29, 1862.

10, Oxford Terrace, Cla
Nov. 21, 18

SIR,—In the month of July, 1840, I was wrecked in Cook'
Bay, New Zealand. It is a fact worthy of record, shewing fir
anxiety of a parent for her son, who at the time was nearly at
England; and secondly, the remarkable mode by which his peri
conveyed to her—that my mother did for three successive night

THE

Spiritual Magazine.

V.] FEBRUARY, 1863. [No. 2.

PIRITUALISM IN BIOGRAPHY:— GEORGE MÜLLER.

common with a certain class of thinkers on religious s to regard prayer as a kind of spiritual dumb-bell exer- ry good to open and strengthen the spiritual faculties, as ells open and strengthen the chest, but having no value f, no real dynamic force, and leading to no effect. This rises mainly from conceiving of prayer according to the notion of it, as offered to placate the gods and change urposes, instead of, as Christ taught, to bring our dis- wills into harmony with the order of the Divine will— being itself a part of the Divine order; and from conceiv- (physical) nature and its laws as if they were the whole of God, instead of, in its true relation, as only a subordi- ember of it, one of the two realms of being—*things* and —the former existing solely for the purposes of the latter, the ase or platform of their manifestations, and the school of their raining; the superior realm not violating the laws of the , but standing above, and acting by and through them, as nan acts upon nature—not in contravention of its laws, the line of cause and effect to accomplish his purposes, itself being constituted and submitted to his activity to d. This view enables us to meet the sceptical inquiry— can prayer be answered without a breach in the Divine y, or impugning the Divine perfections?" If, as the res assert, and facts abundantly demonstrate, there is an dent realm of free intelligences above and potent over forces, between which and us there exists a most intimate al union, and which is drawn to us by the force of living ring sympathies, its obedient members being *all* "minis- spirits," sent forth as the willing ministers and agents Sovereign Ruler, influencing the hearts of men, and carry- the ends of the Divine Government, operating through

the chain of cause and effect in nature; then, there is no difficul in conceiving *how* prayer may be answered through their instr mentality. Nor is there anything in this view contrary to o highest reason. It is strictly in harmony with that system medial agencies by which, and not by the direct supernatu exercise of Divine power, the system of nature is carried on.

It is not pretended that all prayers are answered according our expectations. Ill would it be for us if it were so: nor y that prayer is a lazy substitute for self-exertion; but prayer is s ficiently and manifestly answered to show that man is not the m subject of chemical and mechanical forces, that he is not shut in nature, its product and its slave; that God has not desert humanity; that now, as in all time, there is living evidence of watchful and loving Providence, that while there is a constan in nature, it is yet under an administration that is supernatura

I appeal to fact—to the many well-known instances of answ to earnest trusting prayer, even in temporal things; and n merely to doubtful or isolated cases, but to men whose lives ha been one continuous record of the efficacy of prayer, insomu that they have learned to lean upon it as a staff under eve emergency, and as their life-long habit. Huntingdon, a Stilling, are instances in point,* and I now proceed to cite living and most striking instance in which the same great tru is manifested.

"George Müller was born in Prussia, in 1705, and thou educated to be a pastor in the Lutheran Church, he led wild profligate life till his twenty-first year, when he was indu by a fellow-student to attend a Bible and prayer meeting at house of a Christian friend. Soon after he received an invi

ıe was wrong and acting unscripturally in waiting for tment to missionary work from his fellow-men. Con- imself called by God to labour in that field, he began ıong the Jews in London by distributing tracts, preach- rsation, reading the Scriptures regularly to about fifty ys, and by teaching in a Sunday school.

strengthened in his conviction that as a servant of ought to be led by the Spirit, and not by men, as d place in his missionary labours; he, in 1830, dissolved tion with the Missionary Society, and resolved to preach the Lord might open a door for him, and to trust in ıe supply of his temporal wants.

preaching three weeks at Exmouth and its neighbour- rent to Teignmouth with the intention of staying there ɔ preach among the brethren with whom he had become l during the previous summer. One of these on his d, "I wish you would become our minister, as the e is going to leave us." Müller's reply was, "I do not be stationary in any place, but to go through the reaching the word as the Lord may direct me."

s induced at the entreaties of many of the brethren, e success of his labours to prolong his stay, and at the elve weeks he accepted the unanimous invitation of the ch to become their pastor. He, however, did not labours to Teignmouth, but preached regularly also at ıding villages. His "mode of preparation for the public of the word," is so different from the formal and practice which it is understood generally prevails, that ɔe the greater part of his own account of it. He

resume to know myself what is best for the hearers, and I therefore in the first place, that he would graciously be pleased to teach me ect I shall speak, or what portion of his word I shall expound. Now happens, that previous to my asking him, a subject or passage has ind, on which it has appeared well for me to speak. In that case I ask ether I should speak on this subject or passage. If, after prayer I d that I should, I fix upon it, yet so, that I would desire to leave to the Lord to change it if he please. Frequently, however, it is the ave no text or subject in my mind, before I give myself to prayer for ascertaining the Lord's will concerning it. In this case I wait some knees for an answer, trying to listen to the voice of the Spirit to f in this case a passage or subject, whilst I am on my knees, or finished praying for a text, is brought to my mind, I again ask the at sometimes repeatedly, especially if humanly speaking, the subject d be a peculiar one, whether it be His will that I should speak on t or passage. If after prayer my mind is peaceful about it, I take text, but still desire to leave myself open to the Lord for direction, ease to alter it, or should I have been mistaken. Frequently also, in e it is the case, that I not only have no text or subject on my mind y praying for guidance in this matter, nor do I get one after once, nore times praying about it. In this case I used formerly sometimes

to be much perplexed, but for more than fifteen years it has pleased t
general at least, to keep me in peace about it. What I do in this ca
on with my regular reading of the Scriptures, where I left off th
praying (whilst I read) for a text, now and then also laying aside n
prayer, till I get one. Thus it has happened, that I have read fi
twenty chapters, before it has pleased the Lord to give me a text; y
I have even had to go to the meeting-house without one, and obtaine
only a few minutes before I was going to speak; but I have never
Lord's assistance at the time of preaching, provided I had earn
it in private. The preacher cannot know the particular state of
individuals who compose the congregation, nor what they require, b
knows it; and if the preacher renounces his own wisdom, he will be
the Lord; but if he will choose in his own wisdom, then let him not
if he should see little benefit result from his labours.

A little further on in his narrative he expresses th
conviction, which, he says "the Lord was pleased to g
this point," namely, that at the weekly meeting of Chr
worship, "those, whether one or several, who are truly
the Holy Spirit for service, be it for exhortation, or te
rule, &c., are responsible to the Lord for the exercis
gifts."

After a few months pastoral work, he informed t
that he should for the future give up having any regu
stating his conscientious objections to it, and especia
system of pew-rents from which it was chiefly deriv
the same time," he says:—

It appeared to me right, that henceforth I should ask no man, n
beloved brethren and sisters, to help me, as I had done a few times
their own request, as my expenses, on account of travelling much i
service, were too great to be met by my usual income. For unnece
thus again been led, in some measure, to trust in an arm of flesh, g
instead of going to the Lord at once

ther, we were with a sister* at Bishopsteignton, and she said to me, "Do you want any money?" "I told the brethren," said I, "dear sister, when I gave up my salary, that I would for the future tell the Lord only about my wants." She plied, "But he has told me to give you some money. About a fortnight ago I asked Him, what I should do for Him, and He told me to give you some money; and last Saturday it came again powerfully to my mind, and has not left me since, and I felt it so forcibly last night, that I could not help speaking of it to Brother P." My heart rejoiced, seeing the Lord's faithfulness, but I thought it better not to tell her about our circumstances, lest she should be influenced to give accordingly; and I also was assured that, if it were of the Lord, she could not but give. I turned, therefore, the conversation to other subjects, but when I left she gave me two guineas. We were full of joy on account of the goodness of the Lord. . . . . The next Wednesday I went to Exmouth, our money having then again being reduced to about 9*s*. I asked the Lord on Thursday, when at Exmouth, to be pleased to give me some money. On Friday morning, about eight o'clock, whilst in prayer, I was particularly led to ask again for money; and before I got up from my knees I had the fullest assurance, that we should have the answer that very day. About nine o'clock I left the brother with whom I was staying, and he gave me half a sovereign, saying, "Take this for your expenses connected with your coming to us." My expenses I never expected to have had paid, but I saw the Lord's fatherly hand in sending me some money within one hour after my asking him for some. But even then I was fully assured that the Lord would send me more that very day, or had done already, that when I came home about twelve o'clock, I asked my wife whether she had received any letters. She told me she had received one the day before from a brother in Exeter, with three sovereigns. Thus even my prayer on the preceding day had been answered. The next day one of the brethren came and brought me £4., which was due to me of my former salary, but which I could never have expected, as I did not even know that this sum was due to me. Thus we received, within thirty hours, in answer to prayer, £7 10*s*.

June 12.—Lord's Day. On Thursday last I went with Brother Craik to Torquay, to preach there. I had only about 3*s*. with me, and left my wife with about 6*s*. at home. The Lord provided beds for us through the hospitality of a brother. I asked the Lord repeatedly for money; but when I came home my wife had only about 3*s*. left, having received nothing. We waited still upon the Lord. Yesterday passed away, and no money came. We had 9*d*. left. This morning we were still waiting upon the Lord, and looking for deliverance. We had only a little butter left for breakfast, sufficient for Brother Edmonds, and a sister living with us, to whom we did not mention our circumstances, that they might not be made uncomfortable. After the morning meeting, Brother Yeo most unexpectedly opened the box, and in giving me quite as unexpectedly the money (such a time, he told me that *he and his wife could not sleep last night, on account of thinking that we might want money.* The most striking point is, that after I had repeatedly asked the Lord, but received nothing, *I then prayed yesterday, that the Lord would be pleased to impress it on Brother Yeo, that we wanted money, so that he might open the box.* There was in it £1 8*s*. 10½*d*. Our joy on account of this fresh deliverance was great, and we praised the Lord heartily.

November 17.—To-day we had not a single penny left. We had asked the Lord yesterday and to-day. We desired only enough money to be able to buy bread. We were reduced more than ever we had been before. But our gracious and faithful Lord, who never lays more upon His children than He enables them to bear, delivered us again this time, in sending us £1 10*s*. 6*d*., about an hour after we wanted money to buy bread.

November 19th.—We had not enough to pay our weekly rent; but the Lord graciously sent us again to-day 14*s*. 6*d*. I would just observe, that we never contract debts, which we believe to be unscriptural (according to Rom. xiii. 8:) and therefore we have no bills with our tailor, shoemaker, grocer, butcher,

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*My Journal gives the names of the individuals, whom the Lord has used as instruments, in supplying our wants; but it has appeared well to me, for several reasons, not to mention them in print.

dealings with us during the past year, in providing for all our t
there were then about 10*s*. left to us. A little while after, the pr
called for it, so that not a single farthing remained.

"Whilst we have been often brought low," says Mr

Yea, so low, that we have not had even as much as one sin
or so as to have the last bread on the table, and not as much
needed to buy another loaf:—yet *never* have we had to sit do
without our good Lord having provided nourishing food for us.
state this, and I do it with pleasure. My Master has been a kin
and if I had to choose this day again, as to the way of living, t
me grace, I would not choose differently.

And, be it observed that while living in this wa
spoke either directly or indirectly about his wants a
was in need." He mentions that he, about this
repeatedly prayed with sick believers till they w
He says :—

Unconditionally I asked the Lord for the blessing of bodily
which I could not do now), and almost always had the petitio
some instances, however, the prayer was not answered. In the s
in London, Nov. 1829, in answer to my prayers, I was immediate
a bodily infirmity under which I had been labouring for a long t
never has returned since.

In May, 1832, Müller removed to Bristol to mi
the brethren there, not in any fixed pastoral relatio
he might consider it to be according to the mind of
rents were to be done away with, and in regard to
wants, he was to go on as he had done in Devonshir
1834, he established "The Scriptural Knowledge
Home and Abroad," to assist schools, missions, and t
of the Scriptures and religious works.

In 1835 it was brought home to his mind to

ouse. At a meeting of the church soon after, there was no llection, but 10*s.* was given, and a sister offered herself for the ork. Money, furniture, and all sorts of useful things for the rphan-House began to come in, as well as offers of personal sistance in conducting it.

In May, after a long enumeration of these gifts and offers of sistance, he observes:—

1. It may be well to state, that the above results have followed in answer to ayer, without anyone having been asked by me for one single thing, from which have refrained, not on account of want of confidence in the brethren, or because doubted their love to the Lord, but that I might see the hand of God so much e more clearly. For as the work has been begun without any visible support, dependance only upon the living God, it was of the utmost importance to be re of his approbation at the very commencement.

2. From this statement, and from that contained in the last printed account, will be seen how the Lord, in a great measure, has already answered the tition of December 5, 1835; for a house has been given, suitable individuals ve offered themselves to take care of the children, and much more furniture, d many more articles of clothing have been sent than I ever had expected. e only part of the prayer which has not been as yet quite fulfilled is, that hich respects the 1,000*l.*, which, however, the Lord, I doubt not, will likewise nd in his own time. In the meantime, let my brethren help me to praise him, t he has sent already more than one half of that sum, and therefore more than r the present has been needed.

3. So far as I remember, I brought even the most minute circumstances ncerning the Orphan-House before the Lord in my petitions, being conscious of y own weakness and ignorance. There was, however, one point I never had ayed about, namely, that the Lord would send children; for I naturally took for granted that there would be plenty of applications. The nearer, however, e day came, which had been appointed for receiving applications, the more I d a secret consciousness, that the Lord might disappoint my natural ex-tations, and shew me that I could not prosper in one single thing without him. e appointed time came, and not even one application was made.

He now prayed that applications might be sent, and the next y the first application was made, and others soon followed. his Orphan-House was intended only for destitute female orphans tween seven and twelve years of age; but he was soon led to opose, in addition, the establishment of an infant orphan-house in the same simple dependance upon God alone." In November the same year this house was also opened. Under date, June (1837), he writes:—

To-day I gave myself once more earnestly to prayer respecting the remainder the 1,000*l.* This evening 5*l.* was given, so that now the whole sum is made . To the glory of the Lord, whose I am, and whom I serve, I would state in, that every shilling of this money, and all the articles of clothing and niture, which have been mentioned in the foregoing pages, have been given to , *without one single individual having been asked by me for anything.* The reason y I have refrained altogether from soliciting any one for help is, that the hand God evidently might be seen in the matter, that thus my fellow-believers ght be encouraged more and more to trust in Him, and that also those who w not the Lord may have a fresh proof that, indeed, it is not a vain thing to y to God.

Another Orphan-House was not long after opened for boys, and nducted in the same trustful spirit. It is, however, impossible

in the compass of an article to follow in detail the pro[illegible] this good work. I therefore from the Annual Report of [illegible] present Mr. Müller's summary, as follows:—

I began with 30 orphans. Afterwards were added 30 more, and then [illegible] year again 30 more, and finally after the lapse of several years 30 more. [illegible] for above 13 years, the number of orphans under my care never exceed[illegible] but then it grew to 300, with the opening of the New Orphan-House No. [illegible] with the opening of No 2 to 700; and now with God's blessing, it will [illegible] be 1,150. Thus, with the enlargement of the work, the gift, which the [illegible] had been pleased to give to me, was further and further developed, as the [illegible] work grew up under my sole and immediate direction. . . . . The pecu[illegible] niary help, which the Lord has given me hitherto, is another voice to [illegible] Himself to me, to go forward. To pass by the former enlargements of the work I will only refer to the last great enlargement, first contemplated by me at the end of 1850. The state of the Institution was then so, that the expenditure for all the various objects thereof amounted to about £6,000 a year. To obtain this sum, year by year, simply by prayer and faith, without regular subscribers without agents for collecting, without asking any one, without any visible prospect whatever, seemed a large sum indeed, looking at it naturally. But by the contemplated enlargement, when carried out, the expenses would not be only £6,000 but £15,000 a year. Many were startled by it. And so should I have been, had I simply looked at matters with natural reasoning powers: but I looked to the Lord, and to him alone. I trusted not in circumstances; I trusted not in donors, nor even in donors who gave largely. And now, how have matters been, and how has the Lord dealt with his servant who trusted in Him? Has He said by His dealings with him, Thou hast been presumptuous; or, Thou hast expected too much from me? Nay, the very reverse. Hear, esteemed reader, how I have fared. During the 17 years which had elapsed since the formation of the Institution, before the contemplation of this great enlargement of the Orphan work, the total of the income, for the various objects of the Institution, had been about Fifty Thousand Pounds; but since then, during 3 years only, it has been about One Hundred and Fifty Thousand Pounds. Thus how unbelief has been put to shame. My full persuasion was, at the time,

[redacted]

them. Often the pressure for bread and other daily
as been intense; yet he has never contracted debts
ven allowed tradesmen's bills to run weekly; every-
aid for as it was received. The year 1838, was
e of trials. In the month of September of this year,
" The Lord mercifully has given enough to supply
essities; but he gives *by the day* now, and almost
as we need it." Many days began without a penny
or any visible means by which the day's wants could
for. He has been without bread, fuel, milk, or money
hundred orphans, and yet, just before these things
ely needed, they were all unexpectedly supplied.
tates:—" The orphans never have lacked anything.
housands of pounds in hand, they would have fared
n they have; for they have had always good nourish-
the necessary articles of clothing, &c." And again,
" This way of living brings the Lord remarkably
, as it were, morning by morning inspecting our
accordingly he may send help. Greater and more
rness of the Lord's presence I have never had, than
reakfast there were no means for dinner, and then
vided the dinner for more than one hundred persons;
r dinner there were no means for the tea, and yet
vided the tea; and all this without one single human
been informed about our need."

xtracts from Mr. Müller's Journal will shew how,
solicitation, individuals were impressed to give what
and at the time when needed.

), (1836).—On account, as I suppose, of many pressing engage-
t been led for some time past to pray respecting the funds. But
reat need, I was led, yesterday morning, earnestly to ask the
swer to this petition a brother gave me last night 10*l*. He had it
several months past, to give this sum, but had been hitherto
t having the means. Just now, in this our great necessity, the
him with the means, and we were helped in this way. In
10*l*., I received last night a letter with 5*l*., from a sister whom I
who has been several times used as an instrument by God to
ts. She writes thus: "It has been so much on my mind lately to
money, that I feel as if there must be some need, which the Lord
our me by making me the instrument of supplying. I therefore
all I have in the house at this moment; but if you have occasion
et me know, I will send you as much more," &c.
38).—I have not one penny in hand for the Orphans. In a day or
pounds will be needed. My eyes are up to the Lord. *Evening.*—
is over, I have received from a sister £5. She had some time
her trinkets, to be sold for the benefit of the Orphans. This
in prayer, it came to her mind, I have this £5, and owe no man
fore it would be better to give this money at once, as it may be
e I can dispose of the trinkets. She therefore brought it, little
ere was not a penny in hand, and that I had been able to advance
l. for housekeeping in the Boys' Orphan-House, instead of the

usual £10; little knowing also, that within a few days many pounds
needed.

Nov. 11, (1839). Monday morning. Yesterday when, as just
was not a penny in hand, there was given to me ten shillings. T
came in £1 10s. more. Soon afterwards a note was sent to me from
Houses, to say that the need of to-day would be £3. Just
READING THE NOTE I received another, including a sovereign, w
from Devonshire had given to one of the brethren for the Orphans.
just the £3 which was needed A few minutes after come in 1s. m

Aug. 18. (1840). This morning a brother who passed through
me £1, saying it had been especially laid on his heart to do so. T
has provided a little towards to-morrow.

These extracts might be largely multiplied. In *A*
of the Lord's Dealing with George Müller, written
and which gives the history of the Scriptural Knowled
and the Orphan-Houses up to July, 1844, almost ever
600 pages gives one or more instances of answers to
many similar relations are also given in the Annu
subsequently issued. Besides his home operations at t
Houses, Mr. Müller expends a large sum on foreig
He has for several years chiefly or entirely supported
of men—now amounting to more than a hundred
engaged as missionaries in the United Kingdom, Franc
Switzerland, Italy, Canada, Nova Scotia, India, C
America, the West Indies, and other places. In som
as China, he supports as many labourers as some of
missionary societies; in the East Indies, he supports
sionaries; in British Guiana seven, and one in Syria.
mission expenditure abroad is above five thousan
Several Sunday and day schools in various parts of t
are also assisted by him with money and books. On

MR. F.'s EXPERIENCE.

ne of the most striking contents of the following account were n by Mr. Coleman in the last number of the Magazine, in aper of "Passing Events," but the whole letter is so in- ting, and the reasoning and style so clear and truthful, that resent it entire, notwithstanding the repetition of a small of it. Mr. F. says:—

I have pleasure in noting for you some of the experiences iritualism which have come under my personal observation. u informed me you wished to make use of the contents of tter for publication, I must own I feel rather diffident on ng on such a topic. Whilst rendering due homage to the courage with which you boldly and publicly avow yourself ver, I freely own that I am not made of such martyr- aterial, but choose rather to float along with the current of rld's prejudices than attempt to stem or direct its muddy . I, therefore, decline putting my name in evidence, and ly voucher for my good faith and truthfulness is your dge of me, and the credit which readers have in your nt. I have to treat of matters which, a year ago, I should have considered utterly absurd; and trammelled, as I then y the materialist dogmas engenderd by a so-called liberal ion, I should not have hesitated voting a brother as only Bedlam, had he subscribed to but a fraction of what I am bout to state. As physiological facts, connected with ns, may throw some light on the causes of their being ave no objection to announce that I am no poet, artist, or ; my profession admits as little of imagination as an n, or any algebraic formula. My wife, though of a sen- nd nervous temperament, is a model of cheerfulness and

he history of our conversion to Spiritualism would fill a . But if there were people to read it, I should not have to write it. I purpose giving you a sketchy epitome, ng some phenomena which I conceive may be of interest. ess than a year ago since I heard for the first time, from ible source, that table rapping, &c., was not a juggle. aining the *modus operandi* I determined the next day on it. I had some friends at dinner, and the subject formed al handle for facetiæ and jokes, which were not spared. over, we sat round a table to see whether any "manifes- " could be obtained. As the evening wore on, faces grew , for such strong and clear evidence of the presence of powerful agency, acting more or less in unison with our

desires was afforded us, that our most cherished scepticis shaken to its foundation. From this date my wife and tinued our experiments. Chairs, independently of our ow crossed from one side of the room to the other, sofas and were agitated, wardrobes and washhand stands sported rou bedroom, and indeed I began to grow anxious on witnessi sudden eccentricities of my previously well-behaved fur Hearing of the *Spiritual Magazine* I took it in, and soon from it sufficient knowledge to make use of the alphabet, learned that the spirits disturbed the chairs, in order to g pay attention to them. Since we commenced conversi them, our furniture has returned to its pristine sobriety.

"The phenomena we have witnessed I will, for the brevity divide under four heads:—1st. The physical under request—the simplest and lowest order of manife 2nd. The physical acting sometimes independently, so in opposition to our will. 3rd. The intelligent a response. 4th. The intelligent acting independently. T appears to be of the rarest and highest order.

"The above is but a rough classification, many manife comprising several classes, the physical being more or le to all.

"In the first class are the rappings and table liftin We have had rappings loud and strong enough to sh whole house. Three strong men have not been able to l table down, and on several occasions portly friends hav to the table and been lifted up with it. Hand-bells ha rung and taken from lap to lap; they have been hung on the chandelier and there sounded. Ladies have b

been subordinate to our will, or, at least, to our wishes. act, however, that the spirits can, in any case, act in tion to our will, which I affirm that they can, raises another m, which is, granting this, what limit is there to their power oying and opposing us? Are we not possibly invoking k-masters?

rd.—This class includes answers to questions, the iden- n of spirits, the enunciation by them of facts mostly ible of being proved, apparent prophecies, writing, &c., &c.; this class embraces a very large field, so that I am puzzled xamples to choose, being stocked with an *embarras de* . If asked in the morning, the spirits tell us who is going on us in the course of the day; in some cases, those who calling on us the following day. The cases, and the only hen their announcements have not been fulfilled, have ne to form some judgment of how they operate. A lady ing, as announced, I found, on inquiry, that she had left her come, but, feeling unwell, had returned. A gentleman ing, we inquired of the spirits how it was; they told us started to come, but, meeting a friend, had changed his nd gone to play billiards. It would appear that the simply read the minds of those we ask about, the fulfil- f their prophecies being as subject to miscarriage as they change their minds. A guest not arriving at dinner, I l that he left town before my invitation reached his house, t he was going to stay a day or two in Sussex. Letters from parts have often been foretold us, sometimes telling of nces and the exact amounts. In one case the amount ess than the spirits had told me, I upbraided them, and d to be less hasty, and to read all my letters; doing so, I in a second the balance of the amount. Playing whist, cards where we will, they can tell us every card in the we have but to ask them third, tenth, twentieth, &c., and ver fail. But an astonishing feat is, in playing *ecarté* my wife and the spirits—cut where I would, they always up king, failing but once out of twelve games. They ly have a Lord De Ros amongst them versed in *sauté la*

tting under the table pencil and paper, we obtain written nications, the writing, where it could be verified, bearing resemblance to that of self-called spirit's signature when I have so much matter and so little time available that ce proceed to the next class of manifestation.

.—This class will bring my incredible tale to a climax, for anifestations displayed include all the properties of the lasses in a higher degree; combined with an active and

Hearing of the *Spirit*
from it sufficient kno
learned that the sp
pay attention to
them, our furni
"The ph
brevity divi
under requ
2nd. The
in oppo
respon
appe
e
are
ght, in Cockspur-street, a gold key; it fell off into the
aking another key off my bunch. It was the only
had, and two or three friends with me saw it fall; it
wet, muddy night I soon gave up my search for it
home I was told not to worry about the key as some
with me when I lost it, and they were going to tr
for me. The first thing on waking the next mornin
I should find it on my dressing table, where sure en
On one occasion my wife lost a diamond out of a ri
told the exact spot where she would find it. In ano
wife lost a ruby from a piece of jewellery; for this
to look in the calice of a certain white tea-rose, wh
was found lying. One of the most singular services
occurred this last summer at the sea-side. A lady

tance with other mediums; that, excepting the *Spiritual* ne, I have never read anything on the subject; that some zen only of our friends (who, by the bye, were all at first ceptical) have witnessed our mediumship; and that we nave need to sit round a table to obtain communications; r in the streets, shops, the theatre, or carriages, the spirits e with us with equa facility.

his letter has grown to such a length, that I will abstain iving you any more examples of phenomena, and will with a few observations bearing on the intellectual and logical nature of the spirits. I find that the spirits answer tions put them in many foreign languages, sometimes ling in those languages. They aver that they live in a perfect equality, and that though intelligences differ there jealousies amongst them; that they can traverse space dly as thought; that there are seven heavens, and that ng to our merits or demerits in this world we take our one of these; that we are born mediums, and that being should consider it a privilege, and use it to satisfy the f the immortality of the soul, &c.

have sometimes demurred to their often-expressed desire us amongst them; but they have desired me not to alarm as their wishes can do nothing towards accelerating our They merely wish us out of this wicked world that we joy with them indescribable happiness. Of their sayings many; they all possess a high moral tone. We have been dly told that the spirits attached to us are ever watching s; that the only possible suffering, the only alloy that their perfect happiness, is when we do wrong, as it makes ear we may not be allowed to rejoin them. Therefore, y, be good, for your own sakes and for the love you bear

"F."

---

ile self-love is the centrifugal force which throws man out, him an individual world, Divine love is the centripetal hich strives to round his course into an orbit of beauty ernal harmony. The first is necessary to make him a but unless subordinated to the latter, he flies off in a t, and wanders in sunless, hopeless night.—*A. E. Newton.*

APPARITION OF A DEPARTED SPIRIT.

SIR,—Your correspondent, Mr. Jones, in a former numb
the *Spiritual Magazine*, alluded to the appearance of a dep
spirit, as having been related to him; as you have frequ
requested that friends communicating facts would allow
names to appear as a guarantee for the fidelity of their co
nications, I now give the particulars and append my name.
can be no question that any circumstance which helps to
the great fact that when man departs, he at once passes fro
world of matter to the world of spirit, especially requir
names of those who vouch for its truth. That all who die
live again is a doctrine of the Christian Church, but w
where? how? is rather a matter of individual opinion t
truth generally established; hence some believe that they w
enjoy conscious existence until the resurrection of the n
body, and in the meanwhile sleep in the "bosom of Jes
this being a metaphorical expression for some intermediat
between natural death and spiritual life. But many d
possess even this small faith in their future, and are exceed
anxious to have some definite knowledge of its positive n
its nature, and their probable circumstances. Informati
to our spirit state which is in no wise contradicted by or op
to the teachings of the Holy Scripture, but rather tends to
make known the truth which was comprehended by the pri
Christian Church can hardly be considered idle, impious,
called for.

The instance which I subjoin of the appearance of a

time he was staying at his house in the city, his wife having
ly a few days previously confined. He was sleeping in a
ie window of which faced the east. He states that he
ndly asleep, his hands outside the bed clothes, when he
denly aroused by feeling each of his hands firmly grasped
ssed. He instantly sat up, and by the bedside stood
holding his hands and smiling in his face with a look of
sweetness and kindness. George was attired (seemingly)
ight dress. Mr. Williams was not at all alarmed; he
was George in the spirit, and his presence filled his
n-law with a calm feeling of peace and happiness which
l for many hours.

thus held hands and looked on one another for a minute
·; then the grasp relaxed and George's spirit faded away.
iams noticed that the rising sun was shining into his
er the blind. His impression was, and still is, that he
rge by this light and not by any other. At 8 o'clock
lliams went to his wife's room and told her in the
of his mother and the nurse that George was dead.
·ou heard from father?" was the natural query. "No;
ave seen George—he came for a minute this morning
ise." "Oh, nonsense! You have been dreaming,
"Dreaming! I never was more awake in my life. I not
him, but I felt his hands pressing mine." "Nonsense,
I know, poor boy, how ill he is, but father does not ex-
to go yet. I still hope to be up and able to see him."
iams quietly rejoined, "You will see, dear. Mind we
sently have a letter or messenger from papa, telling us."
our later Mr. Williams received the letter which he

.

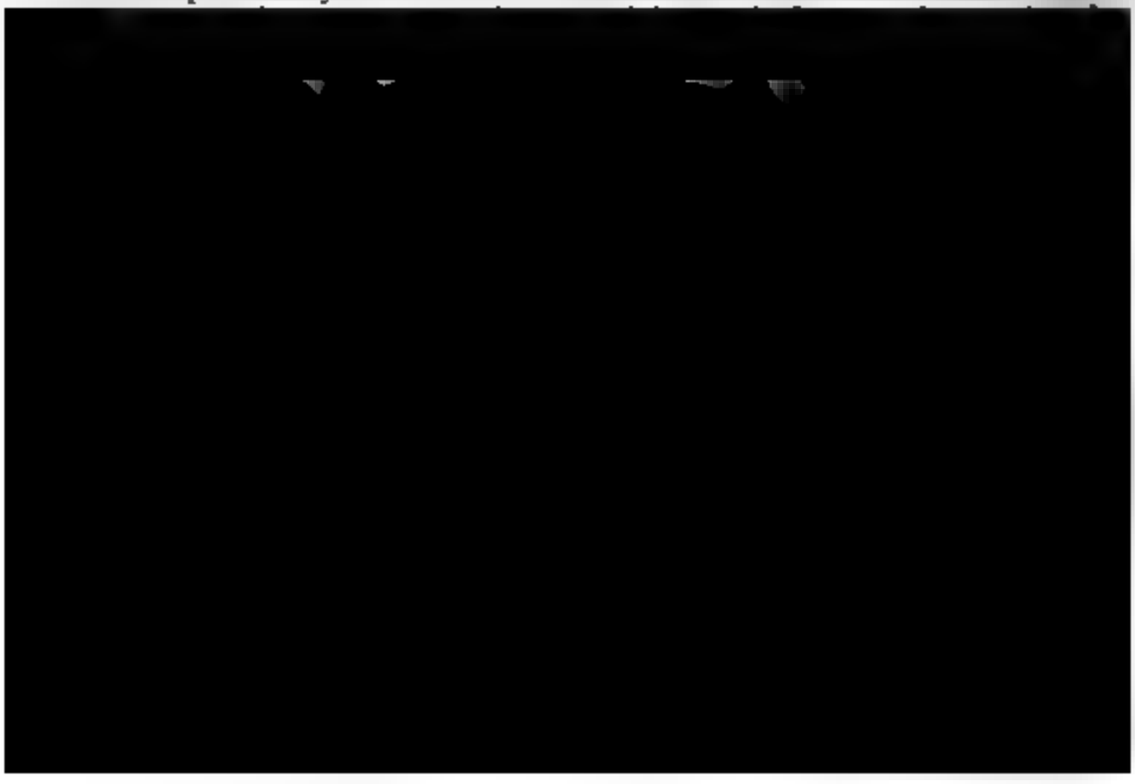
Williams and George were mutually much attached; in
oyhood anxieties his brother James was George's confi-
friend. Hence a parting visit and a parting smile, and
idly grasp of the hands, was that which a departing
ight be glad to give to his friend and brother; but he
t go in the body, nor give it while his body kept him.

e is little, very little, in this narration to those who read
ieer at "the credulity of some people," who mistake the
ice of a dream with a death for a fact; but there is
ry much in it; much matter for thought and speculation
who can believe the apparition a veritable reality.
orge seen? Were his hands felt? Why did he come
ght dress? Why could he not stay or speak? These
erious queries, and many other serious questions would
on the replies, if we could ask and give them. If the
be accepted, it proves that the spirit lives on when the

body is dead—the spirit was able to be visible and tangil had form and features spiritually resembling those of the left on the bed—how did it pass through the intervening sp three or four miles? Why did it go away and where did to? Answer these queries and next comes—where is this now?

George appeared twice afterwards to a lady at High walking into the dining room at mid-day, and bringing with two of her spirit-children, one in each hand. He was gra to her while in the world for many kind attentions. The never concerns herself about spirit manifestations but says saw him quite distinctly, floating a little above the floor, her two dear departed children and smiling on her; she kne the time they were all three spirits but they gave her no al She does not like to tell it, because "people will laugh and t her foolish." George also appeared to our friend and fo servant, Anne, who lived with us as cook for 20 years, now resides at Hounslow. He appeared to her, at her bed in his night dress, before she heard of his decease.

A few nights after the funeral, a Mrs. H., who was an in of our house, and who, sleeping in the next room to Ge often visited him at night if she heard him coughing, and many kind attentive acts, was awakened by hearing most e ordinary and beautiful music (George was a fine pianist a musical enthusiast, in fact his devotion to music hastene removal from this state). She got out of bed and opened bed room door to listen, wondering why my two girls shoul at music at that hour, but all was quiet. She went back to and presently the music recommenced wonderful music



THE BIRTH INTO SPIRIT-LIFE.

By a Spirit.

PART II.

nade a statement relative to my entrance into spirit-life
as much perplexed the mind of my medium, for she is
e of the condition that pertains unto spirits immediately
ir departure from the earth-life, and consequently she
nany false impressions, and is bounded in her knowledge
y the works she has read, by the statements she has heard,
he impression which all on earth derive from the general
knowledge that has place therein; so that when I inform
erning my experience, she has a difficulty in receiving it
, and is wont to wish I had not told her anything so
and altogether foreign to her preconceived opinions. But
I have promised to carry the subject on to a more detailed
of the perceptions of the new-born spirit, she rejoiceth,
lay aside her speculations on a subject which cannot be
ar in the ordinary mode of acquiring knowledge.

a man now, as I was when in the world, save that I do
the the same terrestrial atmosphere, but am subject unto
al air, which inflates my lungs in the same manner that
e inflated by the natural air you breathe; I walk on a
th just as you do, I do not fly, but I can be with you at
nent, and I can be in a remote corner of your globe at
instant, provided you are *en rapport* with me, and a
the uttermost parts of the earth is so too, for I should
old you both closely united together in the fellowship of
t. What happiness to the loving mother to know that
ot dwell with tender emotion upon the son of her womb,
causing his immediate presence! But when that loved
mourner upon earth, how is it then? His soul may not
to receive her spirit-influence. Then she will dwell
spirit-form, and that will bear upon its head and front
e of his inmost soul, and be a faithful portraiture of his
id of the loves and feelings that flit across his mental
ere. Now in the courts of nature, it is well known that
rnal appearance is much determined by the internal
ce and mental development, and although the form of the
may not accord with the precise demarcation of beauty,
manner, the voice and the gesture will invariably be
l by the characteristics of the indwelling soul; but in the
nature the air is thick and humid, and the fine delinea-
spirit are clotted over by the dust of earth, and the
re is also subject to the wear and tear of a life that is

I wear the form I had on earth; I bear
characteristics of the body of clay I dwelt in on
was not marred, it was not beautiful, but it was
suited the spirit within, and it pleased those wh
spirit-presence; it was subject unto ailment, but it d
as some do. It bore my spirit to its final home, a
part in the world's temple, for it ministered to the
belong unto the sanctuary that is established above.
man, but it was not the man, it ministered to his ne
when it could no longer do so, it slipped off as a garm
with the service it had rendered me. I arose a spirit,
form; I put my hands up into the air of spirit-l
same instant that I found their mortal forms were c
I thought I had been ill, and was now getting
never thought that I was going to die—as it is calle
was ill, and should recover. I did not send for thos
me, but how soon did I behold them with increased
me! though on my mortal corse they never gazed.
came, for sorrow drew them to my side, but to me it
an increase of affection; they mourned, but I rejo
presence; they looked on me with the eye of faith,
eye of past memories as well. They wept long and
saw no tears, save those that told me of their love.
that I had never known how much and truly I was l
my mourning relatives; there were friends too who
in misty garments to greet me in the land of spirit-
I thought it was the earth; I saw, however, that so
beloved ones faded away from my sight, and that th
appearance when compared with some I had not k

[February 1, 1863.]

things opened upon my perceptions with a clearer light than
had ever done before, and new thoughts came quick and
dawning upon the new-born region of mind I had entered
Pastime also came to me, and music seemed to flow from
and finger with an ease and grace that much delighted
I spoke to those around me, but their speech seemed
w forth from the expression of their faces, and made
und of my voice appear harsh and unnecessary, yet there
ound. The bee hummed over the flower, and the bird
in the almond tree, which budded and blossomed as
Aaron handled his rod of old. The beings that passed on
issions of love and duty called to one another, or sung out
rison of peace and joy, and the morning and the evening
went up to the Throne of God. The babe was there,
; at its play, and the master with his class of boys that
how to become angel-men, were there, in that emporium of
: education and preparation for the heavens which we all
t to reach unto. The angel-man who told me I was now
, was in his heaven at the same instant he was so telling
charge, who was still in the first court of that spiritual
re. He needed not to divest himself of his angelic robe
e to me, who had not yet put on a wedding garment; it
ough that he loved me, and desired to approach me in the
ay in which I could then receive him. God gave him that
and God gave him the means of its fulfilment. The angels
o desire ungratified. They are so upheld by the Almighty
iat they can have no wish for that which cannot be granted
n. When any one does so it is a certain indication that
l is not in a true state of order before God. I longed for
nich I could not have. I desired to be in a perfect state
piness the moment I found I was a spirit, and no longer
in the garments of mortality. But happiness can only
perfection of state. Ask me not why I could not be con-
th the first heaven above nature, it was not suited to my
l requirements, and therefore I longed to enter into a
on that did accord with my internal demands. I thought,
s given me a soul, with certain fixed laws of action for
ul to subsist in, and be directed by, but if I am to dwell
nd where those laws do not come into operation, how
become a happy recipient of life? But I was impatient,
I made my bed to become more unsuited to me than it
have been had I lain still, and waited for the time of
out of it. That time delayed its approach till I became
, and until I gave up the self-seeking for peace, peace
ot to me. Peace is as a gentle dove, it will not be rudely
l, and pulled into the bosom by force, but when we are

be calm and all would be right within me ; they fed m
requirements with the milk and honey with which t
flowing, and they said that if that did not satisfy my c
more could be obtained by going up higher, but I m
I was summoned by the Lord to enter into that chamb
the marriage chamber of the Lamb and of His Bride.
Having learnt by experience that impatience only
dawning of the morning, I sat me down on the ston
had learnt to make a pillow of, when it was the time
so at last I slept and awoke beholding the angels of G
and descending. They descended like dew upon the
soul, and with a smile of joy I raised upon that pillo
memorial that now marks the spot where I, that
Jacob, had lain my restless head. Now I had reach
of my spirit birth, and that alone could be my home.

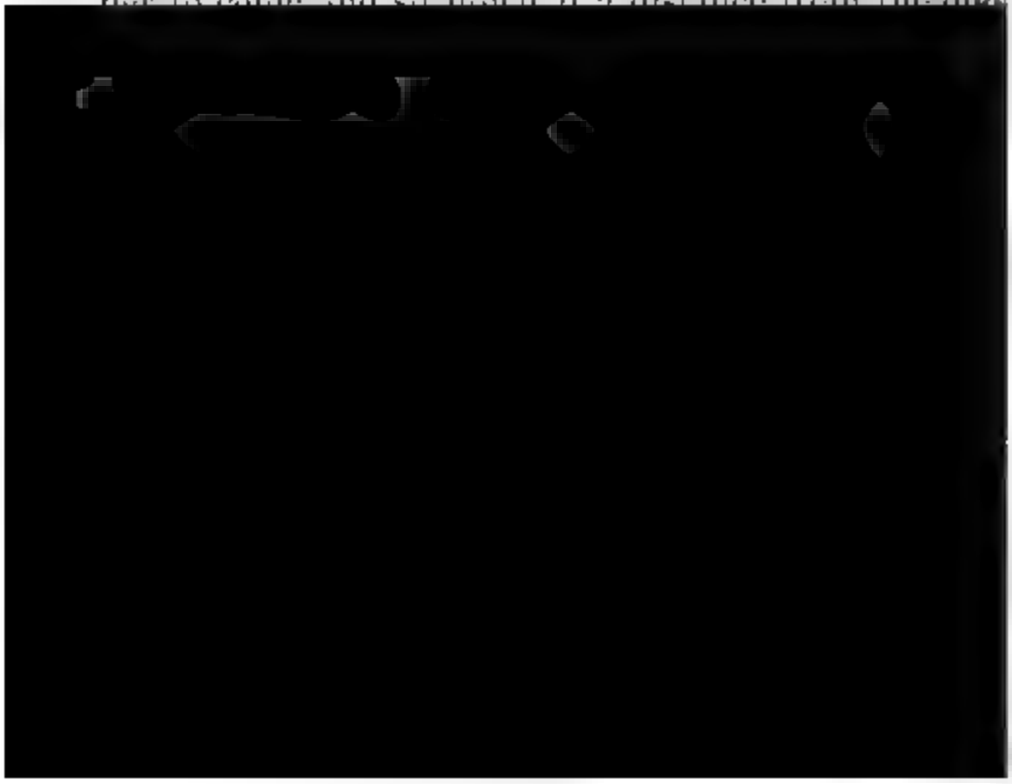
I have said that the various changes of state whic
within me did so by gradual degrees of perception,
the orderly states of life, even during our sojourn in
nature. The mind of man will not bear any sudde
from one state to another; if it be so in appearanc
in reality. The sudden and painful separation from t
is not in reality a sudden stroke, but has been provi
ere it descended into operation. The mind of man i
and at all seasons in the companionship of, and under
control of spiritual beings who watch for the shado
in this direction or in that. Their office is to prepa
for that particular condition which is to follow the
and therefore it is impossible for any event of life to
pared for, any more than it is possible for the morta

MR. KIRKUP'S EXPERIENCE.

following is my first perfect and convincing proof of the nce of spirits:—

y medium had been about two months in training as a *mbule*, when she was alarmed by a vision, although one very ful—the figure of a young child floating in the air. Her was owing to its coming too close to her. Dr. Barzellini rofessor Verati, who were with me and gave me instruc- n magnetizing, drove it away by transverse passes and g. They said that such fantastic dreams would be inju- her lucidity. This happened two or three times, but one ien they were not present, I asked her if it really could do for I suspected that my professor's judgment might be less than her own, which had already begun to be very clair- . She answered no, and on the contrary, it would be a ssistance, and as her fears had left her, I determined to age and assist her visits of this spirit, who declared himself her *angelo custode*—and so he proved. This was on the July, 1854. On the 5th of January the following year, or Puliti was present whilst she slept, making some expe- s on her with galvanism; I asked him if he had heard of pings in America, and told him I was in doubt respecting oises in my own house, and I related what had happened, ws:—One day while I was writing, Regina and her little came running in from the next room, where they were at work: they were in the greatest alarm from a noise of gainst a door of an ante-room, which was closed, and they thieves were in the house. We opened the door, and ex- every corner in the room, and the rest of the house, ll the furniture, inside closets, and even drawers, behind &c.; nothing was discovered, and I tried to persuade hey were deceived, and that the noise was in the street, or ther part of the house. I did not succeed, and they re- positive, but heard no more of it here. However, Regina ice alarmed at her mother's house shortly afterwards. I e professor all this; he said, "Why do you not ask her and rit, now that she is in the magnetic sleep?" I told her to ask rdian-spirit: she did so. "*Eccolo*, behold him!" he said. She d that she saw a man—certainly a Florentine—she thought ew his face, but could not recal him to her memory. "Ask name." No answer. "Ask your angel." He answered, ppe." The truth struck my mind, but not hers. I told her his surname, as Giuseppe is so common. She did, and kept up intently, presently she burst into a flood of tears,

throwing up her arms, as if about the neck of the per
in the air. "Oh, it is my father, my poor father!"
remember him at first. He had been murdered in th
years before, when she was a child, and she though
changed and thinner. The crying brought on conv
we wanted to send him away; she begged us not
promised to return and the convulsions increased,
him. When she recovered I awoke her; she remembe
and we did not tell her. The next day her spirit
panied by her father, whom she now knew, and saw
former excessive grief. She asked him if it was
rapped at that door—"Yes"—And why? He wante
her. Why did he not? Because she was so frightened
knock again if I am not alarmed?" "Yes." "And in
of Seymour?" "Yes." "When?" "On Thursday." "
hour?" "At the *Ave Maria.*" When she awoke I did
of this, for fear she should mention it to the Italians,
not to alarm her at the idea of a ghost. Up to thi
no belief in the existence of spirits. Her visions m
dreams or imposture for what I could tell; my own
had reached nothing beyond witnessing the phenom
to magnetism, very wonderful certainly, but not c
agency of spirits. I was curious to see whether her
keep his promise to me, but I did not much expect
into the room appointed, having *thoroughly* search
adjoining, and bolted every door, and so secured the
person could possibly enter. I was fully aware t
perfect precaution made the experiment entirely use
her to come and sit down at a distance from the door



asked her what it was—she said it was like steps treading on the skins of roasted chesnuts. I asked if it was like the *schianti*, the crackles that take place when a table is going to turn. She said, "*Una specie*" (that sort of thing); and I have heard it on other occasions, and suppose it must be electrical, and like the crack of the electric machine when it gives the spark. We then heard a distant blow at a door in the studio leading into another room; we went there, and were told to go back, which we did, to the former door. She asked, "*Hai bisogno di qualche cosa?*" "No." "*Vuivadere la*, mamma?" "No." "Or my sister?" "No." "*Babbo vuol che ti dia la buona notte?*" "*Si, buona notte e andate via.*" The above answers were written by herself immediately afterwards. She said the voice was like a hoarse whispering, and so it seemed to me. I feared I was in the way by his sending her back from the other door, but she would not return alone. As soon as it was over I took the candle and examined again minutely the room which I had bolted, and found everything secure. It was *perfectly impossible* for any one to have got in; it was beyond human agency, beyond all trick or illusion. It was not heard by me alone, and was not therefore the effect of my imagination. I was not listening for it at that moment, but choosing a place for the candle. Regina told me afterwards that the town clock had at that moment struck the *Ave Maria*, but I did not hear it. The spirit gave her some days afterwards his message; it was to tell her brother to treat their poor old mother with more respect and kindness, and to leave off swearing. He was a *mauvais sujet*, as bad as Regina was good, dutiful, and affectionate. Afterwards had manifestations by hundreds, equally complete, but none more so; for I was able in this to make my preparations, having the advantage of an appointment beforehand, with knowledge of time and place. My Journal has been continued to the present day, and what I now send you was registered at the time it happened; it now fills six volumes. Without it I could not have remembered all the details of facts so long ago. Many analogies more unusual have taken place in my house; the spirits of our *living* persons have appeared. Some spirits have been seen by my mediums *awake* as well as asleep, and some even by myself. Of the most remarkable of these manifestations are the numerous *transports*, as the French call them, which have taken place here—presents of all sorts, which we value highly, brought to us and preserved by us with care, and others which we gave in return—rings, lockets, &c., which have been carried away out of inaccessible, locked-up, and sealed rooms (only a window open), and brought back by appointment by the spirits, who are summoned by rubbing them, like Aladdin's lamp.

309, Ponte Vecchio, Florence. SEYMOUR KIRKUP.

STRANGE DEVELOPMENTS IN A FA
EPISCOPALIANS.

Dr. A. B. Child, of Boston, gives, in a recent numbe
of Light, an account of the seizure of a whole fam
magnetico-spiritual influence, which presents some
liarities. They appear to be in some respects simi
nomena shewn by the Convulsionaires, by the Revi
the Shakers and Jumpers, whilst in other respects th
of music and the speaking with spirits are of anoth
whole case seems to be one of possession. We ha
narrative of the case, preserving all the most interesti

In the quiet little town of Glastenburg, about
the city of Hartford, Connecticut, the members
eight persons were simultaneously seized with what
the doctors thought to be raving insanity, for whi
divine no cause. The family consisted of Mr. Ge
wife, and two children; Mr. Talcott and his wife;
mother of Mrs. Ford; and a man and woman ser
all. Mr. and Mrs. Ford are in good standing in
communion with the Episcopal Church in that pla
of them had any knowledge of, or sympathy with
Mr. Talcott was a Free-thinker. Mrs. Talcott
knowledge of modern Spiritualism.

On Wednesday, the first day of last October,
suddenly seized with strange motions and actions
contortions, and she was violently exercised, alterna
ing great joy and great agony. Mr. Ford was [illegible]

fr. Ford's yard, right in the view and hearing of the regation coming out of the church—all of them screaming id as they could, "Water! water! water! water!" This ning continued for about fifteen minutes, accompanied with ost ridiculous gestures, contortions, grimaces, and expres- of joy and of suffering. It seemed as if all the noises heard, and motions ever made, were imitated by them. the whole of the congregation drew near and looked upon range phenomenon with wonder and amazement. It d evident that there was no volition exercised on the part of this frenzied family. Each was moved to make these demonstrations before the public in such a time and place, power over which they held no control.

r about fifteen minutes, by the aid of some friends who m the crowd of witnesses, Mrs. Ford was conveyed into e, and was followed by the other members of her family. fell into a trance, and lay to all appearance dead for hour; after which she was controlled by a spirit that r utter the most terrible oaths and curses. Mrs. Ford had a great horror of profane language, so much so that ed never to have a man in her husband's employ who rofane word. Mr. Ford, like his wife, was made to utter l curses, which in his ordinary condition he had never done. family affirm that in these strange manifestations they control over their actions. A doctor was called, and unced the manifestations to be insanity. Still Mrs. Ford l to be under spirit-influence. She performed the most and difficult airs in music, of which airs she had no knowledge. Then she would use the most horrible oaths. red in a clear and intelligible manner the most heavenly f thought; then her utterances became jumbled, confused, telligible. Spirits seemed to hold perfect control of her, grades seemed to have equal access to the use of her s. In the course of a few hours all the family except rd, her father and mother, entirely recovered from this fit ession." A consultation of doctors was held on the cases Ford, her father and mother, the decision of which was, was positively insane. Accordingly, the select men of caused them, on the ninth day of October, to be carried sane Hospital.

t days after her father's removal to the hospital, he died, death was calm, happy, beautiful. Mrs. Ford's mother harged from the hospital on the 10th of November. Mrs. still in the hospital, and is still under spirit control. The mily of Mr. Ford, excepting his wife, are now, entirely n the influence that occurred on the first Sunday of

October. It is a question that should be agitated by thi men at the present time. *viz.*, What is the best treatment case like this? Should she be at the hospital? Or, should sh at home? What *is* insanity? Does not Spiritualism open a view of it, and give it a different definition from that of the school?

SPIRITUALISM IN AUSTRALIA.

THE following letters, which were written at various times places, and a few of which were published in the *Empire* n paper, Sydney, New South Wales, are now republished connected form for the benefit of those who will take the tro to read them. It is hoped by the author that their publica may serve the cause of truth.

STRANGE FACTS IN CONNECTION WITH SPIRITUALI

To the Editor of the "Empire."

SIR,—A writer in a late number of the *National Re* says that:—

"There exists in the human mind a sort of nebulous district, inhabit the things we are not sure of, and which we are content enough to a present hope of determining." We believe that every thinker will adm correctness of the reviewer's opinion. His language aptly expresses the dition of most minds, or, at least, of most thinking minds, with respe very wide range of philosophical and social questions. There are many dar in theology, many phenomena in nature, many facts in science, many qu tions in mental philosophy, which must ever remain obscure and incapa solution. This statement is peculiarly applicable to the phenomena occupy that nebulous strip of border land which lies between the wo matter and spirit. That misty region, forms the native home of ghosts,

roduced by and through the instrumentality of spirit media, that is, are supposed to be under the special influence of spiritual beings. sent time there are thousands of such media in both Europe and l of whom profess themselves able to hold intercourse with the world grave through the instrumentality of spiritual beings. Through the ongues, or intellects of these media, the spirits of departed men and supposed to speak to the living, and convey to them messages of well as of instruction in various matters pertaining to human welfare. then hold intercourse with the spiritual world? Has the great gulf rates this life from the next been completely bridged over? Are we by viewless beings who watch over us with an affection as deathless rn life, and who are constantly endeavouring to benefit us by silent itory prompting? Is it a fact that unearthly agents have revisited s of the moon, and made night beautiful with their glorious presence? questions to which no full and satisfactory answer can be given, but ertheless, are supposed to be answered in the affirmative by the nomena of spiritualism.

extremely anxious to test the truth of these phenomena, we some ck began a course of experiments upon ourselves, under the impres- spirits had operated upon one organism, they were just as likely to n another, and consequently were as likely to manifest their presence s as to people in America or elsewhere. The phenomena we elicited inly very curious, and perhaps inexplicable, but, nevertheless, not definite to throw much light upon the strange hypothesis of spiritualists. sitting I (for I must drop the magniloquent *we*,) was impressed or ed to be impressed, by some strange external influence. After sitting ne, my arm became affected with mesmeric spasm, and rising slowly ble began to perform strange spiral flourishes in the air, after which d to the table, and then the hand began to write out a series of com- s similar to the following:—

thy father," (here the name of my father was written); "I am in the ere."

ber of mental questions were then asked, to which distinct answers en out, and the sitting was at an end.

s that this supposed interview with a spirit startled me considerably, ated me to prosecute my experiments with renewed vigour. I con- refore, whenever a suitable opportunity presented itself, to wait for s. I soon discovered that the supposed influence was capable of lifferent muscles of the body, and that it did so nearly always in the ner. The spasms were rather agreeable than otherwise, and, even eir greatest intensity, were never painful. The sensation was very that of yawning, but was much more intense. Sometimes it was so iar as to render it almost impossible for me to believe that it arose out

Several other facts presented themselves to my notice in connection convulsive writing. I found that my mind had perfect control over . I could originate them whenever I pleased; I could stop them I liked. I found also that all the supposed communications written hand were merely the expression of my own thoughts. The thought enter the mind, and then the hand would reduce the thought to These facts, and many cognate ones which I observed, and which niformly at every sitting, convinced me in the end that I was im- yself, and that the spasms, instead of being produced by an external e produced by the abnormal action of my own mind on my own It is needless to detail all the experiments which I instituted with a leciding this point. One or two classes of them may, however, be . I often purposely allowed my fancy to wander without control or and invariably found that the ideas which rose in the mind—however astic, irregular, vulgar, pious, or wicked, they might be, were always t by the hand, and that no ideas were ever written excepting those previously entered the mind. These facts go far towards explaining supposed spiritual manifestations—*viz.*, those given through writing

media.* The phenomena produced in my case were precisely as those produced in others, and hence the hypothesis which explains th serve to explain the other. If it be assumed that I was under the in spirit at the time my hand and arm were in a state of spasm, it m assumed that the spirits obtrude all sorts of mental rubbish on the then cause the hand to record it, and that they either are ever on the act imperceptibly in conjunction with human volition, or else that th volition, and then act in conjunction with it. Both these suppositio far fetched, and seem as if purposely invented to support a theory consciousness points to a very different explanation. The phenom were produced in my own person lead me to suppose that the mind ac muscles in several ways, or at least that it has two modes of acti The first of these is the ordinary one, which scarcely admits of desc still less of explanation, but which, nevertheless, is familiar to ever the second is an abnormal mode, quite different from the ordina which often tends to counteract the influence of normal volition. abnormal action of the mind that produces spasm, and it is the no that controls that spasm. To the abnormal action of the volitional complicated perhaps with other causes, I attribute most of the ph chorea, catalepsy, and electro-biology. The cause and cure of t diseases which physiologists term "feigned," ought to be looked for direction. It is just possible that this hint may be of use to the ph may lead him to apply mental remedies to exceptional cases in lieu of and useless prescriptions of the pharmacopœia.

I have now to describe some very curious phenomena that were one of my sittings, and which I confess myself unable to explain, e own satisfaction, or to that of others. But, in order that the philoso may be in a position to form a judgment on these phenomena, it that I should make him acquainted with the following facts.

I am the editor of a country newspaper. I have an immense literary work to do in the course of each week. I have leading arti meetings to report, news to prepare for the press, paragraphs of Invent, and a vast quantity of miscellaneous business to transact. I to say that this constant action of the mind is excessively fatiguing and predisposes the brain to abnormal action. On Friday nights I up writing, reading proofs, and transacting other business connec publication of the paper on the subsequent Saturday morning; and latter end of each week, I have to labour for about twenty-four

[redacted]

mation produced by them was rather pleasant than painful. Occa-
l shiver would run down my back, and a sort of half faintness steal
e consciousness that I was in close proximity to a ghostly visitor
ıpon my mind. I was determined, however, to persevere, and
ed question after question, to all of which I received distinct
le answers. Having received many communications, and not
d with any of them, I thought I would put the supposed spirit on
tle, by testing his or her knowledge of language. Give me, I said
of your existence, by writing through my hand a word which I
n nor heard, and the meaning of which I do not know, but which
:less be a word in some language and have a specific meaning.
I uttered this challenge, than something seemed to say to me,
straightway the hand became affected with spasm, and slowly
vord "Absochin." At the moment, and for some time afterwards,
s word as gibberish which had occurred to my mind at the time,
written out in obedience to abnormal volition, but I subsequently
at it is a word, and has a great variety of meanings. *Absochin*
ıns a sorcerer's cell, divinely called, inspired by a spirit, and has
nings; whilst Absochin in Chaldee denotes a man with a long
a father's dwelling place. I am not acquainted with these lan-
and therefore make this statement upon the authority of others.
lection of ever having seen or heard the word previously to the
on the paper.

y after this experiment I inquired—Where shall I go in order that
erous in life? The answer which was obtruded on the mind was
ı hand had just began to write the word Geelong on the paper
wing mental colloquy took place:—Myself: "Give me a proof of
by forcing me to write this word against my will?" Ans: "I
: "I will resist you with all my might." Ans.: "I will make
Myself: "You shall not." Ans.: "I will. I will force you."
ody then became violently affected; all my muscles were thrown
spasmodic action. My right arm was forced upwards into the
ɔrced down upon the paper. My fingers and thumb were drawn
ıy whole hand in this bent state moved over the paper and slowly
iting of the word Geelong. So violent were my efforts to resist
:nt see-saw fashion under the table, but all in vain, as I was forced
rd. I confess, I was startled. I did not think much of the word
ıse I did not know that it was a word at the time I wrote it, but
do a thing which I had determined not to do, and that too at my
as quite enough to occasion surprise and even terror in the breast
ordinary nerve and firmness. It was broad daylight, however,
no chance of the candles burning blue—so whatever agitation I
ed.

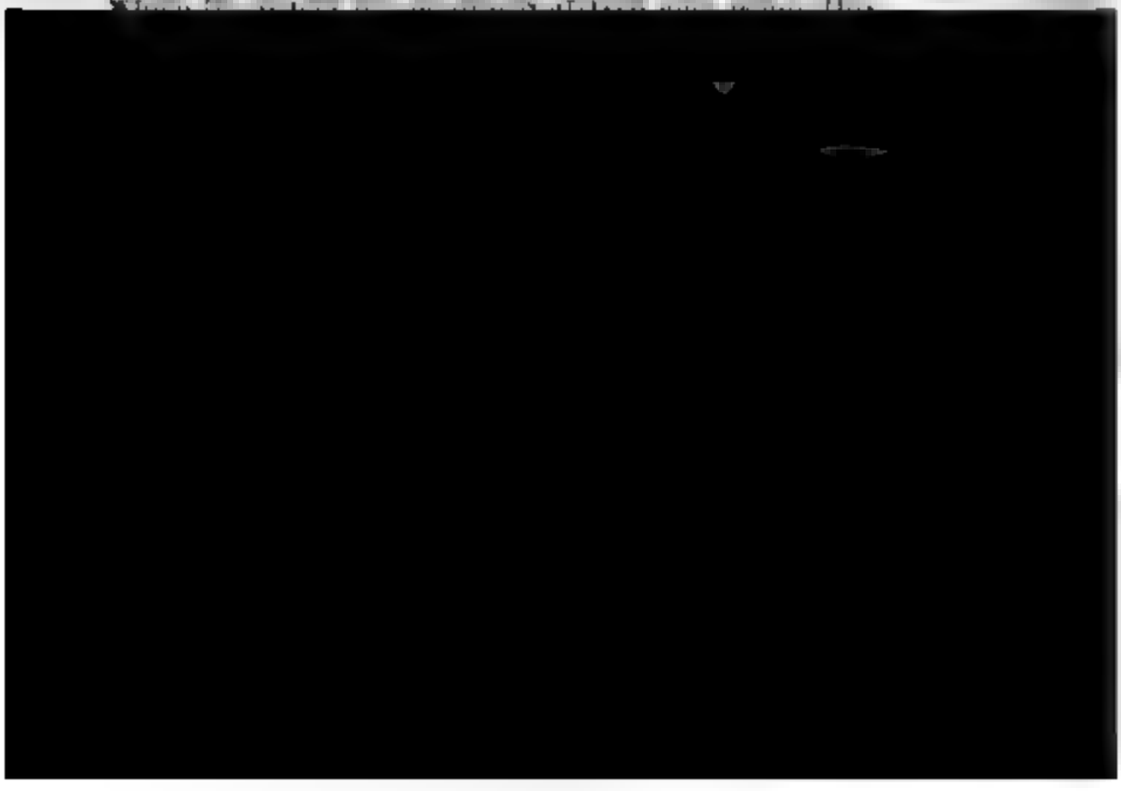
ır the effect of this spiritual violence had passed away, I said
a vision, meaning at the time that the vision should be a further
stence of the being that was dealing with me. I had no sooner
ds than I felt as if something touched the hair of my head—the
closely akin to that of the *aura* which is felt in some diseases.
ife, who was in the room with me, "Make a few mesmeric passes
but I do not know what prompted me to ask her to do this. She
s, however, and they produced a very marked effect. My whole
be inflated, but not as if with wind, while even my fingers stood
h other like the hairs on an electrical "fright." I had not the
le of fear, nor was I asleep, nor even dozing at the time; but, on
I was talking now and then to my wife, mentally watching all
piring in myself, and filled with intense curiosity. No sooner
ished making the passes, than something apparently said to me,
through the magnetic medium," and at that moment the figure
ered the room through a door which was opposite the table at
itting, and after standing a moment in the doorway looking
ı, she moved, quite in a natural way, across the room round a

table, and coming close up to me, sat down on my knee, and kissed m
times. It was the apparent sight of this woman which first sugge
thought of her. Had I been thinking of her previously, I would have
it was the thought of her which had occasioned the vision. I knew
moment I saw her. I had known her in the early part of my life, and
had been pleased to regard me with that sweet passion which is co
youthful hearts, and which only youthful hearts can feel. Circu
separated us, and we never met again. I thought she looked older a
womanly than when I had seen her last. I felt conscious that she was
moment I saw her, but still I was not in the slightest degree alarmed. I
particularly the skin of her face, throat and neck. It did not seem lumi
was nevertheless different from the skin of a living person. I thought h
person was composed of some sort of highly etherialised matter. The
surrounding her person was flowing and cloudlike. I thought too, she
my mind, and that the following colloquy took place between us. "H
have you been in the spheres?" "Seventeen years." "Where did yo
"At G——, (that was the place where she had lived)." "What did you
"Bronchitis." "Where are your father and mother?" "In the spheres
they together?" "No; my father is in one sphere, and my mother in a

Some further conversation occurred, and then the vision gradually fad
from my sight.

I then went up stairs and lay down in bed, but had no sooner done
the visual appearance came again. This time she looked much dimmer a
cloud-like than on the previous occasion. She took hold of my hand and
it warmly in her own, and then said to me, "You will die in about fifte
from this date; I will be with you at the moment of death—farewell."

Gradually the figure of this woman faded from my view. A wid
seemed open before me, along which she seemed to glide. The street w
with irregularly built houses on either side, and seemed clothed
unearthly beauty. A brilliant yet soft mellow light, such as is seen in
only, illuminated the buildings. I saw the figure of my ghostly visit
into a house, and sit down on a superb chair, which stood in the midd
apartment. A moment or two after she had sat down, I saw a ge
ornamented harp spring up before her, and I thought she began to pl
but I heard no musical sounds whatever. The vision then gradually fad
my sight as sleep overpowered my senses. When I awoke, my wife
the compliment of saying, that after I had laid down in the bed, I lay
time with my hands clasped, and seemed like a person "*daft*"—a cond



MR. D. D. HOME.

E understand that Mr. Home has nearly completed his forthming Memoir, *Incidents of my Life*, and that it will be iblished in a few days by Messrs. Longman and Co. It will, doubt, have a considerable sale, and if he have stated only a nall part even of his remarkable experiences, it will certainly received by the outside public and the press with a storm of credulity and abuse. This, however, will be nothing new for Ir. Home, or for any one who has allowed his name to be nnected with the marvellous phenomena of modern Spiritualism, nd we have no doubt that he has well calculated the cost of is unreasoning mode of reception.

Perhaps there is no living man who has been more vilified nd calumniated, and who had more false statements invented to is prejudice than Mr. Home. The press, which assumes the lace and the duty of telling the public what it ought to believe nd what it ought to disbelieve, has, in his instance, given a stable example of how little it is to be depended upon for an nest statement of facts, and how little it is fitted for its self-mposed duty.

One of its most persistent falsehoods has been, that it was all ry well for Mr. Home to be in England, and to shew here the rprising phenomena which occur in his presence, but that in rance he had been publicly detected and that his character here was so bad and so notorious, that he dare not shew his ce again in that country for fear of imprisonment, and that he ould be no longer received in any good society. All this and nore we have heard a hundred times repeated, and that the mperor and Empress of the French would have no more to do ith him, nor allow him to approach them.

Those who best know Mr. Home have had no need to be rarned against such silly calumnies, and they have known their shity throughout. In the hope, however, of its proving a caution o those who, in their intense hatred of inconvenient facts, are educed to invent such statements, we beg to announce that Mr. Home arrived in Paris from London on the 20th of January ast, and that he was received at the Tuilleries on the following lay, and has since attended there on several occasions. We see is name also as having been present at the grand ball given by he Empress, on the 26th January, and he has been, of course, qually well received amongst the highest nobility of France.

Mr. Home's book is being published in France and America imultaneously with the English publication.

SPIRIT PHOTOGRAPHS.

We have received further intelligence as to these allege
nomena of spiritual power, upon which we place a high
It consists of a letter from Dr. H. T. Child, of Philadelphi
is so well known to many in this country as a man of
and a clear philosophical thinker. We have the highes
dence in his power of honest, steady, scientific observatio
made a journey from Philadelphia to Boston on pur
investigate the whole process, and the following is hi
which we extract from the *Banner of Light* of the 3rd J
The subject has now been investigated by many phot
artists, and men of science and observation, and hith
one of them has been able to discover any flaw in the
for their truth, which, considering the lapse of several
since they were first tested, is in itself no small additio
existing evidence. What may be discovered in the futu
them we do not know, but up to this time it is notewo
although the fullest investigation has been allowed to
competent persons, no one of them has been able to poi
to fraud, or to any reasonable method in which they co
been produced on the known principles of the art
discovery.

It will be seen that Dr. H. T. Child was well aware o
modes which experienced photographers had suggested as
namely, the ghost method of Sir D. Brewster, and the
lamp and picture in the dark room, from which latte
image might be fraudulently thrown on the plate. These m

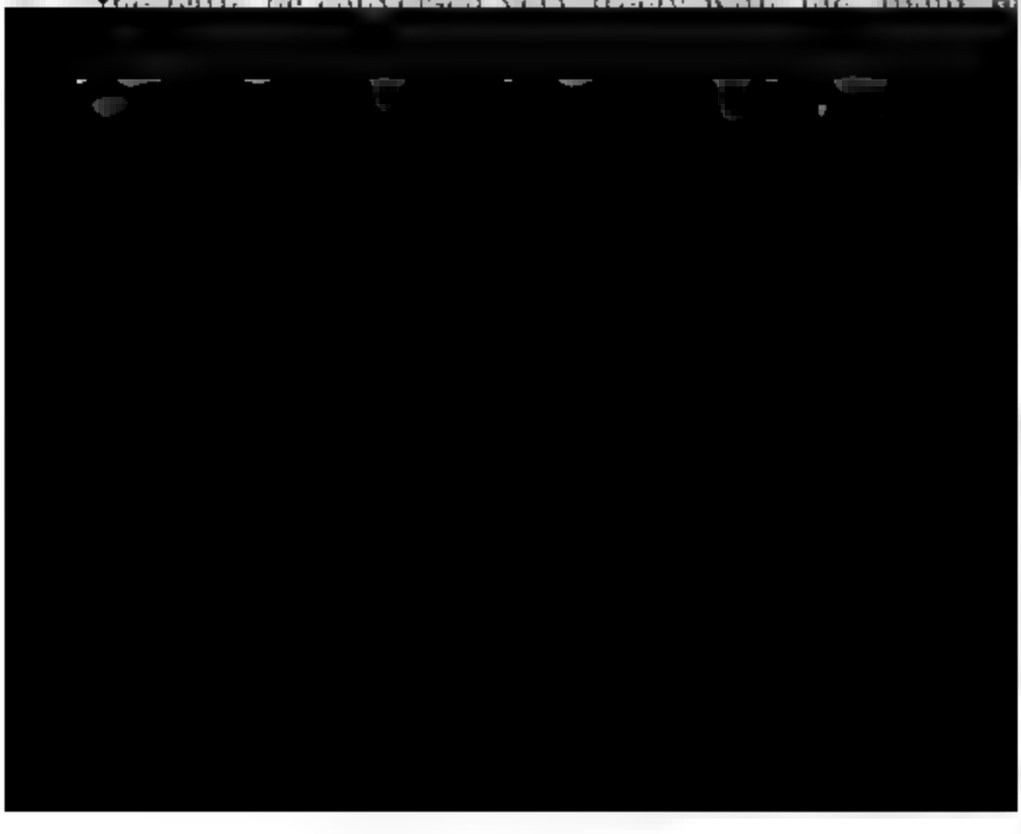
vations. As soon as evidence of a contrary nature will honestly place it before our readers, and if it fficient to overbalance the testimony in favour of the eory, both we and our readers will give it all the hich it is entitled, and frankly and without shame, e its consequences.

r that two of these spirit photographs, produced ıler, are in the possession of a gentleman in London, ıe alleged spirit-forms are by no means such as to with a belief of their spiritual origin; in fact that re like images thrown from a *carte de visite* portrait. not seen them we can form no opinion of our own ; from hearsay. Probabilities of such a kind, would ıch weight in determining the question of their origin, ler the whole as a matter of evidence, and not of theory. ıophical idea thrown out by Dr. Child at the end of ; of value, as we think it to be, any imperfection be caused by the imperfect mediumship of Mr. ose organism might not be sufficient to produce the ny other or better way. With other mediums the be different, and if there be truth in the process we r repeated instances through him and other mediums, rm positive conclusions on any part of the theory. v introduce Dr. Child's report:—

ordance with my promise, I send you an account of our city for the purpose of investigating this matter, ble, obtaining some of the pictures. Having pre- le arrangements for sittings with Mr. Wm. H. the 18th of December, 1862, I came to Boston. I that Mr. Mumler was becoming very tired of the estigations, and in a letter to me, in which he declined n opportunity to Mr. Rehn—a well-known photogra- city—he said, 'Ever since I have commenced taking es, I have been constantly dogged forward and back nera to my closet by *investigators*, till I have become name. I have been harassed enough by self-ap- stigators, and find there is no end to it.'

not discouraged by this, nor by another significant t:—The learned philosophers, who constitute the Photographic Society, as I was informed, at their ting in the city of New York, had solemnly resolved iritual likenesses are a fraud and a gross deception.' of old Galileo, the spirit of Columbus, and a host of art, bear testimony in reference to the delusions of l bodies, that led me rather to infer that these pictures because of this decision. I knew there were several

processes by which shadowy pictures might be tak
suggested by Sir David Brewster, of diminishing
sitting for a part of the picture, has become qui
another, in which a faint picture is made by using a s
tive plate and a small lamp, placing them in such rela
other that the rays of light from the lamp will pas
seconds through this negative, on to the prepared pl
seen a picture taken in this manner, which had some
to the pictures taken by Mr. Mumler; there was,
very marked yellow tint in this, the result of the ar
of the lamp. It differed also in this, that the pi
the case of Sir David Brewster's 'ghost-pictures,'
the head and feet being equally well printed. Unde
cumstances, I was introduced to Mr. Mumler by
Mr. E. Haynes, of Boston, at Mrs. Stuart's Photog
lery, No. 258, Washington-street. He received me
I remarked that I had come to have sittings wit
that I had brought a glass with me from Philadel
private mark upon it, (the mark was my own name a
written with a diamond on the glass, in phonographic
and if he had no objection, I would like to have the p
on this. He replied, 'Certainly, and I wish you
the whole process.' He then took me into his ope
and I saw him clean my glass, pour the collodion upo
it. After which, both of us entered the dark room
it into the bath of iodide of silver; the door was
and it was entirely dark, there being *no* lamp or light
in the room. While waiting for the plate to becom



which was held in a horizontal position all the time, with the edge of the plate toward the lamp. In this position he poured the developing fluid on it, and in a few seconds we perceived two forms on the plate. After washing it, Mr. Mumler handed it to me, and I took it out to the window, when I saw my own figure and the head of a male person, whom I could not recognise, on this plate.

"My daughter, who was with me, also had a picture taken, and on this plate there is the head of a female. The weather having been cloudy, I have not been able to have any of the pictures printed yet. I will send them to you as soon as I get them.

"So much for my observations. Now for the theory that the spirits have given me. There are three forms of matter. First, tangible matter; second, the imponderables, well known to science as heat, light, electricity, magnetism, the Od force and the life principle. These become more refined in the order in which I have named them, and thus approximate toward the third realm of matter, which constitutes spirits, and the home they dwell in, in the spiritual world. Photography, or the art of printing by light, is the most spiritual of all the arts, and by it any substance that is sufficiently dense to set in motion the rays of light, may have its form and character printed on the plate, being received there on the delicate and perceptive chemicals which are used. But spirit forms are so much more refined than light, that they cannot set in motion or reflect its rays. To do this, they require the aid of the life principle—the Od force—magnetism and electricity. These may be obtained from certain mediums, and the atmosphere around them; and when thus obtained and properly placed, either around a spirit form, or combined and formed into such a model as to represent the form itself, either of which will be enabled to set in motion the next form of matter, which is light, and print an image upon the glass. It does not require as much light to print this as it does to make an image on the retina of the human eye, and hence these forms are not visible. This model process is the one which will be first introduced, and hence the forms of spirits and objects will not be very perfect.

"I am frequently asked, 'Do you really believe there is no deception about this matter?' I answer, that, so far as I could see, there was the utmost fairness and candour, and I have, therefore, no reason to believe that there is deception. If there can not be any other explanation given of the present phenomenon than the spiritual one, I shall wait hopefully for the introduction of this beautiful manifestation of the continued existence and identity of our loved ones who have gone to dwell in the inner temple. My impression now is, that the pictures and objects

that have been taken are models made by the spirits.-
T. CHILD, M.D., 634, Race-street, Philadelphia, Dec. 2
—*Banner of Light*, 3rd Jan., 1863.

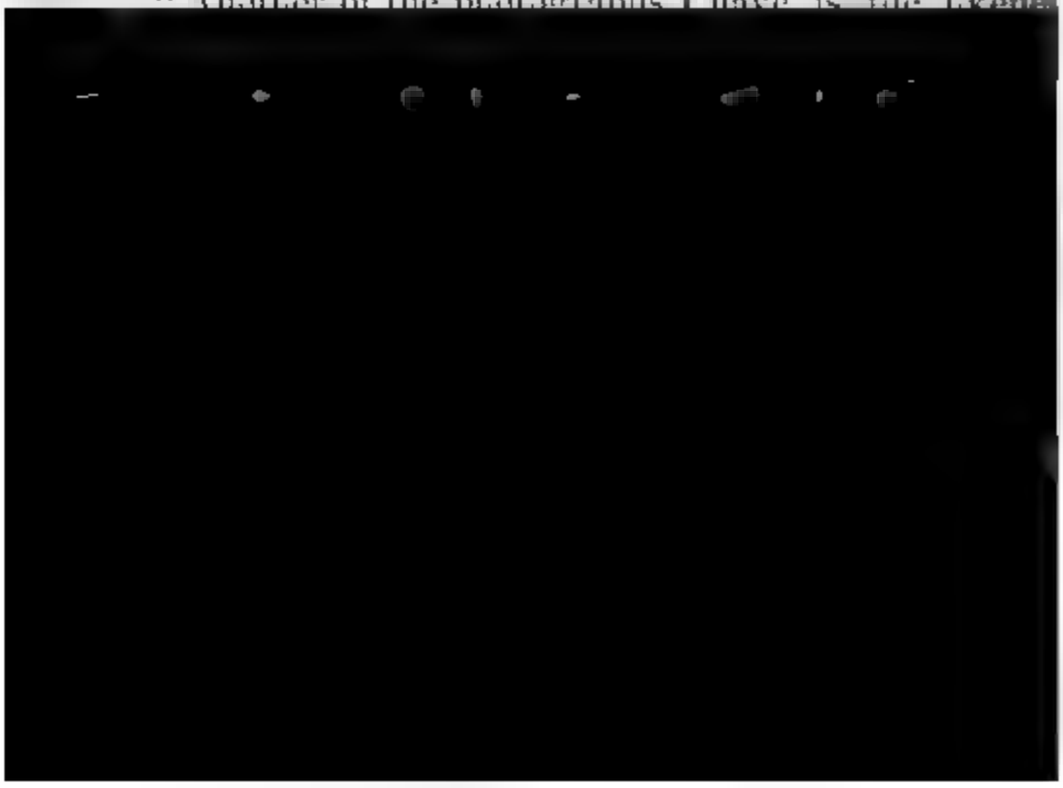
We have since received the following letter on thi
from Mr. Coleman :—

"Sir,—My friend Mr. Daniel Farrar, of Boston, a g
who occupies a prominent position in the commercial w
who has long been identified with Spiritualism in Am
sent me several specimens of the spirit photograph
corroborate the statements previously made of the reali
novel and interesting phase of spirit power.

"The spirit-likeness in each, though shadowy, is quit
and in one which accompanies the portrait of Mr. Alvi
the well-known express agent of America, the form is
as if one in the flesh had sat before the camera: of this
that the figure—a boy seated, and intently reading a b
good likeness of a nephew of Mr. Adams, who died a
ago.

"Mr. Adams, like Mr. Farrar, holding a highly r
position in the trading community, has been an ackn
believer in Spiritualism for some years, and in his i
with the spiritual world has been accustomed to receive
purporting to be from Daniel Webster, the great
Statesman, and Mr. Farrar informs me that at anoth
Mr. Adams' own likeness was accompanied on the same
an excellent likeness of the deceased statesman.

"Another of the photographs I have is the likene



investigation of Spiritualism, the evidence in favour of the spirits is stronger than for any other theory.'

"I had nearly forgotten to add the most important part of Mr. Farrar's letter. We are naturally suspicious of all new forms of spiritual development, lest we become the victims of some clever charlatan. One cause of doubt would remain whilst this new phase was confined to a single operator, but that is lessened, if not removed, by the fact communicated to me by Mr. Farrar, that Dr. Gardner, the pioneer of Spiritualism in Boston, first heard that some pictures had been taken at Roxbury which had a second figure that could not be accounted for by the operator. Soon after this event the Roxbury photographer heard that similar pictures were being produced by Mr. Mumler, Boston, *which were* called *spirit pictures*, and being a very decided orthodox Christian he refused to have any more pictures made that bore the second figure, saying that if it had anything to do with Spiritualism it was the work of the devil, and he would no further lend himself to it. Dr. Gardner, however, found by closer enquiry that a young man in the employment of the Roxbury artist was a medium, and the Doctor induced this young man, despite of his employer's scruples, to give him a private sitting, at which the one, No. 3, bearing the doctor's likeness and a remarkable spirit figure, was obtained. It was at this Roxbury photographer's also that Mr. Robert Dale Owen obtained his spirit-portrait along with his own.

"I may add that I have shown the pictures to one of our leading photographers, who looked at them with much surprise and interest, and he has, at my request, consented to try some experiments with a view of testing their reality, and if possible, producing, with the aid of a medium, similar effects, of the result of which you shall be duly informed.

"Yours, &c.,

"BENJ. COLEMAN."

Since the foregoing was in type we have received from Dr. H. Child some of the spirit photographs, and we have also had an opportunity of closely inspecting those mentioned in Mr. Coleman's letter. In order that our readers may possess the same advantages ourselves in forming a judgment upon them, we have arranged with an eminent photographer of London for their reproduction, and a series of three may be purchased in a packet, of Mr. Pitman, , Paternoster Row, for 3*s.* 6*d.*

Those who think of spirits as "airy nothings, without a local habitation or a name," will have their predilections roughly taken in upon, by finding a well dressed spirit sitting on a chair, or

in some other easy position, shewing how easily they ca
themselves to our mundane circumstances. We do n
feel ourselves called upon to apologize for the spirits, i
decent form they may choose to be photographed, as
at all our affair. Our duty ends in presenting to our
evidence on which it is asserted that such-and-such fo
impinged upon the camera, and we are not answerabl
than the good faith with which we produce this ev
spirits ought to be gas, or naked, or dressed in flowing
they should have wings, then they must be called to
appearing, if they do appear, out of their proper fash

It is however quite possible to suppose that spirits
the power of assuming for the moment, such forms
even as would lead to their identification by their relativ
and indeed our readers will remember numberless ca
this has been stated to be the case with the apparitio
who have gone before. So there are many cases in v
have been first seen in mirrors and looking glasses.
can appear and throw their image upon a glass,
visible to us, the whole question of impossibility fa
photographer's art is merely the preserving such an i
once thrown upon his camera or plate.

We beg also to draw attention to the concluding c
the pamphlet of Mr. Harro-Harring, reviewed in ou
of Books" in this number, in which we allude to c
netic suns or rays of light found to have been impi
photograph of a child taken shortly after death.
Rio de Janeiro in 1855, and if such an emanation
rays can be photographed, we think that it helps us

MR. W. P. ANDERSON, THE SPIRIT ARTIST.

The *Banner of Light*, of Boston, contains an account of this new phase exhibited through Mr. Anderson, of Boston. Of the pictures and the mode of their production, it is said that the portraits are drawn upon artists' paper with *lead pencils;* and that they have a much more life-like expression and effect than might be expected through this simple means. Even the effect of *several* colours can be produced from a black pencil, by the singular combinations of light and shade!—though this is not *ordinarily* adopted. As his labours are of a very fatiguing character, from the exhaustion of his magnetic strength, but a brief time is spent in *continuous* occupation with the pencil, not longer, usually, than half an hour, without rest, under favourable circumstances—rarely less.

Mr. Anderson is clairvoyant, and spirits appear to him, at any time, as substantially as those in the flesh, and converse as free is with them. While using his pencil he is in a nearly trance or unconscious state, and subject to the *real* artists who are using the organism. The pictures are not in *miniature*, but of *life-size*, and represent the persons, who are the subjects, in all the peculiarities of dress, &c., which belonged to them in life, at whatever time distant they may have lived. A very pleasing feature of these portraits is the lavish display of floral embellishments with which the more elaborate and highly finished ones are adorned. A work which Mr. A. will produce in two or three hours would occupy artists of the readiest skill many days, and even weeks—by their own admissions—and at the same time exhibits all the marks of consummate ability, in design, in location of space, and in perfectness of execution. Portraits commenced from the lower extremities and wrought *upwards* to completion as often as the reverse; especially is this the case when the figure is made to rest upon some elaborate pedestal.

MANIFESTATIONS AT WINCHESTER

We hear of a curious *séance* at Winchester, which was got up impromptu by nine of the clergy who were assembled together, the conversation taking a spiritual turn, they sat at the table, which speedily became extremely lively under the clerical manipulations. They were so much surprised at the result, and so unable to account for it, and perhaps so much scandalized at finding that the devil could so readily enter into them, that they determined to keep the sitting from being known. We hope therefore, that to oblige them, our readers will say nothing about it.

to have tied those knots, nor to have touched the
since I put it under the pillow. I must have done
or in a delirium, but I do not believe it; and from
felt a sort of suspicion that each night I was going to
I can understand how ridiculous such hallucinations
to others, but to me who felt them they caused me so
that even now I shudder. They disappeared each n
as long as the light lasted I felt my soul strong a
terrors, and as if it were impossible ever to feel them
as soon as the sun went down I began to tremble, an
brought back again those fearful strangulations of t
night. The greater my terror in darkness, the grea
my strength during the day, showing myself gay
panions, with the two boys of the patriarchate, a
jailors. No one hearing me, so jocose as I appeared
imagined the miserable infirmity under which I suffer
by these efforts to reinvigorate myself, and yet nothin
these nocturnal appearances, which in the day-time
surdities, in the night returned to me to be a fearful
I had dared, I would have supplicated the commis
changed my room, but I never could bring myself
demand, fearing to be laughed at—all reasonings, al
all contrivances, all prayers, being in vain. The ho
being totally and for ever abandoned by God seized
malignant sophisms against Providence which, in my
a few weeks before, appeared to me so absurd, now c
minated in my head. I wrestled against these tempta
days, and then I succumbed. I ignored all goodnes
I said as I heard from those mad Atheists; and as Ju

ome incredulous like Julian, and darker (more obscure) than

Be this as it may, God delivered me from this distress when east expected it. One morning, having taken my coffee, egan vomiting, and I thought I had been poisoned. After fatigue of this vomiting, copious perspirations followed; and I mained in bed till about mid-day. I fell asleep, and slept till ening. I awoke, surprised at so much quiet, and appeared to no longer sleepy. I got up then and said, "I shall be stronger ainst these terrors;" but these terrors did not return. I re-ced in full gratitude, feeling God in me. I threw myself on y knees to adore him the more for having for several days denied m, and in the effusion of my joy I exhausted all my strength; d remaining on my knees some time leaning against a chair, I ll asleep in that position. From that moment, I do not know if slept an hour, or more; but I half awoke, and scarcely had time throw my clothes on the bed, and then I went to sleep again the morning. I was in a somnolent state all that day: in evening, I went to bed early, and I slept the whole of the ht. What crisis had taken place I am ignorant of, but I was ed.

Notices of Books.

DREAMS AND MAGNETISM.*

a pamphlet recently published by Mr. Harro-Harring, scribing some oil paintings which he is exhibiting at 19, icester-square, and which appear to partake of some of the alities of spirit-drawings, we find the following on Dreams d on Magnetism, and on a subject similar to, if not forming a rt of, Spirit Photography.

DREAMS.

Harro-Harring, in his various writings on "*Magnetism*," has distinguished different categories of *dreams*. 1st. *Common dreams*, caused by any aterial impression on our nervous system—for instance: Dreams during gestion, or if any nerves in close connection with the centre point of our rvous system (*plexus solaris*) are touched, or pressed upon, by our hands or ns, or by any other object, which in general causes "*night-mare*." 2ndly. reams connected with the spheres or elements of *clairvoyance*, which he calls magnetic *dreams*," in which our spiritual life moves totally free and far from l material impression or pressure. Those dreams occur generally towards rning; also during the night, if no late supper, demanding digestion, disturbs e motion of our "inward life"—the organ of which is the *magnetic fluid* in our rves. Although, all dreams of the second category are not magnetic dreams; n the contrary, they occur very seldom, and only to persons whose "magnetic lement" in the *nervous* system is prevailing and not overpowered, or partly nalysed by the *blood*-system, as explained in his treatise on *Magnetism*.

* *Dreams, Clairvoyance and Magnetism*—Exhibition of Urano's Paintings, 9, Leicester-square. By HARRO-HARRING. Price Sixpence.

ELEMENTS OF MAGNETISM.

1. Man is a *spiritual* being (soul). Our body is but the instrument, th envelope of our being, which unites us with the earthly—sensual world. 2. Th organ of our spiritual being (soul) the *magnetic fluid* in our nerves—the nervou system—is the *instrument* of our *will*, the means of *motion*—to move the materi body. Every voluntary motion of any part of our body is effected by th organism of our nervous system—every fibre of our nerves is an organ of our *will*. 3. The expression "*animal* magnetism" is derived from a misunderstanding To be clearly understood in my scientific communications on *magnetism*, I have adopted the word "*animatic* magnetism" from *anima* (soul)—represented by our nervous fluid—in opposition to animal, from *animal*, Latin. 4. There is but one power, the *animatic* (spiritual) power. "Physical power" is an erroneous expression. Material substance has no power but in motion. Power without motion is no power; all motion is *animatic* What is *called* "material power" is animatic power in motion. 5. *All life is animatic*, and testifies itself in various degrees in all the regions and functions of nature. 6. Opposite to our nervous *organism* stands the *blood-system* The nervous (electro-magnetic) fluid includes *life*. The blood is the material *antithesis* of the animatic power; the condition of *motion* 7 For what aim and purpose is the *iron* in our blood? Physiology has replied until now on this question very vaguely by no means satisfactorily For what purpose do we attach an iron on a magnet? *To keep the electro-magnetic power in motion* 8. The iron in the human blood is the positive antithesis necessary to effect the *motion* of the *animatic* (life) power the condition of *life*. Without iron in our blood the *animatic* (life) power in our nerves would disappear, as a magnet "dies away" without iron attached to it. motion of the *animatic* (spiritual) and mental power occurs by *rays*; streams light, of magnetic and electro-magnetic fluid—invisible to human eye—visible in the spheres of *clairvoyance* All motion in and of *material* substance occurs by *rotation*—*circulation*, for instance, *rotation* of the spherical body (Asters)—*circulation* of the human blood, &c. All motion in the animatic (spiritual) world defies—with regard to quickness, rapidity—the conceptions of *time* and *space* In the spheres or regions of the animatic (spiritual) world conceptions of *time* and *space* do not exist, or are not admissible. Those communications in the spheres of magnetic "clairvoyance" (animatic magnetic dreams) are but *extension in distance of the same mysterious operation* by which we are able to write our thoughts clearly intelligible by means of *the electro-magnetic element* on a surface, in almost *no* time at all a distance of [illegible] thousand [illegible] We repeat [illegible]

Correspondence.

To the Editor of the "Spiritual Magazine."

MR. EDITOR,—In your last number I observe that Mr. leman makes the following admission, which is full of faith t not of light. Speaking of Mr. and Mrs. F——, and their perience, he says, p. 26:—"Such are the marvellous state- nts made to me by Mr. F—— of his wife's mediumship; and believe them. It is certainly very difficult to realize *the fact material substances being conveyed through what is deemed penetrable matter*, but such statements do not stand alone, &c., ." Now, Mr. Editor, I beg to submit that it is not *necessary* believe that material substances are conveyed, or even can be veyed, through what is deemed impenetrable matter in order conceive the possibility of the facts related in the paper. ke, for instance, the case of "the slipper being carried away, door being closed, and none of the party having moved their seats, he being directed to look in a leather bag which lying in another room, where it was found, the bag being ked and the key in his pocket, &c., &c." Is it not possible conceive that the door might easily be opened and closed so *idly* and *noiselessly* that no *natural* eyes could possibly see it? it not possible to conceive that the lock of the carpet bag ght be opened and closed again by spirits in a non-miraculous nner? Is it not possible to conceive that the laws of motion matter, and the laws of *natural vision*, have very different grees of limitation in proportional relations?

These reflections were excited in my mind some years ago, en I was at a *séance* of the Davenport boys in Buffalo, where witnessed the operation of tying the two boys to their chairs th a very long and strong rope, by Professor Mapes, who served that he had been a sailor and would tie the cords in lor's knots; which he did in a most complicated manner, upying what seemed to me some twenty minutes' time, being iously long in doing it, and unnecessarily multiplying the iculties of untying the innumerable knots. When the boys been thus tied to their chairs we all retired to a distant part the very large room, holding each other by the hand (the ier of the boys, myself, Professor Mapes, his daughter, and . A. Brisbane), that none might stir without the others wing it. The light was turned down so as to make the room ost entirely dark, and the spirits began to untie the ropes, ch was accomplished with a noise something like that of ning a cord rapidly from a windlass, and in about two

seconds, as nearly as I can guess, the cords were thrown heavi in a mass on the ground, and the light immediately turned again. This feat seemed to me almost miraculous, but reflection I asked myself what proportion the rapidity of materi motion of one degree bears to that of another? What relatio does the motion of our planet through space bear to that of bird flying? Where do the limits of human vision begin and en with regard to the motion of material bodies? Can we no conceive from our knowledge of the rapid motions of the heavenly bodies in space, and the undulations of light, th certain degrees of rapidity are utterly invisible to natural sig

I need hardly mention the school-boy's peg-top, spinni "asleep," as a familiar example of invisible motion, and a de might possibly be opened and closed as rapidly as the top sp invisibly before our eyes. I do not say the rope scene was was not a trick of the Davenport boys, but only that invisi motion is neither miraculous nor incredible.

I need not say more. I do not know what is possible impossible, but I can easily conceive that the limitations power in human vision, motion, sensation, &c., may exclude from the possibility of being conscious of many kinds of phys phenomena which are supposed to be miraculous, while they m be perfectly natural within limits which transcend our norm powers of sensation.

H. DOHERTY, M.D.

To the Editor of the "Spiritual Magazine"

Manchester, November 18

SIR,—Through your kindness, when I was in town last month I was enab

[redacted]

f my spirit-friends present, and was answered "Yes." I took up one
ets, and asked if that gave the name of the spirit present? Answer
e next, and succeeding ones, as taken up separately, were answered

, if they could answer the questions in the sealed envelope on the table,
nswered "Yes." I had requested in the envelope that the questions
answered simply "Yes," or "No," which was given accordingly.
ed if they could answer the questions left in my portmanteau, and was
"Yes;" and having written the answers opposite each number, I was
ake the alphabet, when I wrote down the following sentences:—
ten at your own table!
will be your guardian spirit!
ear Son, the Lord will give you all wisdom to understand Spiritualism!
me a gentleman came in, and joined us at the table, in whose favour I
for the evening. When he commenced asking questions, the table
the ground, tilted, and oscillated, until it became absolutely turbulent.
nained at the table during this gentleman's visits, but previous to my
he table came towards me, and pressed gently against my breast,
ook the alphabet, and put down the letters signalled by the table. At
were incomprehensible to me, thus: *thgindoog*, which will be seen is
t, written backwards. I then asked if my spirit-friends would meet me
ing night, at the same time and place; and was answered "Yes."
rned to my hotel anxious to compare questions and answers, which I
ollows:—

Questions left in Portmanteau.

"Do the members of my family who are in spirit-life meet and know
?" *A.* "Yes."
"Are you happy in the spirit-world, and does it accord with our
eaching in this life?" *A.* "Yes."
"Are you cognizant of our different acts and motions on earth?"
"
Did my mother and sister ever appear to me in spirit-form on earth?"
"

uestions I had placed in a sealed envelope and numbered 5 to 9, were
priately answered, but I now regret that, from my want of experience,
have requested that the answers would be given simply "Yes" or
ause I was thereby unconsciously limiting the answers that other-
t have been given.

Thursday Evening, 23rd October.

half an hour later in arriving at Mrs. Marshall's than on the previous
we had scarcely seated ourselves at the table when distinct raps
ice given which Mrs. Marshall accounted for by saying that the spirits
tly been waiting my arrival. I then asked for the names of all my
esent, when those of the previous evening were again spelled out,
ddition of the spirit who was absent, being my brother. I then asked
ing questions:—
ly dear sister Elizabeth, why did you not speak to me last night?"
re place to others."
lave you anything to say to me?" *A.* "Yes. Do all things in faith."
lave you any message to any of my sisters?" *A.* "No."
las my mother no message to any of them?" *A.* "Yes. Tell them
Christ."
hall I soon meet my dear mother?" *A.* "Yes."
hall I see you in figure or how?" *A.* "In a vision."
Wherein is the efficacy of prayer?" *A.* "You must pray in faith."
; run over the alphabet and receiving no raps, I asked if she had
ore to say to me. *A.* "No."
asked if my father would answer me some questions. *A.* "Yes."
an you direct me to a cure for the ailment for which I have consulted
A. "Yes."

and Clairvoyance, I have been brought to know that it is
person mesmerised to read the minds of those brought in to ra
and it was this knowledge that induced me to seal a part of th
to leave another part in my portmanteau, so that the possibil
agency in answering them might be laid aside.

The mode of giving the name of a member of my family
also remarkable, as when the question was asked, the indivi
of my family never occurred to me; the spelling the name
as if it were done to prevent the slightest mental perception of wh
until the name flashed upon me at once.

When the gentleman who joined us was asking questions the
lating very much like the motion of a light vessel on troubled w
availed myself of the opportunity of testing the amount of power
the table, I grasped the table firmly with both hands, and with
endeavoured to prevent its moving, but it was as unavailing a
child six years of age would have been against the power of
athlete.

The certainty of death is not more sure to my conviction, tha
which moved that table was supernatural, and if I thus ex
strongly, it is because I have full confidence in the organs o
sense which God has given me. The admonitions given by m
in strict accordance with my parental teachings in youth. Whil
that these manifestations proceed from no mortal agency, I tr
but the dawning of further revealings from the spirit-world.

To the Editor of the "Spiritual Magazine."

S——, O

Sir,—J. D., the person referred to in the *Spiritual Magazine*
page, in an article entitled "Ghost in Gloucestershire," has sinc
ployed by another part of the family then mentioned, to dig grav
same neighbourhood. He having to follow the vein, was oblige
knees, and under a considerable mass of incumbent material; bu
his attention was arrested by sounds as of some one breathing.
spot, he did not much regard the seeming interruption, but w
regardless of any danger which might arise from the position he
when his attention was again arrested by an audible voice ad
"*Joe, take care!*" He immediately left the place, desirous of

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LEANINGS IN THE CORN-FIELDS OF SPIRITUALISM.

By William Howitt.

No. IV.

ODERN MIRACLES IN THE CATHOLIC CHURCH.—THE CURÉ D'ARS.

Curé D'Ars, Jean Baptiste Marie Vianney, was born at the ge of Dardilly, in the vicinity of Lyons, lying as you issue that city by the Faubourg de Vaise, betwixt the roads to and to the Bourbonnais. The situation is charming, in the t of hills, woods, pleasant valleys, clear streams, vineyards, dows, and orchards. The population was about three hun- d souls. The parents of Jean Baptiste were small proprietors, ltivating their own land, and the family had been noted for nerations for its hospitality to the poor. Jean Baptiste was n on the 8th of May, 1786, coming into the world a little re the outburst of the most terrible revolution of all times. mother was a woman of remarkable piety, and quickly ceived that this son, beyond all her other children, displayed same religious tendency. In his early boyhood he was sent h other children of the village to tend the few sheep of the ily in the neighbouring fields. He always carried a little ge of the Virgin with him, set it up at the foot of a tree, yed much to it, and sometimes preached to the other children. he got older he worked in the fields, obtaining some instruc- n at intervals from the Curé of Ecully. Finding himself very w at learning, and already aspiring to become a priest, when y about fifteen years of age he set out on a pilgrimage to the mb of St. Francis Regis of the Vivarais. He made the rney on foot, and partly by begging his support: but he agined that he received real benefit from this act of devotion, hough he never was capable of acquiring much classical learning.

had been assigned, had neglected it. He was n
the way to head-quarters at Bayonne, but falling i
he remained some time in a hospital. Being somev
he received a ticket of his route, and set out alon
city. On the way, much dejected at this blight of
of entering the church, a stranger suddenly accost
whither he was going, and why he was so sad
informed, he took his knapsack on his back, bade h
without fear, and led him through woods and
whole days. At length, at ten o'clock at night, he i
to a poor family at Noës, at the entrance of the gre
Madeleine, in the confines of the departments of
the Allier, far away from the frequented tracks of
The host the next day took him to the house of
maker named Fayot, where he continued fourteen
teaching the children of the village, and partly w
fields. He passed under the name of M. Jerome,
village which knew that he was a deserter, bu
circumstances, joined in carefully guarding him f
darmes.

During his absence his family were continu
by the menaces of the officials, and in 1810 an
engaged to serve for three years to free the fam
continual visits of the police. He soon lost his life
at Weissenfels or Lützen. Jean Baptiste havi
duly entered as a candidate for the ministry, an
exempt from further claims from the army, return
entered the school of Verrières to pursue his stud

cessary examination. His inability to learn still continued, was only by the exertions of M. Bally and other friends, new his extraordinary piety and humility, that he was through. He had just Latin enough to say mass, and that . But his amiable and Christian spirit was such that he eatly beloved wherever he was. On being ordained his ess, Madame Fayot, of Noës, made a journey to see him new honours, and rushed up to him amidst a crowd of and embraced him. The new abbé returned the motherly s embrace cordially, and was delighted to see her. M. mediately engaged him as his assistant at Ecully. He extremely loved in that parish, and on the death of y in 1817, the inhabitants were unanimous in desiring ccept the cure. M. Vianney, however, thought himself to so great a charge, and two months afterwards he was the curé of Ars, the scene of his life-long labours and

is a little agricultural village of the ancient principality es, now the arrondissement of Trévoux. At the time that ney took possession of his cure, there were no roads from populous places; such as they were, were the deep racks so common to agricultural parts of France, winding d shrouded in trees and bushes. The houses were them- uried in masses of fruit trees; they were scattered here re, being rather more numerous around the church. vas a silence and melancholy over the place which can imagined by those who have seen such French villages. valleys, hills of but little elevation, tilled lands, copses, meadows lay around, through which stagnated rather ated some turbid streams carrying their burden to the There was an old chateau inhabited by Mademoiselle , called Mademoiselle d'Ars, the daughter of the late Garnier-d'Ars, a lady of sixty. The new curé proceeded a foot, and had much ado to find the place, even when he e upon it, but at length he caught sight of a peasant who into the village and to the parsonage. It was in February, hat he arrived there, at the age of thirty-two.

e people of d'Ars, as stagnant as their place, would not und anything particular in their new curé, for he was of uncommanding presence, and anxious rather to conceal display his virtues, but the fact of the people of Ecully g after him on Sunday, showed them that he was greatly ed by those he had last lived amongst. But the ardent n of the new pastor, who spent nearly all his time at the or in visiting his people; his discourses full of fire and soon awoke in them wonder and regard. They found

and he himself lay on a straw pallet in his garret.
had a horror of the dissipations of the holidays, and
were practiced there, and the evil consequences whic
ing from them, and he set himself to break the peop
was a hard and long fight, but he at length succeed
d'Ars was a saint of the old type, he was all for p
the future world, and looked with little favour on
this. His views were extreme, but by that extrem
himself and his people to that pitch of religious zeal
up the scene of wonders which soon unfolded ther
dances, as a necessity, went the public-houses, and
ness which had sprung from them.

Besides consulting the morals of his parishion
d'Ars enlarged his church by building three chapel
his patron saint, John the Baptist, the second to S
and the third to the Ecce Homo. That to Saint P
in consequence of the remains of that saint havi
covered in the cemetery of St. Priscilla, in Ro
These were conveyed to Mugnano, in the diocese of
they were said to have performed many miracles.
new saint spread her influence into France with e
miracle, and the Curé d'Ars became an enthusiast
her. He attributed the greater part of the mirac
at his church to her intercession, whilst the people at
to his own sanctity. That is a question which we n
great question is, were they done at all? As this
affirmed by the strongest and most universal evid
as well at once assign them to the Great First Cau

Having consulted the moral growth and eccle

pay for it. Yet he was run so close that he had not money to pay for the writings. It came, however. Still he had nothing to commence the housekeeping with, but he appointed two respectable and educated women of the place, Benoîte Lardet and Catherine Lassagne, to superintend it. When they entered on their duty they had nothing in the house but a pot of butter and some cheese which a young woman had sent. They carried with them some clothes and other things of indispensable necessity. They had no bread to eat the first day, but their dinners were sent in by their friends. But they were soon joined by other women necessary to assist in the work, and funds flowed in. The curé opened a gratuitous school for the little girls of the parish; then he took into the house some poor children; in a short time there were sixty young girls lodged, boarded and maintained at the expense of Providence. The idea spread—another Providence was established at Bourg, then others in other places, and so they branched right and left through France. The Providence at Ars was established fifteen years before that of Mr. Müller at Bristol.

It was soon necessary to enlarge the original building at Ars. The curé was himself architect, builder and carpenter. He made the mortar, shaped and carried the stones, and only intermitted his labours to go to the confessional. Yet the scheme was not carried through without those sharp trials of faith that God generally sends on such occasions. Sometimes the contributions stopped, the funds and provisions became exhausted, and the case grew so apparently hopeless that even the curé began to think that they must give it up. "When God," says Bossuet, "wishes to show that a work is entirely in His hands, He reduces everything to extremity and despair,"—then it goes on. On two such occasions the intervention of God was so direct and sudden, and accompanied by circumstances so marvellous that it was impossible not to see that a miracle had taken place. The witnesses of these things, says M. Monnin, are still living.

One day the managers had no bread, no flour left, and there was no baker in the village; yet there were eighty mouths to fill. What was to be done? One of the mistresses ran to the curé and informed him that there was not flour enough for two loaves. "Nevertheless," said the curé, "make it up into bread just as if you had flour enough." She did so, and soon informed him that she did not know how it was, but she had to pour in more and more water, the dough had continued to swell under her hands till her kneading trough was full, and with a handful of flour she had made twenty great loaves of from twenty to twenty-two pounds weight each! The Abbé Monnin says the whole details of this miracle he had from the mouths of Jeanne

Maria Chancy, who made the bread, of Catherine Lassagne, or of the managers, and of Jeanne and Marie Filiat, school-mistresses, none of whom had even for a moment doubted of the miracle.

On the next occasion there was a complete consumption of all the flour and corn, and destitution of funds. The curé thought for a moment that God had abandoned him for his sins. He called the superior of the establishment, Benoîte Lardet, and said, "We shall be obliged to send away the poor orphans since we do not know where to get further support for them." No sooner had he said this, however, than he felt impressed to visit his attics, where his wheat was generally deposited. He mounted the stairs slowly, oppressed with a weight of fear and despair which augmented as he ascended. He opened the attic door trembling, and beheld it heaped with corn as if poured out of full sacks! At the sight he ran down stairs to the children, exclaiming, "I doubted of Providence, my poor little ones; I thought I must send you away; the good God has punished me!" That was his favourite expression when the Divine Goodness had given him particular marks of protection, and he regarded it as a loving punishment of his distrust.

The news of the prodigy flew through the village, where it was received with cries and tears of joy. The mayor of Ars, Anthony Mandy, who often afterwards related the miracle to his son, hastened to the place with a great number of the chief people to see the corn. The miller also was called, and as he filled his sacks he said he had never handled such splendid wheat.

The curé was fond of talking of this great miracle. Some years after Mgr. Devie, the bishop of Belley, visiting Ars, [illegible]

your finger." She did so and found to her astonishment the barrel full. The wine was pronounced much better than they were accustomed to.

These must sound strange things to Protestant ears, but these are but the beginning. There are above thirty more years such events. People began to receive sudden cures while aying before the altar, on making their confessions privately to curé. The fame of these things began to spread, and people ked from the country round. It spread to the cities all over nce, into the neighbouring nations, and that tide of pilgrims n which from all France, from Italy, Belgium, Germany, and from England, rose to 20,000 persons annually, and some- s, says M. Monnin, to 80,000. All manner of complaints h had been pronounced incurable were suddenly cured under prayers of the curé. Paralysis, epilepsy, fevers, insanity, ssion, rheumatism, gout, in short, every kind of ailment. impossible to dwell here on what makes the substance of volumes. The indefatigable curé gave himself up heart and and body to these labours. His church stood open day and . The immense crowds who sought to confess were com- l to move on in order and take their turns whatever their or condition. Extreme poverty and extreme suffering were aly things which induced the pious curé to allow any one to precedence of the rest. Sometimes there came grand e in their carriages, and drove rapidly up to the church or as near as the crowd would permit them. They called e curé and desired that he might be told that they were ag. They received with incredulity the information that could not be admitted to the curé's confessional except in turn. They endeavoured to force their way to the door, when they succeeded, on his opening it to admit a fresh n, attempted to pass in. He courteously stopped them, and hem the rule of the place—the Christian rule. One lady neither the King of Bavaria nor the Pope ever made her

"But madame," replied the curé, "you will have to wait " Many waited for several days before their turn came. curé gave himself only four hours sleep, from eleven o'clock ee, and people rushed to the church at midnight to secure places. Omnibuses were constantly running betwixt Ars Lyons to convey pilgrims, and boats on the Soane were g, so that the stream of people was constantly flowing to ro. Thousands of others made their way thither on foot. and lodging-houses were built to accommodate them.

mongst the thousands of cases of extraordinary cures, which iven with names, and dates, and addresses of the patients, is one which struck me as very touching. A poor woman

came from a great distance, carrying on her back a boy
years old who had no use of his legs whatever. For t
twenty hours the poor mother perseveringly endeavour
near the curé. At length he put his hands on the
blessed him, saying some words of comfort to the mot
entering their lodgings for the night the boy said, '
buy my sabots, for M. the Curé has promised that I s
to-morrow." The words of the curé had not been
positive, but the child had such faith in him that he felt
of his cure. The mother went and bought the sabots,
enough, on the morrow the child was cured and ran
the church crying joyfully, "I am cured! I am cure
mother was overwhelmed with tears and emotion.

Numerous letters are found in these volumes fro
detailing the circumstances of their ailments and their
many others from well-known persons soliciting the
the curé for themselves and friends. One is from
Philipps, of Grace-Dieu, Leicestershire, at the instanc
Edward Howard, seeking the curé's prayers for the ret
father, the Duke of Norfolk, to the Catholic Church.
also an account by the distinguished writer, M. Louis
of his visit to Ars, and of his wonder at the scene. Al
the curé was not only expending superhuman exe
church services, from year to year, giving himself b
pause for a very meagre breakfast and dinner, bu
receiving large sums from all sides and bestowing
promptly in relieving distress, assisting poor pilgrims,
ing relief to distant places. When somebody asked
secret of obtaining such great supplies of money, he re

cases, he knew, were pressing, take them into his con-
al, and speak to them of their cases, their wants, and their
in a manner that filled them with astonishment. We may
n one or two of these cases. Seeing a young Savoyard
the congregation, he said to her in passing that he would
o her on the morrow. As she had just arrived and was a
stranger, she thought he had mistaken her for some other
The next day, however, he called her into his con-
l, and said that she was desirous of entering a religious
hment. She replied in astonishment that he could not
nat, as she had never spoken to him before: but he not
ewed her that he knew her secret thoughts, but told her
ters she had and their particular characters. She said it
perfectly true. Another lady from a distance consulted
the disposal of her large property to different persons
poses. He replied she had determined very properly,
ised her to make her will for she had no time to lose.
s of only middle age, and in good health; but she took
ce and was only just in time. She died suddenly.
Pere Nigre, who was planning an institution for the
of soldiers, on preaching at Fourvieres, began thus:—"I
en at Ars. Do you know what the curé said to me?
day, Father, how go your soldiers on?' Now, the good
l not know me, had never seen me. I had not made
ny plans for this institution, yet he knew all about it."
Abbé Toccanier was at Ars. The curé suddenly urged
go to Seyssel. It was Sunday, a day on which he dis-
d travelling generally. At vespers the curé said, "Let
for one between life and death." The abbé went, and
his sister-in-law dead. After his return, the abbé said,
d at Seyssel that my sister-in-law died four hours ere I
" "I expected it," he replied. Some years afterwards,
é asked him if he should see his mother again. "Yes,"
, without an instant's hesitation, "that dear mother has
after five hours of cramp."
lgrim came to ask his prayers for a sick servant. The curé
Yes, yes, my friend, it is Marie; I saw her in the choir."
hed that the curé should know the name of his servant,
thought he was wrong in one respect, for he had that
: left her at the other end of the church. He hastened to
her, and found her in the choir.
ing the excitement and confusion of the Revolution of
many persons consulted him about the safety of their
. He bade them rest quite at peace, for there would be
d spilled except in and just round Paris. During the
war, he was asked to pray for the safety of a soldier

ruined by speculations, and was only saved from su
mother's exertions in rousing him to renewed coura
A man who had a little land offered it in sale to t
advised him, whatever he did, not to part with it.
after a mine was discovered in it, which secured th
two thousand francs annually. On the other hand,
mines consulted him on investing in a new mine la
and which promised to pay richly. He counselled
means to do it. Twelve days after the mine was
water and became unworkable, besides causing t
various persons.

The curé, like many of the old saints, believed him
assailed by the devil, and no doubt he was, but per
the extent that he supposed. But let us see what
surrounded him, for actual spirits were busy about h
us take their proceedings from his own point of v
the moment that the curé opened the orphan house
years after his going there, and thence to the end o
was beset by the continual evidences of what he dec
influence. At nine o'clock one evening, as he retire
was startled by three loud knocks at his outer gate
would drive it in with a huge club. He arose, thr
window, and asked who was there. No answer was
returned to bed, but was scarcely asleep when he
again by other blows, this time not on the outer g
that of the staircase leading to his chamber. He
called out, but again there was no answer. Imaginin
were thieves who came to steal some valuables belon
Viscomte d'Ars, he had two stout men to come and

isfied that the men were right, that they were no mortal dis-
bers. Some young men, however, formed themselves into a
ard over the house during the night, and some of his neighbours
ne and slept in the rooms adjoining his own. When it came
the turn of the cartwright of the village to occupy this room
carried his loaded gun with him. At midnight there came a
rific noise; the furniture of the room resounded as if with a
rm of blows. The poor man cried out for help, and the curé
in; they searched in every corner, but to no purpose. Being
assured that they were spiritual agents which caused the
rbance, the curé dismissed his watchers and commended
self to the keeping of God.

The noises continued, and for some time his mind was oppressed
a haunting fear of the perdition of his soul: hell seemed
tinually to open under his feet, and a voice told him that his
e there was already marked out. When by the force of
yer he had driven out these devilish suggestions, the noises
other manifestations still continued, and under one form or
her, never quitted him for five-and-thirty years. Commonly,
midnight three great blows announced the approach of his
entors. If he slept sounder than usual these blows were
eeded by others, and then came a dreadful hubbub on the
case, and the demon entered. He seized the bed curtains,
gged at them, and shook them so violently, that it seemed as
e must tear them down. The curé frequently imagined that
re could not be a shred of them left, yet in the morning they
re quite whole. Sometimes the spirit knocked as if he wished
enter: the next moment he was in the room moving about the
niture, ferreting everywhere, and calling out in a mocking
ne, "Vianney! Vianney!" and adding menaces and insults.
Eater of truffles! O! we shall have thee! we shall have thee
on! We will take thee! we will take thee!" Sometimes he
uld halloa from the centre of the court below, and having done
for some time, would imitate a charge of cavalry, or the tramp
an army in march. Sometimes he seemed to be driving nails
to the boards, and gave blows that seemed to split the wood;
ming the boards, sawing the wainscot, and working actively
e a carpenter in the house, or he was apparently boring with a
mblet or an augur all night, and he imagined that in the
rning he should find his floor perforated with hundreds of
es. At other times he beat a tattoo on the chimney-piece, on
table, or more commonly on a water pot, seeking always the
st sonorous objects.

Sometimes the curé heard, as it were, a wild horse rearing in
s hall below him, throwing his hoofs to the ceiling, and then
nging with all four feet on the tiled floor. At other times a

gendarme seemed to be ascending the stairs in his boo
stamping loudly as he ascended. Again it seemed like a
flock of sheep passing above his head, and making sleep imp
by that monotonous patter of hoofs. Catherine Lassagne
notes of her life at the Providence at Ars, relates many
things, and says that every one who knew the curé knew t
would sooner suffer death than state an untruth. He said
one day that when the flock of sheep seemed running over his
he has taken a stick and struck smart blows on the ceil
cause them to be silent, but to no purpose. Just as he wo
dropping asleep, *Grappin*, as he called the devil, or the gra
iron, would begin, as it were, new hooping a cask with iron
and with a tremendous din. When some one attribute
noises to rats, he said, "I don't know whether rats sin
there is something continually singing in my chamber. It cla
up my bed singing. Last night it sung in the chimney
nightingale."

Sometimes these devils, as the curé supposed them, wer
droll. One night there was an appearance of a small a
frolicking about his bed. He put out his hand actively t
it, but in vain. Sometimes *Grappin* threw the mattras
him; sometimes he pitched him out of bed. Another tim
18th of October, 1825, he said *Grappin* had tried to kil
"Sometimes," said the curé, "he puffs and blows so str
that he seems as if he could snuff me up. He seems to
gravel in the chamber, or I do not know what. I told
would go down into the Providence and relate his tricks
make him contemptible, but it was all one."

Bossuet says it is impossible to fathom the depths of

d a dozen other things. The curé took it all in good part, de them good night, and went to bed. At midnight these ntlemen came rushing to his room in terrible affright. The use seemed turned topsy-turvy; the doors banged, the windows ttled, the walls shook, and ominous cracks appeared to announce ir fall. "Rise! rise!" they cried to the curé, who was g quietly, "the house falls." "Oh!" said he, "I know very ll what it is; go to your beds: you have nothing to fear." hour after a bell rung: there was a man at the gate who had me several leagues to confess to the curé. He always expected en these disturbances took place that some one was on his y to seek consolation from him; and it never failed to prove He believed the demons made the uproar out of envy of the od he was about to do. The clergy, however, were cured of ghing at him, and one of them made a vow never again to jest apparitions and nocturnal noises. Another night the devil, curé said, had amused himself by pushing him about his mber all night on a bed on castors: and the next day when entered his confessional, he felt himself lifted up and tossed t as though he had been in a boat on a rough sea.

But was the devil really engaged in all these transactions? truth probably is, that M. Vianney had so reduced his body sting, penance and enormous exertion, that he had opened self to all kinds of spiritual impressions, in which the devil sure to have his share. But most likely many of these stly visitors were merely spirits of a low order who liked to ose themselves, as they found the curé accessible to them. ny, no doubt, like those who visited the Seeress of Prevorst, uld have been glad of his prayers, had he not been so com-tely shut up on that head by his catholic demonophobia. He erts that the demons broke a holy water vessel before his face, sely defiled a picture of the Virgin repeatedly, and at last rnt his bed. Of the last affair there was no evidence. The d was burnt in the curé's absence at the church, but as he rose two or three o'clock he may have let a spark fall from a tch or candle himself before leaving.

Nothing, however, is more certain than that the worthy ré d'Ars was actively beset by spirits of one kind or another r upwards of thirty years. He exorcised several persons who re possessed, and records dialogues with these demons in which y assured him that they often said mass.

Altogether the biography of the Curé d'Ars is one of the st remarkable of modern times. Miracles of the highest and west kinds were in active operation round him for a long course f years. They were exhibited before thousands and tens of ousands of people of all classes and ranks and of many countries.

What had been reported from all past ages by men highest character for veracity, learning and talent, was r at Ars for above thirty years in all its power. All the ave of saints and Spiritualists were shown to be facts. Yet told that all this time the press of Paris and of France pr a profound silence on the matter as though no such thing taking place. After his death the same preternatural were said to continue at his tomb. We should be glad t from some candid and capable authority whether they c yet. In the mean time I shall close this article with the of Abbé Monnin in reviewing these events: "We reaso preconceived ideas; we have thus reasoned the whole eighteenth century, and so we reason still. The sense of supernatural is become so feeble amongst us that we canno ourselves to believe in phenomena which rise above that sphere in which we are accustomed to breathe. We had deny the facts, or attribute them to illusion and impositio give ourselves the trouble to examine them seriously and expose ourselves to a rencounter with some invisible and a agent of which we doubt the presence. The terror w inspires makes us anxious to know it but afraid to appro

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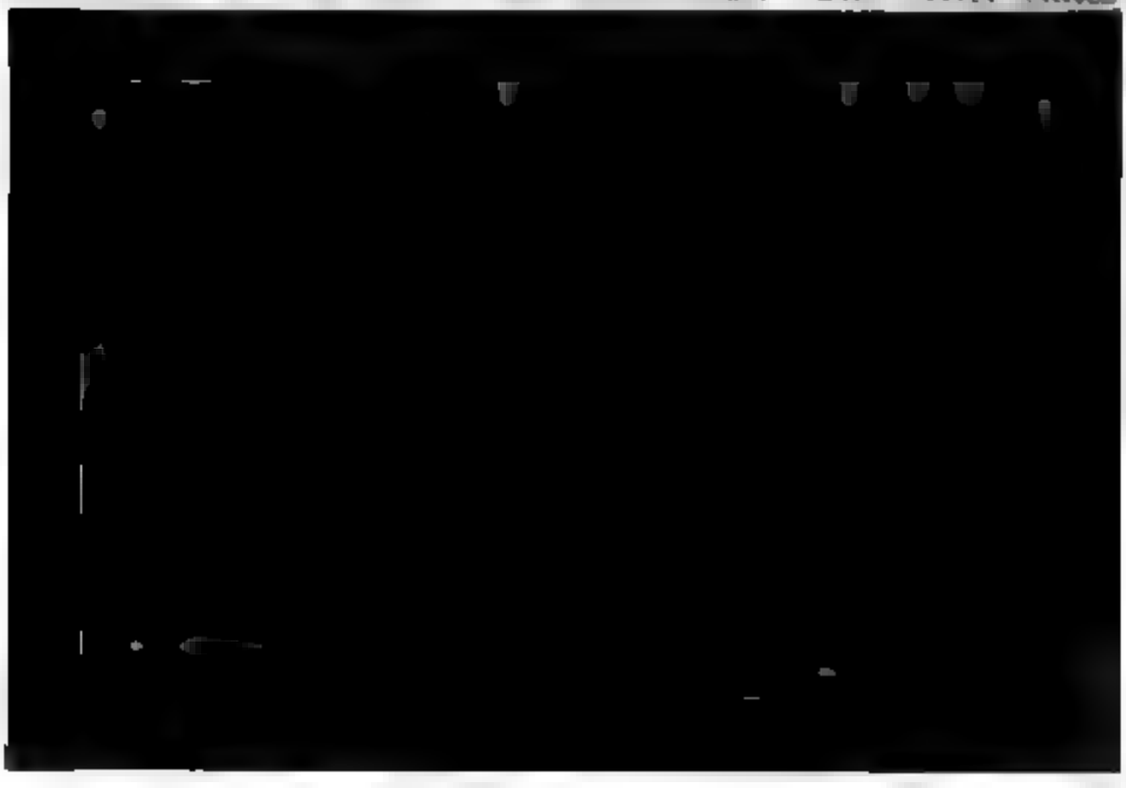
DR. PUSEY.

THE following anecdote is taken from one of Dr. Pusey's discourses to one of the Sisterhoods. The writer states



SPIRITUALISM IN BIOGRAPHY:— HERMANN AUGUSTUS FRANKÉ.

experience of Professor Augustus Herman Frankć in ding and carrying on the Orphan House, or "Hospital," as it alled in his narrative, at Hallć, in Prussia, upwards of a ury and a half ago, is a parallel case to that of George ler of Bristol in our own day, of which an account is given ir last number.

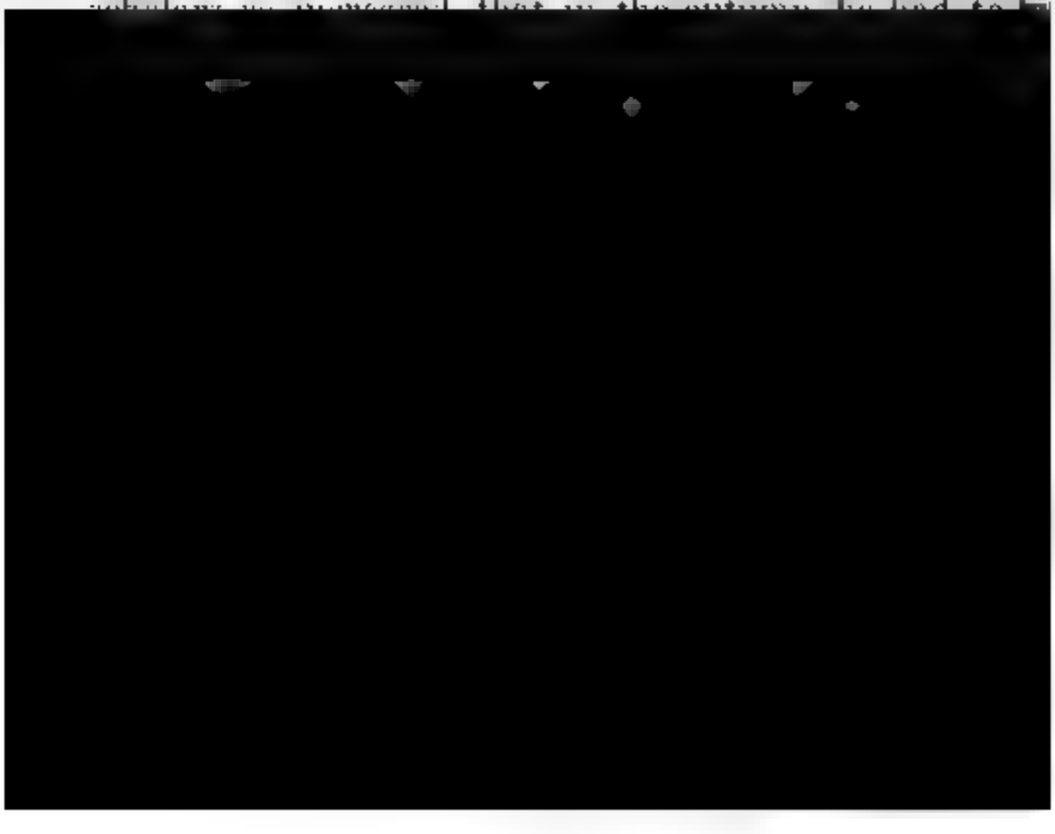
The *Account of the most remarkable Footsteps of Divine idence in the erecting and managing the hospital at Glaucha out Hall, by* AUGUSTUS HERMANNUS FRANCK, *Professor of inity in the Frederician University of Hall, Pastor of Glaucha, Director of the Pious Foundations there*, is a short abstract he work written and published by order of the Lords of the ncil who visited the hospital and schools under a Royal Comion in 1700, with a continuation of the history to about 1702. the words of the writer of the "Preface to the *English ler*"—"The living experimental demonstration of a Deity of a Divine Providence, such as may here be found reported ɔdly and simply, transcends every evidence which is merely ulative and affects but the understanding, and that perhaps uch as the most vivid sensation of the light and heat of the does surpass any dry speculation of the same, however rwise fine."

From this work it appears that in accordance with an old om at Hallê of assembling the poor periodically at the doors haritable persons to receive alms, they attended before the of the worthy Pastor of Glaucha every Thursday for this ose; it readily occurred to him that he might improve these rtunities for their spiritual instruction. Accordingly, about the nning of the year 1694, he commenced catechising the younger ons and instructing them in the ground work of the Christian gion, while the elder ones only attended to his discourse with younger, and concluding with prayer. He found them to be norant and gross that he "scarce knew where to begin the vation of so barren a soil." At first he put the children to ol, defraying the charges out of an alms-box which he fixed e parsonage-house. One day he took up the Bible, "and as ere by accident," he says, "did light on these words:—2 Cor. 8. *God is able to make all grace abound towards you, that ye ys having all sufficiency in all things, may abound to every work.* This sentence made a deep impression on my mind, ing me to think:—*How* is God able to make this? I should lad to help the poor, had I wherewithal; whereas now I am

forced to send many away empty and unrelieved. A
answer to his reflections, and to excite in him a more liv
in God's providence, within a few hours a case was
before him, which through his own instrumentality "
sufficient demonstration *how* God is able to make us
every good work," and which instance he relates as
"because it helps to discover as well the outward cause
undertaking took its rise from, as the frame of my mi
the Lord upheld for carrying on the work."

After the box had been set up in his house about
of a year, there was put into it at one time a sum equa
18*s.* 6*d.* in English money. "In full assurance of
resolved to take this sum for the foundation of a chari
He bought a few books, engaged a master for the sch
place put up before his study as a schoolroom, and fixed
the wall to receive subscriptions to carry it on. Not
instruction given, but to the necessitous alms were d
twice or thrice a week. "The blessing of God attend
small beginnings was so plentiful," says the good pas
we were able, not only to push on the principal desig
relieve also in some measure the poor housekeepers;
never any settled provision, but as God gave it, so it w

In the summer of 1695, a person of rank unexpec
without solicitation offered him £100 to be distributed
the poor as he thought fit, provided that he rememb
students, and let them have a share in it. Soon a
twenty poor students were admitted to the benefit of the
other sums of smaller amount were received, and the



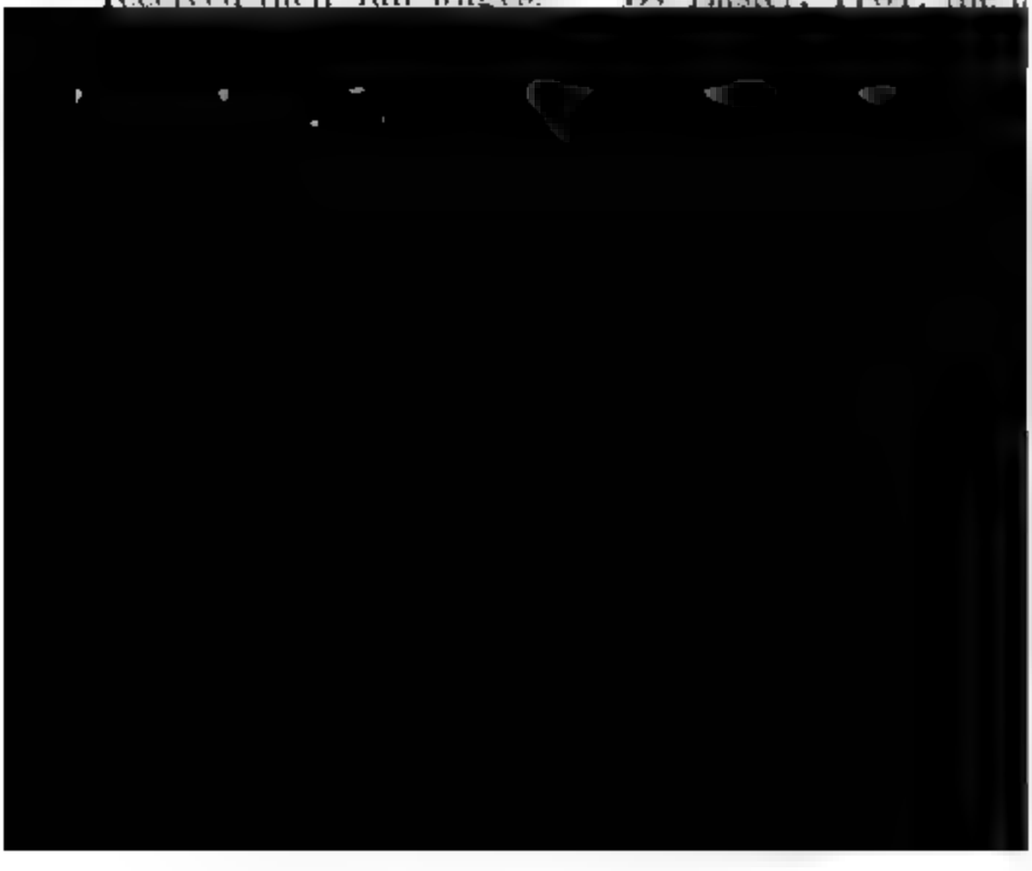
n, I took the remaining three, and the place of the fourth
sently supplied by another. . . . . Having thus made
ning, in the name of God, to take effectual care of some
thout any settled provisions, and without any regard to
supports, I relied entirely upon Him, and so did not
o make daily addition to the number of our children."
this trust in vain, for, he adds, "I found myself
y supported by His hand who is the true Father of the
. . . . . and this even beyond the expectation and
f my own foolish and scrupulous reason. . . . Being
lied and sustained by the mercy of God, we were not
)led to lend a helping hand to many poor students to
e charge of maintaining the orphans, to provide them
ı and cloth, and to keep up our charity-school in a
; state; but now a house was purchased, and about
; also a back house added. For as the undertaking
begun in faith, so it was now to be advanced in the
leness of mind and entire dependence on God, without
nto the disputes with the puzzling and nice suggestions
reason, which foreseeing a future want, is too apt to fly
break even the best ordered and concerted measures.
e laying aside all such suspicious apprehensions, we
ıay a firm foundation of a hospital. However, we took
) misspend so much as a farthing, but to provide only
;s as were absolutely necessary for the maintenance of
By Whitsuntide, 1696, twelve poor orphans were thus
for, and a proper person appointed to take charge of
nd now, instead of continuing to assist poor students
ıey, Mr. Franké resolved to provide them also with
ıce; "so," he tells us, "I cast myself upon the provi-
the Lord, hoping that his bounty from time to time
)ply us with such relief as was sufficient for them." The
)f classes in the school still increasing, and tables for
ıts being set up, another house next to the hospital was
, and subsequently purchased for their use.

Letter to a Friend Franké thus writes concerning the
)f the undertaking from about this period:—

. first we wanted but a little house, by reason of the small number of
, then I resolved in the name of God to buy one, and the Lord readily
with so much money, as I wanted for that purpose. This house
turn till necessity required a bigger; and when this was thought
here was one purchased, and the Lord furnished us with a suitable
ey. But when this likewise was found insufficient, and the hiring
attered up and down through the town was apt to create no small
resolved, in the name of God, to lay the foundation for a competent
he Lord knoweth we had not so much as would answer the cost of a
e, much less such a building as might hold about two hundred
ither were there wanting such as discovered the rough and difficult

ways we were like to pass through, if I would pursue the design. O
to set up an house of wood, to save the expensive cost of a stone
again some would say: What is this waste for? And by such,
arguments, I was almost prevailed on to comply. But the Lord
my faith with so powerful a conviction, as if He had said expre
Build thou it of stone, and I will pay the charge. Indeed He
good as His word. And from week to week, from month t
crumbs as it were of his comfort have dropped down, and fed ou
feedeth a brood of tender chickens. So that neither have the or
want, nor the workmen been exposed to any hardship through
wages.

When the foundation for this building was laid,
tells us:—"The Lord had provided so much money
as enabled us to procure a good quantity of timber
the building itself, I was now to wait upon God, and
to week to receive at His hand what he would be
pleased to furnish me with for carrying on the sa
Jackson, in his *Life of Franké*, tells us:—"It freq
pened, indeed, that there was not a farthing left, w
necessary to purchase food for some hundreds of
frequently he was obliged to have recourse to the s
had laid aside for beggars and the house-poor, or turn
into money which was not entirely necessary, in or
be able to buy bread. Once, the manager of the
obliged to take all possible pains to obtain even
groschen to buy candles, that the children might n
dark; and the light had already disappeared before h
But still assistance always came, his orphans and stu
wanted a meal—and the masons and day-labour
received their full wages." By Easter, 1701, the h



sistant was sent to Holland to obtain the fullest information ncerning the celebrated orphan schools there.

The provision made for the aged poor was further extended, s shewn by the following arrangements:—"Two hours are set part every day, wherein all manner of poor, blind, lame, and mpotent persons, both such as live amongst us, and such as me from abroad, as likewise exiles, and such as have lost their oods by fire; and in a word, all sorts of distressed people, are arefully instructed in the principles of religion, admonished, mforted, and at length supplied with some bodily relief." A mall settlement was also made for the comfortable maintenance f a few poor widows.

With this brief sketch of this most admirable undertaking, I ave Mr. Franké to present, in his own language, some, (as it is ntitled at the heading of the chapter,) "*Of the Visible and Wonderful Providences of God, attending these Endeavours to tablish the Hospital and Charity-Schools from their First Rise this Present Time.*" (About the year 1701.) The interesting cts here given, and the scarcity of the book will, I hope, excuse e length of the quotation.

It being almost impossible to have full insight into the means, whereby as ll the charity schools as the ensuing building were both begun and carried , except there be given some instances of the wonderful providence of the rd, whereby He hath remarkably signalized His care and assistance in adncing this affair. I will here set down a good number of such providential currences as seem the most conspicuous to me.

By the foregoing narrative any one may see that the design was not first to ovide a settled fund, and then to go about the work; but on the contrary, that hich the Lord bestowed on us as the means of a present support, was readily nd without delay employed, though it made up but a few crowns, and our care r a future supply was faithfully committed to the Lord. Likewise, that not ly the charity-schools were thus begun, but the actual entertaining and mainining of the orphans and of the poor students, nay the building of the house lf, was in the same way begun, and carried on From whence any understanding man may easily gather, that the management of this business must ve been now and then attended with many extraordinary circumstances, it eing not carried on by the usual manner of money received and laid out; which hall now be exemplified by the following instances:—

Before Easter, 1696, I found the provision for the poor very low, and so far xhausted, that I did not know where to get anything towards defraying the harges of the ensuing week (which happened before I had been used to such wakening trials); but God was pleased to relieve our want in a very seasonable our, and by an unexpected help. He inclined the heart of a person (who it was, here residing, or of what sex, the Lord knoweth) to pay down one thousand rowns for the relief of the poor; and this sum was delivered to me in such a ime, when our provision was brought even to the last crumb. The Lord, whose ork this was, be praised for ever, and reward this benefactor with his blessings thousand fold.

At another time all provision was gone, when the steward declared there was necessity of buying some cattle to furnish the table, and of providing twenty r thirty bushels of flour to be laid up, besides other necessaries, as wood, ool, &c., if we would manage our business to the best advantage. These ecessities being offered up unto God as the True Father of all fatherless ones, n opportunity was presented to discover our straits to a person who was then

with us, and who in all likelihood would readily have supplied our
utmost of his power. But I thought it more convenient to give Go
and not to stir from before His door, He Himself being able to assist
a way as both His providence might be thereby rendered the more c
and His name more cheerfully extolled. And another reason why I
adventuring upon this person, was because the same had already s
tokens of his charitable inclination towards our poor. In the mi
pressing circumstances I found one comfort, which was a presence
prayer, joined with a confident dependence upon that Lord who hear
cry of the young ravens. When prayer was over, and I was just s
at the table, I heard somebody knock at the door which, when I o
was an acquaintance of mine holding in his hand a letter, and a pac
wrapped up, which he presented to me I found therein fifty crowns
a great way, and this gift was soon followed by twenty crowns
proved a seasonable relief and suitable supply to our then low co
a proof that the Lord had heard even before we cried unto Him,
name was not a little magnified.

In the year 1698, in the month of October, I sent a ducat (9s. 6d.) t
woman living out of this town, who through many trials and af
obtained an entrance into a real sense of religion. This woman wr
that the ducat I had sent her came just at the time when she extre
such an help; and that she had thereupon immediately prayed Go
our poor with a great many more ducats. Soon after this, a well-mo
offered me one single ducat and twelve double ducats, and on the
friend also out of Sweden sent two ducats, which soon were follo
and-twenty others sent by the post in a letter, from an unknow
person sending them not thinking fit to express his [or her] name, a
more which were presented to our poor by an eminent patron. Ab
time, Prince Lewis of Wirtenbergh died at Eisenach, and I received
that he had bequeathed a sum of money to the hospital. It happen
hundred ducats in gold (£268 15s.) put up in a little bag, with this dir
the hospital at Halle" These five hundred ducats were afterwards
me, according to the design of the testator, and truly at such
there was great occasion for them to carry on the building. Now wh
heap of ducats, I remembered the prayer of that pious woman w
the Lord to reward our poor again with many ducats.

In the year 1699, about February, I found myself under great
indeed it was a time of visitation. All our provision being spent,

f of the hospital. This put me in mind of that saying of the prophet hap. lxv. v. 24: "It shall come to pass, that before they call I will answer, les they are yet speaking I will hear." Nevertheless I entered into my but instead of begging and praying as I had designed, I praised and the name of the Lord, and hope that others who perhaps may come to will do the like with me. And thus the providence of God would teach me, not to put too great a confidence in a visible stock or present of men.

year 1699, March the 21st, I received a letter by the post, wherein losed four ducats, with this inscription:

"This to the poor is freely sent
For health, which God to me has lent."

my hands in a time of trial, and when I was in great want of money.

Michaelmas, 1699, I was in great want again. In a very fair and ay I took a walk, and viewing the most glorious and magnificent ne heavens, I found myself remarkably strengthened in faith, which o not ascribe to any disposition of my own, but entirely attribute it cious operations of the Spirit of God in my soul. Hereupon were to my mind these and the like thoughts: How excellent a thing it is being deprived of all outward helps, and having nothing to depend ring the knowledge of the living God the creator of heaven and earth, his trust in Him, to rest satisfied in the extremity of poverty. Now, ell knew that the very same day I wanted money, yet I found myself wn, and just as I came home, the steward came for money to pay the it being Saturday) employed in the building of the hospital. And addressing himself to me, he said, "Is there any money brought in?" answered, "No, but I believe in God." Scarce was the word out th, when I was told a student desired to speak with me, who then irty crowns from a person whose name he would not discover. So I into the room, and asked the other how much he wanted at present. Thirty crowns." I replied, "Here they are; but do you want any No," says he. This confirmed us both in our reliance upon the Lord, plainly discerned the wonderful hand of God, who in that very at we were in necessity, did supply us, and even with the very sum anted.

g after, we were likewise reduced to great straits, when it happened undred crowns were sent me by the post, accompanied with a letter l-meaning student, intimating that this sum had been delivered to ve our hospital. I cannot express how effectual this was to renew nce upon the Lord, and how visibly it convinced me that the hour of ly appointed by the Lord, for the strengthening of our faith. The ously remember this benefactor!

r time all our provision was spent. Then it fell out that in addressing he Lord, I found myself deeply affected with the fourth petition of Prayer: "Give us this day our daily bread"; and my thoughts were more especial manner upon the words *this day*, because on the very e had great occasion for it. While I was yet praying, a friend of before my door in a coach, and brought the sum of four hundred Then I perceived the reason why I more eminently had found such a ur in that expression *this day*, and praised the Lord in whose disposal gs.

ear 1700, I was sick about seven or eight weeks before Easter. On sday, which was the first time I went abroad, having besought the e would be pleased to bless my going out and coming in, it happened as going out a consolatory letter was delivered to me, and when I , another, in which was enclosed a bill of one hundred crowns for f the hospital, together with an admonition, encouraging me in a manner cheerfully to go on in the work so happily begun. This from a Protestant merchant living in a place about five hundred it from hence. The Lord remember this benefactor!

Another time a pious, well-disposed lady was present, and m
great want we were just then reduced. This struck the deep
mind, because she had been wont to assist our poor as far as the
was not able, neither then nor at any other time, to relieve our
any considerable gift. On the same day this person happened to dine
another lady who was but just come to town, and this latter menti
she had brought along with her a little mite for the hospital, viz., fi
the first could not forbear weeping, her joy was so great, as knew
hand the utmost straits we were then in, and seeing on the other
and visible supply coming to our relief on the very same day.

At another time when all was spent, and I knew not whence to
thing, it so fell out that a Protestant merchant almost 750 English m
the sum of five-and twenty crowns, and desired me not to take it i
me to the trouble of dispersing it amongst the poor. In the sam
certain countess hath supplied me twice with twenty-five crowns
provision was reduced to the lowest degree. I am sure it has ofte
that we have been relieved when our provision has been just spen
mortal acquainted our benefactors with the necessity under which
nor how seasonable it was for them to relieve us at that instant.

Another time we were brought into a very low condition, wha
stirred up the heart of a farmer to give me as much as he could
hand, being about five crowns, in small coin.

It often has happened, that when strangers have been with me,
given them some account of the wonderful providence of God, for t
tion of their faith, even in their very presence something or anoth
sent for the poor; an example or two whereof I shall here subjoin
certain well-disposed person who bestowed twenty crowns upon t
yet talking with me, a lad came in, who brought twenty crowns in n
with a letter promising the yearly continuance thereof, if the Lo
pleased to preserve life and health. The lad would not tell the
person that sent him, being strictly charged to the contrary, and de
receipt The person whom I at first mentioned, being undoubtedly
visible a proof of God's providence, sent immediately fifty crowns
promise given in writing by the other person hath hitherto bee
performed.

Another person being in my company, and to whom I was dis
remarkable passages of God's providence; whilst we were yet talki
[redacted]

ord. A certain merchant also being once desired to exchange some
resented to the poor, and being acquainted withal that they did belong
or orphans, he not only exchanged them, but made an addition of twenty
ore of his own.

rise it fell out another time that I stood in need of a great sum of money,
that an hundred crowns would not have served my turn, and yet I saw
ast appearance how I might be supplied with an hundred groats. The
ame in and set forth the want we were in. I bid him to come again
er, and I resolved to put up my prayers to the Lord for his assistance.
ame again after dinner I was still in the same want, and so appointed
to come in the evening. In the meantime a sincere friend of mine
e me, and with him I joined in prayer, and found myself much
praise and magnify the Lord for all His admirable dealings towards
even from the beginning of the world, and the most remarkable
ame readily to my remembrance whilst I was praying. I was so
praising and magnifying God, that I insisted only on that exercise of
devotion, and found no inclination to put up many anxious petitions
red out of the present necessity. At length my friend taking his
ompanied him to the door, where I found the steward waiting on one
money he wanted, and on the other side another person who brought
and fifty crowns sealed up in a bag, for the support of the Hospital.
illustrious proof could I expect of God's holy and wonderful Pro-
o graciously accepteth the prayer of the poor, and comforteth those
t down, when they put their trust in Him, and who is still the same
rd as in the times of old, when he rendered himself glorious by His
h the Fathers, the signal examples of whose faith are recommended
tion.

er time thirty crowns were required to pay off the workmen; at
some friends of mine were with me, one of whom had promised ten
another four, for the support of the poor, but neither of them had
l them in, which otherwise might have been very helpful for the
me charges. So I was obliged at the present to dismiss the overseer
ing, who came to fetch the money, with this comfort: "The Lord
ful will take care of us." Away he went, and found the workmen
ospital waiting for their pay; but by the way he unexpectedly met
his acquaintance, to whom he unbosomed himself, and discovered the
cumstances he was in, who thereupon readily lent him fourteen
nd so he went to pay at least some part of the money due to the
out before he had done I received above thirty crowns from another
upon I immediately sent away the aforesaid thirty crowns for the
nd the rest was spent in providing necessaries for the poor. And this
sh visible instance of Divine Providence.

nd of the following week, we were reduced to like straits, and I was
for money to recruit our provision according to custom on Friday,
he workmen on Saturday, but there was not a farthing for either of
So I said, "Twas now time again to rejoice, for the Lord would
give us another instance of His providence." I despatched the
h that saying of Samuel, "Hitherto hath the Lord helped us,"
12. For this expression is as it were turned into a most comfortable
ngst us, and experience hath been the most useful comment upon it.
t morning fifty crowns were sent in, by means whereof the Lord
arried us through the difficulties of that week.

time being reduced to the lowest ebb, and the burden of unavoidable
ing upon the steward, he found himself oppressed with care and
w to extricate himself. Whereupon he got together as much as he
charge the debts, and amongst the rest he sold a silver spoon that
sented to the hospital. But all this would not serve the turn. In this
a hundred crowns were delivered to me for the poor; and being thus
sent presently sixty of them to the steward, and the remainder was
other purposes. A few hours after I had received the above-mentioned
ame a letter of advice importing that thirteen and-a-half barrels of

herrings were in the way towards us, which some charitable friends had for the relief of our poor, as the year before we had three barrels bou How effectual this was to raise the languishing faith of the steward, a his mind after so many toils and cares, may, I think, be easily conjec said indeed, "Now I will rejoice even in time of want, in hopes of discovery of the admirable providence of God, which had been his said beyond his strength." He added likewise, that no oppressing c since seized upon his mind in the midst of want and distress, but h rejoiced and kept up his spirit, whilst he reasoned thus with himself: I patiently wait for the wonderful help of the Lord, and see by means he will be pleased to relieve our necessities."

A little while after we had another hour of probation, but th pleased to supply us then likewise with fifty crowns, which was an the least foreseen; and at the same time I was acquainted that t Cumin cheeses were forthwith to be sent from Leyden in Holland.

Now and then it hath happened, that some strangers coming i hospital, have put half a crown, or one or more ducats in the box just when we were under great difficulties, they themselves not kno seasonable relief it was to us.

Another time I was called upon, early in the morning, for soc defray the charges of that day. I had then but six crowns left, wh delivered. The steward taking it into his hand, told it, and said: times as much it would be but sufficient. I comforted him with experience of the divine benediction we hitherto had enjoyed, and that the same God multiplied it on that very day just to the sum crowns which was wanting, and this proved no small encourage dependance upon God. Soon after it was followed by five and tw more to bear the charges of the next day.

Upon another time when all provision was spent . . . . we put up unanimously extolling the name of the Lord for His infinite goodnes and resigned our present state to His fatherly protection. That w Lord was pleased to incline the heart of a great man, who hitherto l our endeavours to relieve our want the next morning, giving a part to some of his attendants to remember him of it. Accordingly the sent three hundred crowns. Upon which occasion I think fit to take a particular juncture of circumstances, working both from within was observable in this affair, which rendered the providence of G spicuous at this time. . . . .

[redacted]

King of Prussia, indeed, was so struck with this excellent that he authorized a public collection to be made at the throughout his dominions in its behalf; but this was oot only in a few provinces and was soon entirely given the instance of Mr. Franké, "that so I might cut off," "all manner of slanders which some would raise he design from the execution of this grant. But notling all this not one of the orphans, nor any such as are about them, have had any reason to complain of want; ever they should be asked, 'Did ye lack anything?' needs say 'Nothing.'"

Letter to a Friend, and in *Guerike's Life of Franké*, by Jackson, several pages are occupied with the f further instances of Divine Providenc, but as they to those already cited I will quote only the following Franké's letter. After relating several contributions rity, both in money and goods, he adds:—

his was soon spent, in that extremity to which we were reduced. ien the last penny of our stock was laid out, a packet came to my e post, containing about sixty crowns, which was delivered in so n hour, that I sent the packet itself to the steward, as soon as it to me, he being then in great want of money. But now I was again fore, and so little help was brought in this week, that on Friday, ward according to custom came to me for money, I had but a crown The very same evening I happened to tell the overseer of the build- ust bring me money to morrow, for my stock is quite exhausted." time the steward again importuned me for money. I told him he the last crown yesterday, and I had not a farthing left. He asked ld do with the man that used to cleave the wood, and the women the children; for being poor people, they would sadly want their ing, if there was but one crown to be had he would make shift. I was not so much now in store, but the Lord knew it was a hospital and that we had nothing for its maintenance. 'Tis true, says he, he goeth pretty comfortable. Coming within sight of the hospital, aggon before it, laden with corn, which one of our benefactors had conveyed thither (knowing nothing of the want we were then reduced sight the steward was surprised with joy, exceedingly admiring the ovidence of God. Yet he had still the fore-mentioned concern upon w to get a little ready money, for the foresaid poor people, who ployed in the hospital. In the meantime it fell out, that besides ts of cloth, and some children's stockings, five crowns were sent t, and delivered to him whom I bade the night before to bring me who then readily supplied the want of the steward with as much as to pay the cleaver of the wood and the women that cleaned the he rest he brought unto me, rejoicing like a child that he now was g me some money as I bade him the night before, which he never hould be able to do.

in this undertaking Franké acted throughout from npression and guidance, or that at least he believed so, is, pparent from many circumstances and from his own , as in the following passage:—"For my part, I readily t I have been engaged in this affair, and am hardly e any sufficient reason for it. It was, I think, a secret

the parents of these poor orphans, though passed
land, still felt the same if not a more affectionate
their offspring, and in their behalf impressed the
good pastor Franké as a suitable person to commen
work of Christian philanthropy, and sustained him i
it, not only by the strength they imparted to
coadjutors, but by disposing the hearts of all whom
influence to aid his undertaking. And if pure a
religion consists in visiting the fatherless and wid
affliction, and keeping unspotted from the world
"ministering spirits" better minister to the adv
God's kingdom on earth than by assisting his ser
world in executing so divine a mission?

At the time of Franké's death, (June, 1727)
House at Hallé contained one hundred and thirty-
who were brought up and attended to by ten mal
overseers, two thousand two hundred and seven
youths, in the various schools, who were instructed,
part gratuitously, by one hundred and seventy-five
inspectors, and besides the orphans, a great num
schools; it provided dinner for one hundred and for
supper for two hundred and twelve, and two hundr
five poor students were fed from the funds of the Or

We have a parting glimpse of this devout
Christian in a letter he addressed to a friend, and wh
signed "Hallé, 23rd March, 1727, on my birthda
occasion I joyfully sing, 'My course, thank God
close.'" The letter is as follows:—

s physicians, Richter and Junker, came to me, they said they would ir medicines, because they saw that here a superior hand was at rwards the passage was presented to me from Isaiah lviii. 8, "Thy spring forth speedily." "This is good," said I; "Lord, fulfil thy " And it was so. I began, though in my sixty-fourth year, to find r in mind and body than sometimes in the flower of my youth, and vigoration is daily continued, although I still refrain from preaching, d other fatiguing labours because I think it would be contrary to destroy again by my thoughtlessness what God has repaired; and ccordance with Christian prudence to take as much care of myself, oration to health, as I am able, and not despise the means which, vine blessing, may tend to preserve health as long as it pleases the me in this mortal tabernacle.

phan Institution founded by Franké is said to be now in the world; but I have no later information con- than is contained in the following passage from an he *Penny Cyclopædia*, 1838:—

ed in 1727, and the following establishments which now exist at him their foundation and bear his name: one, the Orphan Asylum, ce its establishment, 4,500 poor orphans of both sexes have been educated; two, the Pedagogium, an institution for the education of the higher and middle classes, founded in 1696; three, the Latin olished for the education of children not belonging to wealthy divided into nine classes; four, German or Burgher Schools for ls; five, the East India Missionary Establishment; and six, the Biblical Institution. This last establishment was the forerunner of s. It was founded by Baron Canstein, a German nobleman, who, spent a part of his life in courts and camps, became by his inter- Franké religiously disposed, and by his exertions and the aid of established a biblical institution of Hallé, in order to promote the e Scriptures among the poorer classes. This institution possesses stereotype plates, from which a certain number of Bibles is con- ck off. This institution has furnished, in the above mentioned its establishment in 1712 till 1834, more than two millions of ove six millions of New Testaments. The profits derived from the Bibles go to the support of Franké's institutions, which derive e income from lands and other charitable gifts bequeathed to them, rsons who have been educated there, as well as from a bookselling, l publishing establishment, which is the property of the above stitutions.

llege at Hallé is honourably distinguished for the issionaries it has sent to India; among others, Friedrich Schwartz, whose memory is regarded with a veneration both by Mahomedans and unconverted well as by the Christian converts, and of whom ber says:—"He was the most active and fearless, as of the most successful missionaries who have appeared postles." T. S.

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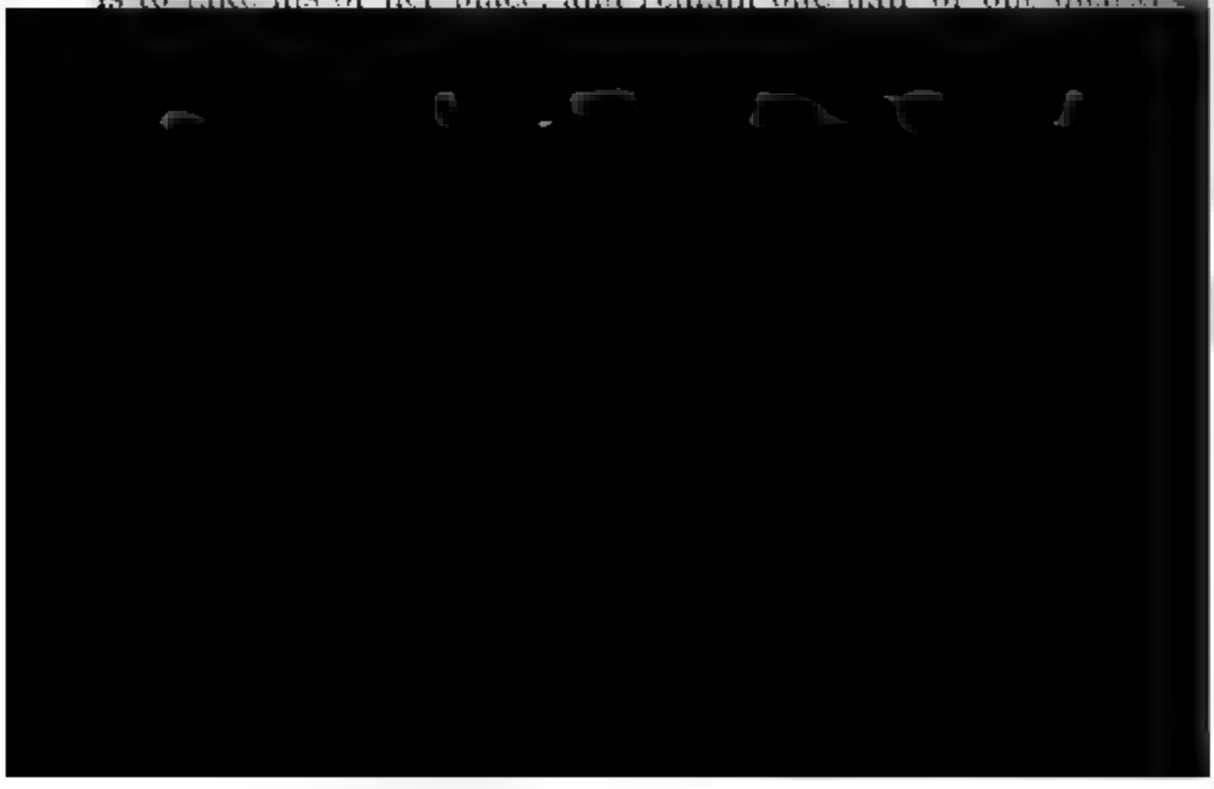
st number, p. 50, twenty lines from bottom, for "George Müller russia, in 1705," *read* "George Müller was born in Prussia, in 1805."

THE SPIRIT PHOTOGRAPHS.

THERE has been a considerable excitement produced on the subject, since the full details which we gave in our last numb and the actual publication and sale in this country of the copi taken from four of the original photographs. These copies ha been purchased with avidity, and they have induced numero speculations as to the possibility of their being genuine. W have laid before our readers all the evidence which has appear on the subject, and lastly that of Dr. H. T. Child, of Philadelphi well known to his many friends both in America and England a man of the highest character and attainments. The copy the photograph taken of him, under the circumstances detail in our last number, and which appear to have precluded all t natural modes which have been suggested for the appearance the spirit form, is now in our possession, and is not one of the which are published, but it is one which, if it be true, demo strates the possibility of the others. We especially refer to and to those of Dr. Gardner, Mr. Parks and Mr. Adams, which copies may be had in this country, because they are gentlemen of high character and well known in this count and it would be inconceivable that the devilish idea could ha been hatched in their heads of being parties to so blasphemou fraud, as would be their collusion to palm off an imposition.

The case, however, would not rest with them, if collusion the explanation of it. The way in which a fraudulent imitati of the spirit photographs is thought most possible, is by the pl suggested by Sir David Brewster. The ghost in a proper costu is to take his or her place, and remain one half or one quarter



rude notion that a picture of the spirit might be concealed me part of the camera. But this we have the authority of est photographers for saying cannot be done. The double-tive theory has been already disposed of, by the fact that one negative is used.

An idea, too, is held by some who have seen only three of the ographs, that it is a suspicious circumstance that the spirit ars in each, on the right hand of the sitter, who sits on one as if expecting the picture of his unearthly visitor. This, ay the least of it, is a curious objection, for on the fourth ograph the spirit is on the left side of Dr. Gardner, and of se in each of the cases, the sitter has gone for the express ose of trying to get the spirit likeness, and as a sensible on would naturally do, he stands on one side to allow sufficient a for the spirit to appear on the card. We hear that spirit-ures have been several times recently obtained in London an amateur photographer, who has mediumistic power, but are not yet in a position to give further particulars of this.

The British Journal of Photography has a lengthy report on the ect from its correspondent at Philadelphia, to whom Dr. H. T. d is known, and from this we make some interesting extracts—

'For some months past the papers have been giving accounts ome operator in the fair city of Boston—the Athens of erica—who, experimenting one Sunday, found a double image is plate; and this second image proved to be the likeness of ceased cousin. After this he found that all, or nearly all, ures made by him had this spectral image on them with more ess distinctness; and as the wonder was noised abroad, his a was soon crowded with the curious, all anxious to secure raits of their departed friends. Photographers laughed at thing, and said the deception would soon be discovered. y imitations, too, were made by the usual process first pro-d by Sir David Brewster, and more were made by printing he yet undeveloped plate the second image by superposition; to some one of these plans the deception was ascribed. But ime, men of considerable scientific reputation enquired into affair, but could not discover the trick. Mr. Hull, of New k, during a recent visit to this city, made so good a story out his spirit-photography that I cannot refrain from giving it as ard it, and with the attendant circumstances:—At a quiet e *réunion* last Monday night, at the residence of Mr. Corlies, subject was introduced by Mr. Fassitt exclaiming, 'Oh, by bye, Hull, do tell the spirit-story!' 'With all my heart,' he ied, and continued, 'An acquaintance of mine in Boston, a r able photographer, heard so much about this new kind of ure-making that he determined at last to investigate it, and

expose the truth if possible. So he went to the spirit-gallery and made the following propositions: 'If you will let me examine all your apparatus and chemicals—let me clean and prepare a plate, place it in the camera myself and expose it, and you then produce this double image when I develope the plate myself, I will pay you a large sum of money.' He did not imagine for one moment that his offer would have been accepted, and was surprised when the medium consented at once, and named that moment as the best time to try it. So at it my friend went, took the camera to pieces, and removing the lenses of the tube, examined all parts of it, also the screens and all the surroundings in the gallery. Then he went to the dark-room, poured the bath solution into a new bath, and after examining all parts of the dark-room, took a plate and cleaned it with extra care. After coating and sen[illegible]tising the plate, he carried it to the camera, and placed the shi[illegible] in position. At this stage of the proceeding, the medium ac[illegible] the only part which, he said, was absolutely necessary for him [illegible] perform, *viz.*, to draw the slide and return it after expos[illegible] After placing the shield in the camera, and before the expos[illegible] was made, he did not allow the medium to approach the cam[illegible] but, seating himself in a chair in front of the camera, he kept [illegible] eyes fixed on it, and directed the medium to expose the pl[illegible] He did so and then stepped back from the camera. The gentle[illegible] then took the shield into the dark-room alone, and there de[illegible]loped the picture, and much to his astonishment, there was a se[illegible] image near his own of the same character as are all these pictu[illegible]

"Mr. Hull told all this without any remarks thereon, fur[illegible] than that he had implicit confidence in his friend in Boston, [illegible] that the trick must be well managed to be so difficult to [illegible]

ad he had had prepared ghost-pictures by all the well-known rocesses. Armed with these, and the information received with hem from their makers, he wended his way to Boston. He ound this medium very willing to give him every opportunity f investigating the matter, and, as he said, earnest himself in wishing to find some rational solution of the mystery. He permitted him to watch him in all his manipulations in the dark-oom and out of it, and allowed him to examine all his apparatus. Dr. Child shewed me pictures of himself made at that time, and while he and several friends were watching the whole process rom the plate-cleaning to the fixing; and he said, too, that he had taken the precaution to mark each plate with a diamond before it was used; and yet on each is this spirit friend, some-imes near and sometimes more remote, but in no case had he been able to recognize in the image any former friend or acquaintance. He had, however, failed *in toto* in discovering ny human agency concerned in the formation of the picture.

"Now, as to the pictures themselves, *they differ very materially rom anything of the kind I have ever seen, and I know of no way f imitating them.* The spirit is never a full-length portrait; ays the bust or three-quarter length, and yet you cannot say itively where the figure disappears. The first impression on ny is that the whole figure is very plain, and then it seems not o be so distinct when examined in detail. I have not seen the egatives, but from the appearance of the print I would say that, dging from the general whiteness of the image, the 'spirit' must have been the first object to appear in developing the plate. The features are not at all distinct. There are general features retty well marked, but in all parts, except the very intense part f the face, the surrounding objects are distinctly seen through the image, *and yet there is none of that clearness of definition usual in the under-exposed figure in ghost-pictures.* They seem very much out of focus when they stand at the back of the sitter or in front of the sitter, more distinct when on the same plane, but in all cases very much over-exposed; and, if my memory serve me right, I saw none to the left hand of the sitter—all were on the left side of the picture, *i.e.*, to the right hand of the sitter.

"I have written to Boston to the gentleman who gave Mr. Hull the statement as related to us; and in mentioning his name to Mr. Broadbent, he said he knew him as an able photographer. Dr. Child corroborated the story as told to Mr. Hull, stating further that the medium had agreed to repeat the experiment at the gentleman's own room; but in some experiments made there he had failed to produce the effect, and he (the medium) thought that his influence had not been sufficiently long in connection with the chemicals.

but that spirits can form or mould their images at
the figures seen are, in all cases, merely models he
the camera by the spirits, not real portraits of the
selves; and likewise allege that the spirits see the
the memory of the sitters. How well Mr. Bulwer
a subject like this, and what a capital 'strange sto
compose from these marvels! "C.

The packet containing three of the photographs
chased of Mr. Pitman, 20, Paternoster-row, price
sent by post on that amount being remitted to him.

Whilst going to press we have received a letter f
with some further photographs, and stating that
natural solution has been discovered.

THE CHILDRENS' PROGRESSIVE LY

THE establishment of an institution under this title
was proposed in an able speech by Mr. Andrew J.
25th January last, and from his description of it
very glad to see a similar establishment in this coun
is fully as much needed as in America. Mr. Davis d
"an association for the mutual improvement of ch
ages, and of both sexes, from two years up to eighty
He says "it is an attempt to realize, partially at le
assemblage of *young minds*, which is actualized in t
land, where such children are constantly going fro

PASTOR LANDELLS AND HIS LAMBS.

RE is a YOUNG MEN'S ASSOCIATION in connection with the ist Chapel in the Regent's Park, of which the Rev. William lells is the Minister, and he is *ex-officio* President of the ciation. About three months ago an unfortunate question put forward for discussion—"Are the modern phenomena nated spiritual manifestations genuine, and have we satis- ry evidence of intercourse with the spiritual world?" The l routine in such cases was carefully adhered to, and the ssion was opened, of course in the negative, by Mr. O. erman, the Secretary, who had come fresh to the subject, out previous inquiry, and without having witnessed any of henomena. His speech, however, was not the less eloquent sitive, but sad to say, the affirmative was gently put forward ome, and then again the negative was taken, and it was l, contrary to the custom of the Association, that the dis- on could not be completed on one evening. It was, there- adjourned to the following week, and increasing interest felt in it. The discussion did not flag, and it was again rned. It was then, after several weeks' discussion, suggested it would be well for the Young Men's Association to do, ought to have been done at first, namely, make acquaintance the manifestations; and for this purpose a committee of was selected, and Mrs. Marshall was called in for their ation. The seven were not satisfied with what they saw, ttributed the whole to imposture. They duly reported this next meeting, and the discussion was renewed, but not leted. All this time the Rev. President was mum. There no occasion for him to speak, as he found that the question ure to be resolved in the negative. At this stage the com- e were introduced to Mr. Coleman, who heard for the first what had been going on. He desired them to see Mrs. hall again, which they did, and in the presence of several of some remarkable manifestations occurred. Mr. Beales, one committee, whilst sitting at the table, was suddenly turned l on his chair with his back to it, and then as suddenly ght round again. At the next meeting Mr. Coleman was d to be present, and Mr. Landells having heard of the turn uestion had taken, in consequence of the turn given to Mr. s, was very anxious to have it disposed of that evening, and urse still in the negative. He tried by all means to stifle r discussion. He made a long speech in which he spoke and often of the spirit-rappers, and threw ridicule on hole subject. He was admirably answered by Mr. Cole- who gave an exposition of the breadth of the spiritual

inquiry, and shewed that it was not less fair or true to enquirers spirit-rappers, than it would be to call him a wa dipper, or the Church of England water-sprinklers. Mr. Cole shewed the nature of Christian Spiritualism, and quoted as creed the following eloquent passage :—

"The ministry of angels is not a matter of inference chie but of direct and unmistakeable testimony. The Scriptures tinctly and positively affirm, that holy angels are our attenda and perform for us various services. The testimony of the Bi is not to be set aside by the fancy, to which some so tenacio cling, that these passages relate exclusively to the past; for t make no mention of one time more than another. They desc the privileges of the righteous, without reference to time, throughout every age of the Church's history. Moreove should be remembered by those who are so ready to refer th to the past, that the present dispensation is not distinguished f those which preceded it, by less, but by greater privileges.

"It cannot be denied that we need the aid of unseen being much now as ever; that their protection, their succour, t gentle influences, the consolation which they minister, are as m required as at any former age. And if equally needed, surel an age of greater privilege we are not to suppose that t services have been withdrawn. *To me the doctrine of minist spirits, next to the revelation of God's fatherly character, is the most comforting which the Bible contains; and to reste confirm the Church's belief in it, and teach her what it implie render her most valuable service.*"

Turning round to the Rev. President, Mr. Coleman "That, sir, is my Spiritualism," and then addressing the me

[redacted]

ich, when he was brought to the point, he proposed to restore
l confirm the belief of the church in angel ministry.

But then came out a piece of information which during the
previous nights' discussion he had concealed from his lambs.
had sat night after night, hearing them floundering about the
estion of whether or not the manifestations were genuine. He
heard the report in the negative read by the committee
hout a word, and had repeatedly urged that the subject should
closed, of course by a negative vote, which would have settled
these poor young men that the manifestations do not occur.
ding that Mr. Coleman's facts, and the deliberate statement
Mr. Beales, of his having been turned round in his chair, had
rated upon the audience, Mr. Landells was obliged to change
tactics, and he now told them how he himself had some time
witnessed the manifestations, and that though he believed
m to be genuine, they were puerile, ridiculous, and wicked.
fact that they were forbidden by the Bible, and were nothing
the work of that dust-hole of the Calvinists, the devil. He
became so abusive, that several of his young men had to
s their surprise at his language and conduct, and to apologise
Coleman. Mr. O. Waterman, the secretary, threatened to
his situation, and another influential member of the com-
has actually resigned. It was obviously impossible now
te that the manifestations were not genuine, and he wished
discussion to be dropped. However this was not allowed by
meeting, and it was adjourned till the end of January last.
that last meeting Mr. Landells having been working hard in
interval to keep down the subject, had arranged that it would
best to let it drop without coming to any decision on the
inal question, and so this episode was ended. But in order
keep him safe for the future, he afterwards procured an
ration in the rules, which will have the effect of preventing
unpleasant subjects from being brought up again. It had
a severe discipline for him, and he has promised to put
s right in a sermon in which he is to explain his views from
pulpit, where he will have it all his own way. As we con-
his character to be somewhat involved, we would earnestly
upon him that in what he may say, he will deal honestly
candidly with the whole subject, say nothing about spirit-
rs, but treat of both the higher and lower phases of it, and
elucidation of spiritual laws. Let him remember those
st and philosophical words of Mr. J. S. Mill, that no subject
system can be fairly considered, without taking its strongest
instead of its weakest. His own religious views embrace
mately something more important than water-dipping, and
nothing better than the Scotch edition of Calvinism.

contributor. This number contains an article
"THE WEAKNESS OF THE CHURCH," which he
ledges, and justly attributes "to the absence of the
members and ministers." "Not that it is arbitrari
but because there is something in the Church which i
its exercise." A memoir of the late Rev. Jam
Baptist Minister of Cheltenham, succeeds. He ap
been a good man, and even to have been happi
spiritual influences of a high order. His biographe
that shortly before his departure, "His peace ge
like a river, but *occasionally* he had ecstacies. Hi
was lighted up with heavenly joy, so much so th
him, 'Are you going to heaven, father?' 'No,' he s
'but heaven is come to me,' and then he told us
eye how the love of God had been shed abroad in
how it had expanded under its influence until he
days of his youth, when he first loved Christ." T
man was realizing, let us hope, the fruits of spiritua
and had a true and abiding sense of it, and describe
come to him. "For a time," we are told that,
entertained that he might be partially restored, but
be so. *His Master had need of him elsewhere, an*
'*Come up higher.*" This is all very fine and very
have any meaning at all, but suddenly we see
Landells' notion of the ministering angels, there is
of an idea in it, for immediately after being sent for
higher," we are told that "on the 18th of Decemb
was laid in his last resting-place. The funeral
conducted in Cheltenham Chapel, *near to where*

bed. Mr. Landells had better believe with us, the spirit-
rs, in the evidences of their immediate anastasis and active
lness, and that men rise at once men with the spiritual body,
i is far more substantial, and lasting, and identical, than this
material tabernacle composed of oxygen and hydrogen.
ere *is* a spiritual body," St. Paul says, "and there is a
al body, not There *will be* a spiritual body. It is now
n us, and it is the real man himself, and *he* is never in the
e, nor in any last resting-place."

Notices of Books.

INCIDENTS OF MY LIFE.

By D. D. Home.*

ast, we are able to congratulate our readers on the publica-
of Mr. Home's book, which will be found to contain
er of the deepest interest.

"Some men achieve greatness, whilst some have greatness
t upon them;" but it has been the lot of others to find
selves in a position of obloquy and ridicule which they have
nothing to deserve, and which is solely the result of the
nception, and of the ignorance of those who assume the
of judging them. In some such position as this last, it has
the misfortune of Mr. Home frequently to find himself, with
large class of the public who are content to take their im-
ions from the surface of their prejudices, and from the
hoods of the press, rather than from a careful consideration
cts, which however widely spread, are still strange and con-
ling to much of the present thought of the world. The
tice which may be done to an individual by such unthinking
emnation, is not of such grave consequence, as the perpetua-
of erroneous opinions on a subject, which if the facts
Home states of himself, be true, is of vast importance to
sophical thought and to religious convictions. Were it
that Mr. Home had wished to set himself right with
ellow men, he might have remained content under the
obrium which has been heaped upon him by so many good
ns, in what they thought were the interests of science and
hristianity. His object, however, throughout his book,
ars rather to be, to do good to those who honestly though
ly have placed themselves in antagonism to a series of

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* Longman and Co., London. Price 7*s.* 6*d.*

denial of them do not proceed from those who h
and years of watching made themselves acquainte
but only from those, who from scientific or religious
have, without taking any trouble to investigate, si
them to be impossible.

Mr. Home has no personal object to serve, fo
already to thousands of all ranks and classes o
testimony and whose sympathy are enough to satisf
of friendship and social intercourse. He has hithert
to leave it to them to judge of him, and of what the
his presence, without resorting, as he tells us, in any
public refutation of the continual calumnies and ab
have teemed from the press of Europe, and of which
specimens are given in a chapter devoted especially
It is a lesson not without its use, to observe how ea
is led by misrepresentation when often enough rep
with ridicule even the most important subjects;
position, it has happened to Mr. Home, perhaps m
than to any other, to hear from thousands of
individuals, after their conviction of the facts, their
that they should have been so easily imposed upon b
denial of their leaders. Objectors generally lab
idea that they are unprejudiced, whereas there are
that can readily soar above the effects of education
of thought. Each one, too, thinks of what vast imp
be, if he can only be convinced, forgetting that th
of the believers were once outside of the army of
that when once enrolled in its ranks, he only add

r. Masses of men do not under ordinary circumstances of chological relations, become suddenly converts to new facts, to any class of opinions necessitating new thoughts, or new binations of ideas. The receiving of new lights on old jects has not usually been the affair of the masses, but it ser seems the law of Providence that all that is new should in in some individual, who according to his strength, and his roundings, impresses firstly one and then another, and these in have their little circles, till by degrees the circles overlap one ther, and a larger surface is reached and thrown together. s little by little truth enlarges and progresses, and what was irst seen as a new thing, standing bare and stark by itself, is n found to be only one of a new series of thought, which kes in its turn a new starting point for some other mind, again nlarge into new and never-ending series. We know so little the inner workings of our nature, we know so little of lves, and of our springs of action; it has been found so ult to see nature in her workshop, and to watch her in processes, that a darkness as of midnight still envelopes orld of mind. Many there are who even think that it intended man should dive into these hitherto well-kept s, but we need not fear that we shall ever know too much. s able to preserve his own mysteries, and the very fact that st and truthful minds are seeking for light and investigating all the powers which God has given them, facts which He has itted in all ages to be spread over the world, and through sacred books more than in any other records, is of itself a of that a time has come, when it will be wiser to wait for the lt of such investigations, rather than to ignore them or treat m with ridicule. Such no doubt will be the course with those o read Mr. Home's narrative. From its artless and truthful some few will believe and wait for more light, whilst with masses, a storm of incredulity will be raised, and fanned by foolish criticisms of the press.

The incidents of Mr. Home's narrative are preceded by an oductory chapter, written by a literary friend, which for its irable tone and quiet appeal to the intelligence of the reader, well adapted to moderate the rancour of the most virulent eliever. The last chapter in the Appendix is also by the same erienced hand, and contains abundant reasons for listening is introductory appeal, drawn from former times, in the shape numerous instances occurring to other individuals, of similar omena to those described by Mr. Home.

We do not remember another instance of the published graphy of any one so young as Mr. Home. He commences stating his birth near Edinburgh in March, 1833, and he

of thirteen, of a young companion at the moment o
from earth. Shortly after his mother's death in
experiences of the more remarkable external forms
commenced. His simple description of these will be
reader, though their consequences to him were of t
description, and shew how little inducement he
Presbyterian aunt, to continue his experiments in t
their continuance had been a matter over which he h

A few months after my mother had passed from earth, one
bed, I heard three loud blows on the head of my bed, as if stru
My first impression was that some one must be concealed in m
me. They were again repeated, and as they were sounding
impression first came on me that they were something not of ea
moment's silence they were again heard, and although I spent
I no longer felt or heard any repetition of them. My aunt was
Kirk of Scotland, and I had some two years previously, to her
tion, become a member of the Wesleyan body, but her opposit
that I left them to join the Congregationalists. On going dow
the morning, she noticed my wan appearance, and taunted me
agitated with some of my prayer meetings. I was about to s
breakfast-table, when our ears were assailed by a perfect show
the table. I stopped almost terror-stricken to hear again su
with no visible cause; but I was soon brought back to the real
aunt's exclamation of horror, "So you've brought the devil t
you." I ought here to state that there had then been some ta
Rochester knockings through the Fox family, but apart from
of them, I had paid no attention to them; I did not know even
My aunt, on the contrary, had heard of them from some of th
considered them as some of the works of the Evil One. In
anger, she seized a chair and threw it at me. Knowing how
I was of the cause of her unfortunate anger, my feelings were
her violence, and at the same time I was strengthened in a
find out what might be the cause of these disturbances of o
There were in the village three ministers, one a Congregational
and the other a Wesleyan. In the afternoon, my aunt, her an
for the moment caused her to lose sight of her prejudices a

ial portions of the prayer? This was, in fact, the turning point of my life, I have never had cause to regret for one instant my determination, though I e been called on for many years to suffer deeply in carrying it out. My ter has been called in question, my pride wounded, my worldly prospects hted, and I was turned out of house and home at the age of eighteen, though l a child in body from the delicacy of my health, without a friend, and with ee younger children dependent on me for support.

Notwithstanding the visits of these ministers, and the continued horror of aunt, which only increased as each manifestation was developed, the rappings ntinued, and the furniture now began to be moved about without any visible ency. The first time this occurred I was in my room, and was brushing my ir before the looking-glass. In the glass I saw a chair that stood between me d the door moving slowly towards me. My first feeling was one of intense r and I looked round to see if there were no escape; but there was the chair tween me and the door, and still it moved towards me as I continued looking it. When within about a foot of me it stopped, whereupon I jumped past it, shed down stairs, seized my hat in the hall, and went out to ponder on is wonderful phenomenon.

After this, when sitting quietly in the room with my aunt and uncle, the ble, and sometimes the chairs, and other furniture, were moved about by emselves in a singular way, to the great disgust and surprise of my relations. pon one occasion, as the table was being thus moved about of itself, my aunt ught the family Bible, and placing it on the table, said, "There, that will n drive the devils away;" but to her astonishment the table only moved in more lively manner, as if pleased to bear such a burden. Seeing this, she was atly incensed, and determining to stop it, *she angrily placed her whole weight the table, and was actually lifted up with it bodily from the floor.* This was the week I passed in the house of the aunt who had adopted me, for she was ble to bear the continuance of the phenomena, which so distressed her gious convictions, that she felt it a duty that I should leave her house, and ich I did.

His mediumship after this became at once so remarkable that ithin a few weeks it was known over a great part of the United tates. He describes his feelings when he saw the first public nouncement in the newspapers:—

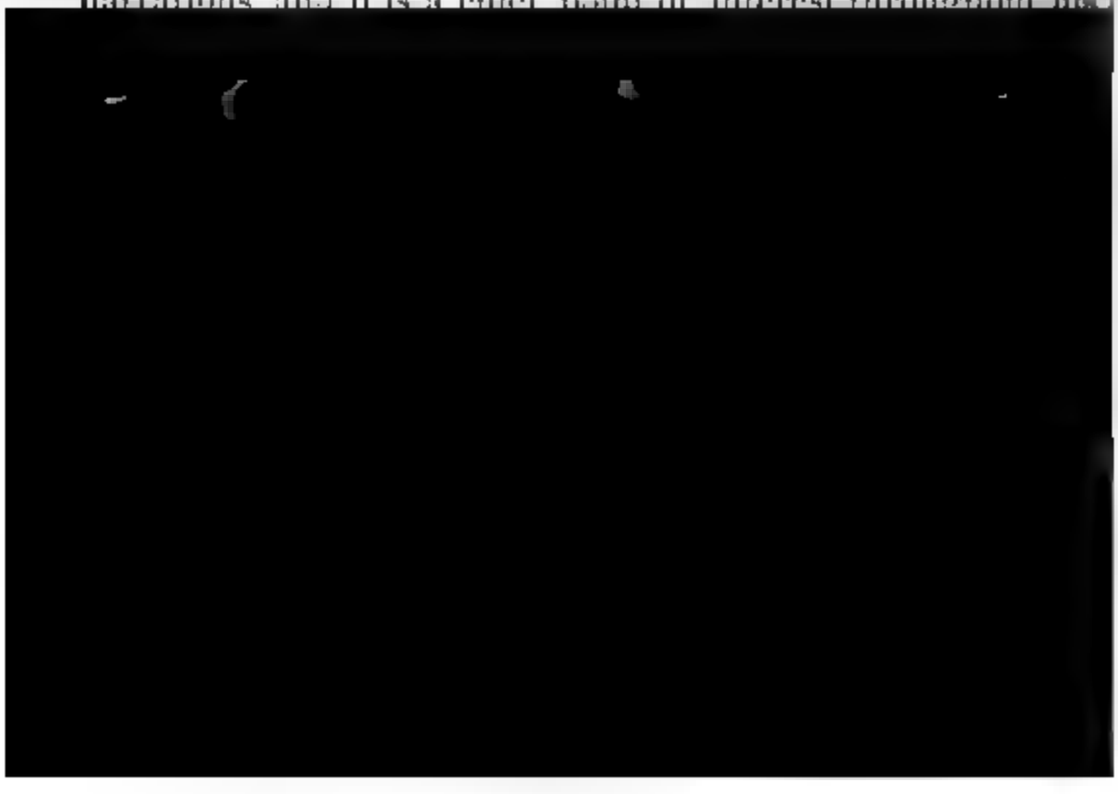
I was then eighteen years old, and on seeing this article which made me so blic, I shrank from so prominent a position with all the earnestness of a nsitive mind; but I now found myself finally embarked without any volition my own, and indeed, greatly against my will, upon the tempestuous sea of a blic life. From this time I never had a moment to call my own. In sickness in health, by day or night, my privacy was intruded on by all comers, some om curiosity, and some from higher motives. Men and women of all classes, d all countries; physicians and men of science, ministers of all persuasions, d men of literature and of art, all have eagerly sought for the proofs of this reat and absorbing question of the possibility of spiritual causes acting on this orld of nature. For myself, I have no apology to offer for the occurrence of ese unwonted manifestations in my own case. As will have been seen, they me to me quite unsought, and with all the unpleasant and painful accompaniments which I have described. I have not, and never had the slightest power er them, either to bring them on, or to send them away, or to increase, or to ssen them. What may be the peculiar laws under which they have become eveloped in my person, I know no more than others. Whilst they occur I am ot conscious of the mode by which they are produced, nor of the sort of manifestation that is about to occur. Any peculiar sensations that I may experience uring certain of the manifestations, I will describe as far as I can, while entioning the visions or external phenomena. Beyond being of a highly ervous organization, there is nothing peculiar about me that I am aware of; t I continue to have delicate health, and I firmly believe that had it not been r these phenomena, I could not have lived till now. In this belief many

physicians of high standing have given their testimony to bear me out. quently during the most severe visitations of illness, my pains have suddenly soothed in a mysterious way, and many times when it would hav impossible to have moved me in bed, for fear of increased hæmorrhage fr lungs, my head has been slowly lifted, and my pillow has been turn unseen hands. This has been repeatedly witnessed by many persons.

These extraordinary occurrences have, with some exceptions, continue me ever since the time I have stated as their commencement, and the extended their range, to my astonishment not less than to that of others, most striking manner. The exceptions to which I refer have been of during which the power has left me entirely; for instance, from the of February, 1856, to the 10th of February, 1857, during which time I h external token of spirit power. On several other occasions, the power has for shorter periods, and generally I have been told beforehand, both of the of its cessation and return. I could never detect any physical cause fo cessation, nor any difference in my general feelings or health, although the given for the withdrawal has commonly been on the ground of health. several occasions, however, the reason given was that it was withdrawn me as a reproof for having done that which I knew to be wrong.

From the delicacy of his health his education had been neglected, and after going through one or two years of mec ship, during which his peculiar powers attracted, as it seems to have done, the deep sympathies of some of the best and learned men with whom he has been brought in contac attempted to make up for lost time at the Theological Colle Newburgh on the Hudson. The solitude and study here co so suddenly after his previous mode of living, seem to have too severe a change for his sympathetic organization, an health began to fail. He was obliged to leave, and to go more amongst the many friends who were anxious to witnes phenomena.

The description of his mediumship is continued from narrations, and it is a chief point of interest throughout his



Mr. Home tells us—

During these elevations, or levitations, I usually experience in my body no articular sensations than what I can only describe as an electrical fulness about he feet. I feel no hands supporting me, and since the first time, above described, have never felt fear, though should I have fallen from the ceiling of some oms in which I have been raised, I could not have escaped serious injury. I m generally lifted up perpendicularly; my arms frequently become rigid and awn above my head, as if I were grasping the unseen power which slowly ises me from the floor. At times when I reach the ceiling, my feet are brought n a level with my face, and I am as it were in a reclining position. I have equently been kept so suspended four or five minutes, an instance of which ill be seen in an account which is given of occurrences in the year 1857, at a hâteau near Bordeaux. I have been lifted in the light of day upon only one ccasion, and that was in America. I have been lifted in a room in Sloane-street, London, with four gas-lights brightly burning, with five gentlemen present, who are willing to testify to what they saw, if need be, beyond the many estimonies which I shall hereafter adduce. On some occasions the rigidity of my arms relaxes, and I have with a pencil made letters and signs on the ceiling, ome of which now exist in London.

After several attempts to study medicine had all failed on account of his delicate health, it was found in January, 1855, hat they must be entirely abandoned. His cough had so in-reased, and other symptoms of a more alarming nature, that it as pronounced that his only hope of prolonging his life was to t Europe. He arrived in London in April, and was most ndly received by Mr. Cox, of Jermyn-street, at that time his st and only friend. His wonderful gifts, however, and his own mpathetic power have always brought friends about him, and it seems that in less than a month he was sought after by more persons than he could find time to visit. Curiously enough, amongst his earliest visitors were Lord Brougham and Sir David Brewster, and to the two *séances* attended by Sir David, and to the correspondence which ensued, ample justice is done in a separate chapter as an Appendix. The whole story as now brought together for the first time is both amusing and instructive, and is a crushing exposure of the falsehoods which were resorted to by Sir David Brewster. It is a lesson to be remembered by Sir David, and we hope that others may be deterred by his example from following him in his disloyalty to truth. Mr. Home might have given a further instance of Sir David's dishonesty had he known what we can vouch for the truth of, from the lips of Sir David Brewster himself, that he himself in his own house has been the repeated subject of spirit visitations; and it is certain that notwithstanding his denial, he has a real belief in what are erroneously called modern manifestations. He himself has told, that constantly when he has been sitting up late at night, making his inventions, or claiming those of other persons, he was regularly preceded up the stairs by footsteps, and by the audible rustling of a female's dress, going up step by step before him, till he reached his bed-room door; and that though,

as he stated, he never saw anything, he could not be deceived in the sounds which he heard, and which he said that he accurately described!

After a stay of several months with Mr. Rymer, at Ealing, where he was visited or rather besieged by the curious of all conditions of men and women, and where his mediumship continued to exhibit nearly all of its most remarkable phases, the descriptions of which he gives in the words of the narrators, his still delicate health drove him, in the autumn of the same year, to Florence, Naples, and Rome, and later to Paris. His friends now were princes, kings, and emperors, and so common do they become as investigators and believers, that one is almost constrained to believe that if Mr. Home shall be thought to have become at this time very wicked, it must have been brought about by keeping bad company with these magnates of the world. His manifestations at this time were of the most marvellous kind.

We now find the following unpleasant incident of mediumship in a Roman Catholic country:—

On the 5th of December, 1855, whilst I was returning to my rooms late at night at Florence, the streets being deserted, I observed a man stepping from the doorway of the adjoining house I was on the step leading to my own door and was looking up at the window to see if the servant was still up, when I received a violent blow on my left side, the force of which and the emotion caused by it, threw me forward breathless in the corner of the doorway. The blow was again repeated on my stomach, and then another blow on the same place, and the attempted assassin cried out, "Dio mio, Dio mio," and turning with his arm outstretched, he ran I distinctly saw the gleam of his poignard, and as he turned, the light of the lamp also fell full on his face, but I did not recognize his features I was perfectly powerless, and could not cry out or make any alarm, and I stood thus for at least two minutes, after which I groped my way along the wall to the door of a neighbour, where I was admitted. I thought I must have received some serious injury, but on examining myself I found the

nd, he very sensibly went to Paris instead of staying monks. Here he sought the counsel of the celebrated Ravignan, to whose care the Pope had commended him, nom he was assured *that as he was now a member of the Church the power would not return to him.* For himself says that he had no opinion on the subject, as he was lata on the point, beyond the assurance of the Père nan.

night of the 10th of February, 1857, as the clock struck twelve, I to which I had been confined, when there came loud rappings in my nd was placed gently upon my brow, and a voice said, "Be of good el, you will soon be well." But a few minutes had elapsed before I quiet sleep, and I awakened in the morning feeling more refreshed done for a long time. I wrote to the Père de Ravignan, telling him ccurred, and the same afternoon he came to see me. During the n loud rappings were heard on the ceiling and on the floor, and as he o give me his benediction before leaving, loud raps came on the He left me without expressing any opinion whatever on the subject nomena. The following day I had sufficiently recovered to take a n Friday the 13th, I was presented to their Majesties at the Tuileries, festations of an extraordinary nature occurred.

nanifestations continued, to the great disgust and scandal e de Ravignan, whose recent biographer, a Jesuit, receives l-merited castigation for his fraudulent attempt to back nan's foolish prophecy. Here it was that Mr. Home constant guest of the Emperor and Empress, and we elp adducing the fact of such an one as the present of the French being so completely satisfied of their one which should silence the ignorant scribblers who pre- nout ever having witnessed the manifestations, to deny rrence and their possibility. Perhaps of all living men be impossible to select one of the human race who is incarnation of all that is acute, and common sense, and y to be duped. We say this because so few have been erto to dupe him, though the attempt has been made y enough no doubt by the first men of the day. What istency to suppose that a young man of Mr. Home's nd surroundings should have the astounding impudence the attempt, and the still more astounding ability to out in the presence of the Emperor and the most able he court, and this too during daily visits extending over nths!

a short visit to America, just previous to which there f healing performed through Mr. Home, of so remarkable that one fears to draw comparisons respecting it, he to Paris in May, 1857, and remained there till July, went to visit a friend near Bordeaux where the following :—

y of the house turned to me and said abruptly, "Why are you sitting

in his outstretched hands. He seized my boots, and now I wa
he holding tightly, *and pulling at my feet till the boots I wore,*
sides, came off and remained in his hands. Since I wrote the
séance, I have applied to the Count for his verification of it, and
stating its correctness.

He then visited Holland where he had frequen
the queen, and from thence he went to Italy whe
lady who afterwards became his wife. His nar
is replete with feeling and interest, but we forbear t
marriage took place in August, 1858, at St. Peters
he was the frequent guest of the Emperor of Rus
Imperial Princes, in whose presence wonderful
occurred.

In August, 1859, he was again in Paris, and s
England, and full descriptions are given of the
from which we select the following:—

One evening, at the chateau, as we were seated at the table,
requested that the candles should be extinguished, the table draw
and the curtains opened to admit the moonlight, there had be
manifestations, and the time had been passing almost imperc
when a gentleman who was present, said that he felt very muc
he asked for a glass of brandy and water. It was brought, and
hand, and was about raising it to his mouth, when a spirit-hand su
took hold of the lower part of the glass, and disappeared with i
We laughingly said that our unseen friends surely did not beli
stimulants. To this they assented by emphatic raps, and at t
the glass slowly rose again before him empty. The windows
supposed the water had been thrown upon the floor, and we aro
was. We could discover no trace of it. About two minutes h
the same glass which was standing empty before him, was
visible cause, gradually to approach the edge of the table, a
beneath it. I do not believe that above two seconds could hav
it again appeared with the brandy and water in it, apparently no
than when first brought in, though the quality had certainly
chemical change, as it had now lost much of its brown colour.

a man of science when he has brought himself down to the aper for inquiry instead of denial. In this light it is a con-bution of the utmost value, not only for the present advance-nt of Spiritualism, but for future reference as a record of the st remarkable experiences which have ever passed through e printing press.

Mr. Home has only just returned to London after a month's sit to Paris, where he has been repeatedly a guest at the uileries, and present at the court balls during that period.

THE HISTORY OF THE SUPERNATURAL.*

A NEW era for spiritual inquiry is opened out by the publication f such a work as this, which we have received too late to review length this month. We can only give this short notice of it, d entreat our readers to possess themselves of it, as by far the t valuable and comprehensive work which has yet appeared his subject. It is not a book to lend or to borrow, but to be for reference as a text-book. Through it, is opened out to the r a mine of wealth from the rich stores of the modern and d languages, which there are few authors who could have given us, and the whole is presented in the always rich and glowing rds of Mr. Howitt. He reminds us, for his vigour and strength, some brawny, poetical blacksmith, with bare arms, striking y at the iron which he has got to a white heat, and moulding as he likes, amidst a coruscation of sparks like fireworks, and ging sweet songs the while. He has such life and vigour, and re are such gleams of bright forest glades and rich anecdotes terspersing the depth of earnest wisdom to be found in his itings, that we shall wonder if these volumes be not taken up nerally by the reading public in place of the fashionable novels, hich have not half the adventure, and none of the peculiar inte-t, attaching to this great subject of the spiritual.

We shall reserve what we have to say for a full review of the rk to appear in our next number.

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* *The History of the Supernatural, in all Ages and Nations, in all Churches. ristian and Pagan, demonstrating an Universal Faith.* By WILLIAM HOWITT, NEMAN & Co. 2 vols., crown 8vo.

Correspondence.

To the Editor of the "Spiritual Magazine."

Sir,—The account given in the last number of the *Spiritual Ma* Dr. A. B. Child, as from the spirits, of the mode of obtaining spirit-p must have been opportune, when the scientific of society seem read ingenious way to account for the phenomena, rather than according t natural and true. Surely, in all cases there can be no better way of knowledge of the operation of spirit, than by applying to the spirits are in a true position to give it. Their powers are generally ter natural; but can this be strictly correct, while evidently they are domain of universal nature, and with all their living powers are, like also within the province of its laws, such as are appointed of Go regulation and development of his intelligences?

The following are useful statements said to have been made by They can both cover the sight and suspend the hearing of persons they have an object in doing so. To write through a medium, they the elbow and play the appropriate muscles of the arm as by a jet magnetism from the ends of their fingers, as a man would thrum the a violin. Sometimes when they find a brain easily impressed, and the readily controlled, they impress the mind with what they wish to hav Thoughts are peculiar motions of the mind, and they can discharge thei upon our brain, when they beget in our minds the identical thoughts in their own.

To read our thoughts spirits watch the peculiar magnetic current, from the brain, for each thought produces its peculiar vibration, as eac word produces its peculiar motion in the organs of speech. The se are magnetic rather than electric, as they are obliged to use the materi they chiefly possess, four-fifths of their composition being magn remaining fifth is electricity. Electricity forms the solids of the answering to the muscle and bone of ours, while magnetism, whil refined, constitutes the fluids with which the solids are permeated an with nutrition. They cannot pass through fluids, nor see through agitated much better than we can because they see upon the same

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SPIRITUALISM IN BIOGRAPHY:—MARY FLETCHER, AND THE REV. JOHN FLETCHER, OF MADELEY.

Mrs. FLETCHER, of Madeley, was one of the most distinguished members in the circle of Wesley's immediate friends and followers. In the communion founded by him her memory is specially revered as that of a "Mother in Israel." She was eminently conspicuous for zeal, practical piety, and self-denying labours for the spiritual and temporal welfare of her fellow-creatures;—"applying an ample fortune to the relief of the friendless; collecting together and supporting under her own roof, an extensive family, composed of the afflicted, the indigent, and the helpless, but chiefly consisting of orphan children." Her *Diary and Correspondence* are a faithful record, not only of her outward history, but of her feelings, convictions, and spiritual experiences. It has at this time a special interest, for it presents many instances of spirit-manifestation and communion, which have not only a value in themselves, but related, as by one whose orthodoxy is so unquestionable, and whose testimony is above suspicion, which add weight to the many testimonies of living men and women who affirm similar facts as within the compass of their own knowledge and experience.

The authoress of *Adam Bede*, speaking of "Methodists" of the "old-fashioned kind," says:—"They believed in present miracles, in instantaneous conversions, in revelations by dreams and visions; they drew lots, and sought for Divine guidance by opening the Bible at hazard; having a literal way of interpreting the Scriptures which is not at all sanctioned by approved commentators." Mrs. Fletcher was a Methodist of this "old-fashioned kind," moreover she had "that belief in visible manifestations of Jesus, which" (the same writer tells us) "is common among the Methodists."

have not only spoken of such things with respect, t
them a part of the religion which they have held
and generations, to communities and kingdoms."

Her *Diary and Letters* abound with phrases
expression which imply her recognition of "the ca
spirit-communion and influx," in a kind and manner
with which many of the persons in our days called
now familiar; and which to them will have a special si
force. Thus, (like the early Quakers,) she uses such
"These things were sometimes much *laid* on my mi
words were in a *peculiar* manner laid on my
thoughts that were *presented* to my mind;" "T
thoughts were *impressed* on my mind;" "It was *l*
me;" "The thought was *suggested*;" "It was *opene*
"The thoughts which *flowed into* my mind;" "I l
in my mind;" "*Something* seemed to *whisper*;" "It
in my heart;" "Those words were *spoken throug*
"I then found, as it were, a *conversation carried on*
She speaks of "Various *leadings* of Providence
and outward;" of "Casting myself on the Lord,
by his hand as a mere machine." She says again,
the Lord, and received, as it seemed to me, the fo
tion;" and another time, "Surely the Lord him
and *enabled* me to write, as I had hardly at the tim
or memory." She spoke of the "Clear *leadings* o
and remarks, "Very many were the little *in-break*
yea, often in a day." She affirms, "Night and
sense of safety; I feel as if the angels of the L
round about me." Again, "There seemed for a m

is practice in general, (and I by no means commend it), in her rticular experience such passages had a remarkable adaptation, d as she once said, came to her "as a message from heaven."

She relates the following instance of spirit manifestation by ice and vision, which she experienced in a time of great trial:—

"But the Lord graciously helped me, in an extraordinary y. As I lay reflecting on my situation, and weeping before n on account of the darkness of my mind, I discerned an usual brightness, (yet not dazzling), and a voice came so werfully, that I can only say I heard and felt it with every ulty of soul and body,—'Thou shalt walk with me in white!' n answer seemed to come from my heart, *independent of myself*, Lord, how can that be, seeing I am not worthy?' It was oken to me again, 'Thou shalt walk with me in white; I will ke thee worthy.' This was followed by those words, 'I will oughly purge away thy dross, and take away all thy tin!' and,

'Glory is on earth begun,
Everlasting life is won.'

To this day I have the most lively remembrance of that festation; and, in the darkest moments I have since passed gh, I could never doubt its being the voice of the Lord."

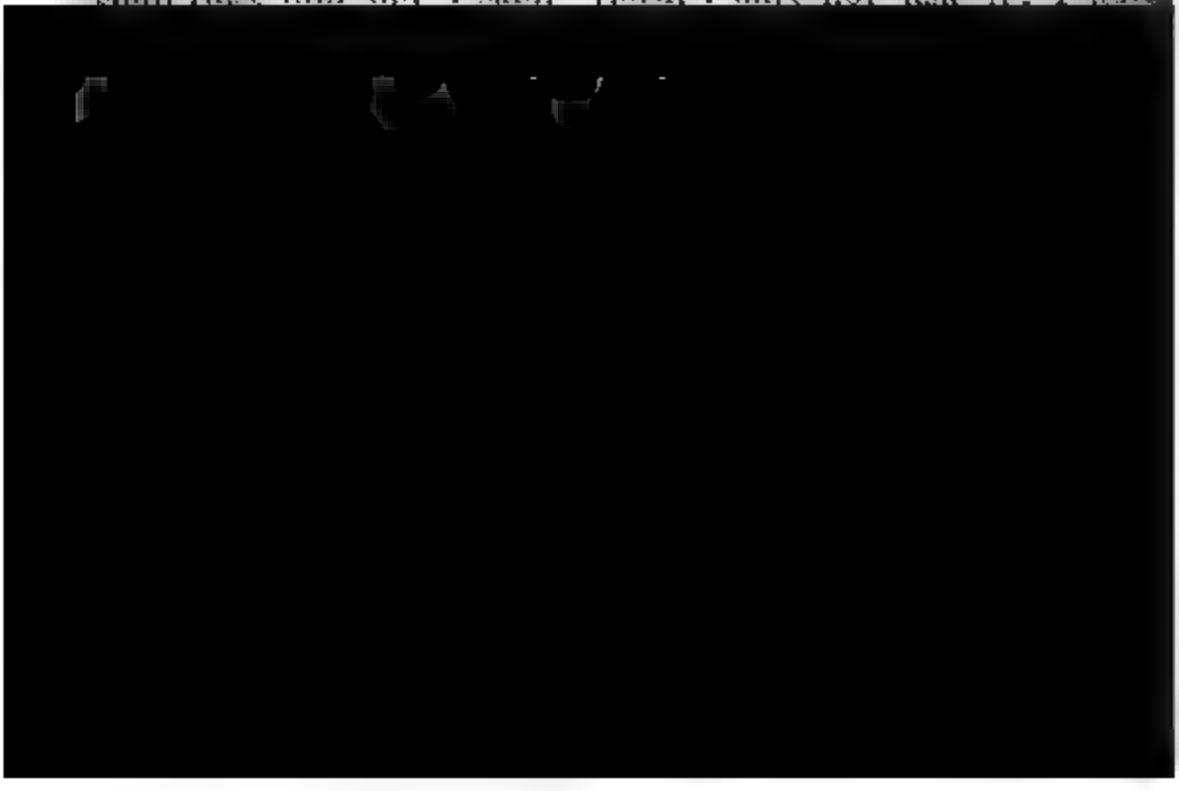
rs. Fletcher was a firm believer in supernatural aid in er to prayer, in temporal as well as in spiritual matters. n she was but about four years of age, a circumstance rred, from which, she says, "I received, such a conviction t God heareth prayer, that it often administered much com- t to me in seasons of trial and danger." She relates how t—"Sister Ryan one day said to me, 'We shall have such a to pay on Saturday night. Had we not better borrow it of such friend till your half year comes in?' We attempted so to do, were disappointed. Being on my knees at prayer, I opened book before me on the table, and cast my eyes on these words: Christ charges himself with all your temporal affairs, while you arge yourself with those which relate to his glory.' I closed y eyes, and continued praying: when, to the eye of my mind, seemed as if the Lord Jesus stood just by me, and spoke again ese words to my heart, with such a power as wiped away every ars. Before I got off my knees, I was called down to speak to man who asked for me; and who, through a providence too ng to repeat, brought me just the sum I wanted."

When in her fifty-third year, she wrote:—"My prayers seem have free access to the throne, and the speedy answers amaze e! I wished for a large commodious place for the people to eet in, as their number greatly increases; and, though it eemed impossible, it is now accomplished. I wished for a undred pounds to build a meeting-house at the Bank, re-

membering how much my dear husband desired it. Laying it bef the Lord, that word was again applied, 'Thou shalt decree thing, and it shall be established unto thee; and the light sh shine on thy ways.' I subscribed thirty pounds, and have no the whole sum ready, before the ground is prepared to build on. I desire nothing, in earth or heaven, but for the glory God. I feel 'the Almighty is my defence;' and, to confirm faith in spiritual things by temporal, he does give me gr 'plenty of silver.'"

On another page of her *Diary* we read:—"I often wis had more time to attend to my *Diary*—such wonderful answ to prayer are given to me as ought to be recorded."

The reader will probably agree with me that the follow is such an instance of this kind "as ought to be recorded." the time of its occurrence, Mrs. Fletcher, then Miss Bosanq and Mr. Fletcher had not seen or heard from each other more than fifteen years. Though she would not allow her m to dwell upon it, as they had been but slightly acquainted e at that time, yet the idea of their union would frequently pre itself before her; her tender conscience, however, led he start from the very idea, "lest it should be a stratagem of Sat her belief that a single life would enable her to devote be more unreservedly to the cause of God having led her to r proposals of marriage very advantageous in a worldly poi view. But hearing that Mr. Fletcher was dying, in the stage of consumption, she commended him to God in pr while still engaged in devotion, she says:—"These words p my mind, 'The prayer of faith shall save the sick, and the L shall raise him up.' I said, 'Lord, I dare not ask it: I hav



This was in August, 1777, the sequel is thus related by Mrs. tcher :—

June the 8th (1781) I received a letter from Mr. Fletcher, in which he told that he had for twenty-five years found a regard for me, which was still sincere as ever; and though it might appear odd he should write on such a ject, when but just returned from abroad, and more so without seeing me , he could only say that his mind was so strongly drawn to do it, he believed be the order of Providence. In reading this letter I was much struck. So y circumstances all uniting: 1. The season it came in. 2. His writing on subject before we had met, after an absence of fifteen years; and without having the most distant suspicion of my mind being inclined towards it. His mentioning that for twenty-five years he had had the thought. All these ticulars answered to the marks which I had laid down. His unexpected overy also, and safe return, so plainly pointed out the hand of Providence, t all ground of reasoning against it seemed removed. . . . . So on Monday 12th of November, 1781, in Batley Church, we covenanted in the name of Father, and of the Son, and of the Holy Ghost, "to bear each other's dens," and to become one for ever.

During the interval between her receiving Mr. Fletcher's letter June and her marriage in November, she was one day conversg on the subject with an intimate friend, a Mrs. Clapham, of ds; when the latter said, "'I will tell you what has passed in mind concerning it. When I was some months since at Scargh, as I was one day in private, praying for you, and much out in laying your trials before the Lord, I was as if taken f myself, and saw by the eye of faith both Mr. Fletcher and , and that you were designed for each other, and that much y to God would arise from your union. But at the same e I saw there were various obstacles in the way; but the chief the want of money. It seemed to me, however, if you would lieve, and obey the order of God, all would be made clear before u. Then I saw a tall young man, (it seemed to me it was ur youngest brother,) who poured down bags of gold, not once ly, or twice, but several times. Some were small, others seemed ge sums; one was very large; and it was impressed on my d, that all your trials of that kind were over, and that you uld never experience those difficulties any more.' She then ked, 'Have you more brothers than one?' I replied, 'Yes; have two; and the youngest is tall. But I never received ything in particular from him; nor have I the least reason to pect it.'"

In her *Diary* for 1812, Mrs. Fletcher has the following try:—

April 20.—Since I wrote last, my dear brother William died. . . . . He hath n a kind brother to me; and referring to the extraordinary communication of s. Clapham; I feel a desire to explain in what a singular manner the whole e been fulfilled. When I married, he sent me one hundred pounds as a dding present.* After the death of my dear husband, he came down to me,

* The circumstances under which this sum was presented were these:—On r marriage she sold her property, having to remove with her husband to

declare I did not expect one penny. O, how exactly has all remember, she said, that the last sum that she saw laid down than any before. How often has my heart cried to the L restore him a hundred fold! I trust it is so. I have a strong is full in glory.

Mrs. Fletcher relates the following instance of gestion, or of clairvoyance, spiritually induced:—

My husband having appointed to preach one Sunday a fourteen miles off, I felt some concern for his riding so far, an Sunday's duty twice; especially as it was necessary for him t same night. The evening being exceeding dark and wet, I to commend him to God in prayer. While I was doing this it me that his horse was fallen, and had thrown him over his he scene appeared to be clearly represented before my eyes. " "he is Thine! His life, his limbs, his health are all Thine! Thee by faith." Immediately that word was impressed o *righteous is in the hand of the Lord: and there shall no evil t* filled my soul with such a sweetness, that I could feel no fear. uncommonly bad, which occasioned many friends to continu while they expressed their uneasiness at his staying two hour could well account for, I was obliged to hide the calmness I fe some should have supposed it insensibility. At last he came God, but asked for water to wash himself, because his hor thrown him with great force over his head. Yet, glory be to way hurt, except having a little skin grazed from one of his f the Lord always before him, so he found His help in every tim

She gives many relations of spirit-commun The following are instances. When about twenty age she had a dream which evidently made a de impression on her mind. She says:—

One night I dreamed I was in one of my houses there, in kinds of people, rich and poor, most of whom appeared very strongly impressed on my mind to speak to them; but I started and said, with emotion, "Lord, what do I here among this are not thy people, and what am I to do with them?" I the

ect on me as I cannot express! It seemed to me I sunk down before him as I were sweetly melting into nothing. I saw no shining brightness, or anything mling to the eye. He appeared only as a man clothed in white; yet to my ul there was what I cannot put into words. It was a sense of his purity! It s the glory of holiness which so overcame me! There seemed but one yard's tance between my Saviour and me,—when he spake, with a voice clear and tinct, these words:—"I will send thee to a people that are not a people, and will go with thee. Bring them unto me; for I will lay my hand upon them, d heal them. Fear not, only believe." When the immediate presence of my rd was withdrawn, I thought that I repeated, with tears, to the people what had spoken to me. . . . . I found myself in a sweet, delightful place. ul and body seemed all attracted into a divine harmony.

Writing in 1768 concerning the recent death of her friend, rs. Ryan, she says:—"I had sometimes conversed with her on e subject of departed spirits having communion with us; and e used to say, 'If it be the will of my heavenly Father, I ould rejoice to communicate some comfort to you, either in a eam or any other way.' But I never had even the slightest membrance of her in any dream for some months, though she essed so great a share in my waking thoughts. I often won- ed at this, till one night, I think six months after her death, I ught she was hovering over me, as in a cloud, and from thence e in her own voice some lines in verse; but I could only the latter part, which were these words:—

'Mingle with earth we can no more;
But when you worship God alone,
We then shall mutually adore.'

which I understood she meant, I was not in that purity which requisite for communion with heavenly spirits; but it raised my heart an expectation that such a season would come."

In her *Diary* of January 1, 1801, speaking of a dear friend e had lately lost, she writes:—"I sometimes feel her as being esent with me. We had all things in common here; and I ust I shall partake of her heavenly inheritance. Thinking of at, one night, when I was very sad, in a moment all the gloom ent off, and such a sweetness came over my soul as seemed to ipe away all grief. I dropped asleep, and these words sounded n my ears all night:—

'They drink the deifying stream,
And pluck the ambrosial fruit.'"

Under date June 5, 1801, in relation to the same friend there s this entry:—"One night I dreamed I saw her standing before me. I cried out, 'O, my dear love, are you come? I have aited for this.' She expressed the tenderest regard, but without ords, and it left a sweet sensation on my mind. Another time I dreamed I was involved in great trials, and thought, 'O! if my Sally had been now with me, all would have been nothing.' Immediately I saw her just by me, and she gave me to know he was nearer than I thought. *I know our friends are not*

really divided from us; they are only become invisible. Perl if we saw the spirits of our dear companions at such seasons might be tempted to put our trust in them. A veil is, theref drawn between; and all for our eternal good. But the Scrip declares, 'We are come to the spirits of just men made perfec but this is far more plain to their eyes than to ours, which ar yet under the veil."

A dream, which occurred to her some years before her n riage, together with its fulfilment, is thus narrated:—

I dreamed a man came to me to offer me some tithes,—I replied, "Fri have nothing to do with tithes,—I have no concern in any living." But after, I said to one of my family, "Hannah, I am going away; I have a from the Lord, I must go." But again, I thought, "I know not where, not into what country. However, the way of duty is the way of safety. I wil out, and God will lead me." Immediately, I left Cross-Hall, and after wal a few paces, I thought I was carried in a moment, I knew not how, and set c in a church-yard; and some one said to me, "You are to enter into this chur I went in, and, walking up the aisle, heard a kind of groan, and said, "Th the sound of death" When I came out of the church, I entered into a h which was just by it. As I was on the steps, it was said inwardly to me, " is the habitation which God has chosen for you." I answered, "O, no; I ca live here. It is the order of God for me to live in Yorkshire." I went into of the rooms, and found, in one I passed through, a man and woman. In next was a young woman with a child on her lap. She appeared dying consumption, and in great conflicts. We soon entered into conversation, she seemed very spiritual. After a time she told me I must come and live and here abide. I replied, "O, no, I live at Cross-Hall, in Yorkshire; and a great family, and many calls there." "But," said she, "it is the will of to bring you here. There is work for you to do." She added, "Do n frightened; God will make you a comfortable habitation." I said, "Have the Gospel here?" She replied, "Yes." "And who," said I, "is the mi that brought it among you?" She replied, "He is not here now." "T who," said I, "is your present minister?" She showed me a name of sylables; but though I read it over and over I could only remembe two last [illegible] "[illegible]" I felt myself in great anguish and sorrow of mind, (th

[redacted]

I had a dream which I cannot understand, though I believe it from God. . . *In all I said and did I seemed acted upon by another spirit rather than my own.*

Spirit appearances and communications were specially frequent after the death of her husband. I continue to quote from her *Diary* :—

December 9, 1785.—I dreamed I was in a room with Sally, and saw a picture, or rather the ground-work for a picture, on which was only painted one small sheep lying down; the rest was all plain. I said to her, "Sally, look on that picture, and what the Lord says, your dear master will draw it out for me to read!" I then saw letter by letter come out as if written, (though without any hand or pen,) as follows:—"She that dwelleth in the secret places of the Most High shall abide under the shadow of the Almighty." I felt it a confirmation of my faith; and said, "There is no better path than to repose the soul in God, and to go on in quiet resignation, whatever we may feel." As I was making that reflection, I heard, though yet asleep, my dear husband's voice, as if close to my face, speaking these words:—

"Shout, all the people of the sky,
And all the saints of the Most High:
Our Lord, who now his right obtains,
For ever and for ever reigns."

The beginning I heard in my sleep, but as it waked me, *the rest was heard afterwards, and I could have known his voice among a thousand.*

August 5 (1787).—Last night I had a powerful sense, in my sleep, of the presence of my dear husband. I felt such sweet communion with his spirit as gave me much peaceful feeling. I had for some days thought that I was called to feel more than I did, that strong and lively remembrance of various scenes, especially of his last sickness and many other circumstances which frequently affected with much pain. This thought being present to my mind, I looked on him. He said with a most sweet smile, "It is better to forget." "What," said I, "my dear love, to forget one another?" He replied with an inexpressible sweetness, "It is better to forget—it will not be long; we shall not be parted long—we shall soon meet again." He then signified, though not in words, that all weights should be laid aside. His presence continued till I awoke.

August 24 (1790).—Last night I prayed that I might not have so disturbed a night as I have found of late, but that the Lord would keep away those hurrying dreams which often disturb the quiet repose of my spirit. And it was so; I found a difference. About the middle of the night I saw my dear husband before me. We ran into each other's arms. I wished to ask him several questions concerning holiness, and the degree to be expected here, &c.; but I found something like a dark cloud on my memory, so that I said in myself, "I cannot frame the question I would ask; I am not permitted." At length I asked, "My dear, do you not visit me, sometimes?" He answered, "Many times a day." "But," said I, "do not principalities and powers strive to hinder you from communing with me?" He said, "There is something in that." And does their opposition cause you to suffer in coming to me?" He answered, "There is not much in that." "But do you know every material thing that occurs to me?" "Yes." "And may I always know that thou art near me when I am in trouble, or pain, or danger?" He paused and said, faintly, "Why, yes;" then added, "But it is as well for thee not to know it, for thy reliance must not be upon me." He mentioned also some in glory who remembered me, and said, "Mr. Hey is with us, also; he bid me tell thee so, and by that thou mayest know that it is I who speak to thee.'. Mr. Hey died a short time before, very happy in the Lord.

August 14, (1793.)—This has been a solemn day. And is it indeed eight years since my dearest husband went to glory? What a night that was to me! I was at this hour waiting at his bed-side, with my eyes immovably fixed upon his dear, calm, peaceful, dying countenance. I have this day gone through the same; but, glory be to God, in a different manner than when we seemed on the point of separation,—yea, already parted; for he could not show any sensibility towards me. But this day it has been constantly on my mind as if we thought

not look up, and, being desirous to be alone, I went into the ne
down. He called me with his own well-known voice, saying, "
so afraid of me as to go out of the room as I come in?" I start
"No, my dear, I am not afraid of thee." I then returned and s
chair by the table; he sat on the other side. Then, taking up th
"There is no need for anxiety. I would have thee read this boo
thee pleasure. Take it up now—thou wilt find something that
thee." Two days after I received a letter from Mr. Benson, info
a person in London had translated Mr. Fletcher's French Poem i
they had some thoughts of printing it with his other works, if
in a respectable manner. Then I understood that my dear lo
in order to prevent the uneasiness I should have felt had he not
of approval. I had no recollection of the poem; and that he sho
not read the *Life*, and thus comfort me under the anxiety which
pleasing to me. O, how indulgent is my heavenly Father!

Sometimes she was instructed in dream by
spiritual correspondences, as in the following instanc
be mentioned that she was at this time in great co
the spiritual state of her nephew to whom she was m
but whom she found "quite carnal, and very av
things of God." She was afterwards made happy in
the instrument of his conversion. She says:—

One night, about the beginning of November, 1784, I dreamed I
standing by a communion-table, on which lay a large comm
open in the service of matrimony. I observed it was all mark
husband used to mark those books he much approved. I beheld i
for, being near the 12th of November, I took it as a token that
with approbation the transaction of that day,—our marriage.
of the presence af his dear spirit, as sent to communicate someth
I looked on the book, he signified to me that the whole was emb
few entered into the spirituality of it; adding, "This is a great
concerning Christ and the church." As I cast my eyes on th
giveth this woman to this man?" he pointed me to that text, "
the Son but whom the Father draweth." As nothing was spoke
difficult to describe the ideas which were conveyed to my min

vinity of our Lord!" Immediately it returned. and I took it up the third me. I no sooner saw it flying, but a beautiful large bird stood with great mnity before me, and I awoke.

With this nephew she had many serious conversations. eferring to one of these, he told her:—

After we parted last night, I thought I would pray; but that it was right to sider what I wanted most. Then I thought, "Why, I most want light on s point, about Jesus Christ. But will God so condescend as to answer me?" en, aunt, I heard a voice (*not with my ear, but I did hear it*) say, "Yes, he will." n I began and made prayer; and an hour went away like a minute,—and I ld say, "Through the Lord Jesus Christ!" O dear aunt, I thought I must ve come up and told you, but you were gone to bed. And again I thought, May be, to-morrow God will confirm this." And so he has, for when I was at sters-Upton, Mr. G. H. began to make pleasantry of the miracles of Jesus rist. I said in myself, "Yesterday, I could have smiled at this, and heard it h pleasure;" but now it was a horrible sensation; I could not bear it. I was ed to go out of the house.

Scattered throughout her pages are many experiences of her rsonal friends which they communicated to her. The following s related to her by "that dear old saint, Mary Matthews:"—

She told me (says Mrs. Fletcher), that on the day after the preaching the last week, having undertaken to open the door in time for the morning ice, she took the key of the room for that purpose, and believed the Lord ld awake her in time. About two in the morning (instead of five) she was d with an extraordinary power of God. She thought, "I must rise and " She came down and broke up the fire, and, being in a small house all , she sat down to meditate and give full scope to the spirit. She took up hymn-book, but could not read. "For," said she, "all around me seemed l! It appeared to me as if the room was full of heavenly spirits. I laid the k down, and, falling back in my chair, I remembered no more of anything ward, but thought I was at the threshold of a most beautiful place. I could t look in. The first thing I saw was the Lord Jesus sitting on a throne! here was a beautiful crown over his head! It did not seem to bear with a ight, but as if it was suspended there; and as he turned his head, it turned ith him. A glorious light appeared on one side, and all around him was glory! thought on that word of St. Paul, 'Who dwelleth in light unapproachable!' rning my eye a little, I saw close to my Saviour my dear minister, Mr. letcher. He looked continually on the Lord Jesus with a sweet smile. But e had a very different appearance from what he had when in the body: and et there was such an exact resemblance, that I could have known him among thousand; features and limbs just the same, but not of flesh. It was what I nnot describe—all light. I know not what to call it. I never saw anything ke it. It was, I thought, such a body as could go thousands of miles in a moment! There were several passed who had the same appearance: and I emed to have lost my old, weak, shaking body! I seemed to myself as if I could have gone to the world's end as light as air! I looked on him a long ne, and observed every feature with its old likeness. He then turned his eyes n me, and held out his hand to me, just as he used to do. After this the whole disappeared, and I came to myself, and found it was just the time when I should pen the preaching-house door."

I cite the following "dream of a good woman" for its beauty, and the important moral truth it conveys:—

She thought she was dying, and felt her soul leave the body. Immediately she found herself standing in the presence of God. Jesus appeared to her as ated on a white throne! He beckoned to her with his hand, and said, "Come up hither." When she was by his side, she saw many of the saints with the ngels. Among them was William Bramnah; he shone very bright. Some

October (1784).—As I was retired this morning at my ten o'
called down to Mary G———. She gave me a strange acco
insert as she related it:—A short time ago, she said, she was c
to work in the fields, but thought she would first go up stairs t
on her knees praising God for the care he had taken of her
amazed to see her eldest son, about twenty-one years old,
her! She started up—but thought, "May be it is the ene
from prayer." Casting her eyes again to the same spot, she sti
on which she ran down into the kitchen, calling on the name o
wherever she looked she saw him standing before her pale, and
dirt. Concluding from this that he was killed, she ran to he
hearing the account, went directly to the pit, determined to
alive. On her drawing near the pit, she heard a great tumu
had fallen in on him and two other men, and the people were st
out. At length he was got up alive and well, and came hon
pale and dirty, just as she had seen him! She then fell on her
praising that God who hears and answers prayer. Many of th
bours, having been witnesses of the whole transaction, are m
I trust this very strange occurrence will work for good.*

The greater part of one chapter is devoted by
to "Thoughts on communion with happy spirits;"
question is there argued out by her on rational
grounds. As many who would be indisposed to listen
position from a writer in the *Spiritual Magazine*, n
to lend a willing ear to one so eminent for piety a
sentiments as Mrs. Fletcher, I shall present her rea
subject *in extenso* in a future number.

Her husband, the Rev. John Fletcher, was
spiritual medium, and the subject of many remarkab
He tells us that once, when quite awake, he had a cl
vision of Christ upon the cross. At another tim
Divine voice speaking to him "in an inexpressibly
He was consciously open to spiritual impressions, a

and drawn under a mill; striking against one of the piles
h it stood, he lost all consciousness. "When I came to
' said Mr. Fletcher, "I was in a calm, safe place, per-
ell, without any soreness or weariness at all. Nothing
iss but the distance of my clothes, the stream having
ne five miles from the place where I left them. Many
gladly welcomed me on shore, one gentleman in particular,
d, "I looked when you went under the mill, and again
ou rose on the other side; and the time of your being
d among the piles was exactly twenty minutes. But some
r, 'Why this is a miracle!' 'Undoubtedly,' observes Mr.
, 'it was; it was not a natural event; but a work wrought
he power of nature, probably by the ministry of angels.'"
following singular narrative, which I give *verbatim*, in
guage of Mr. Fletcher, as quoted by Mr. Benson, is all
ch I can now find space. He says:—

unday when I had done reading prayers at Madeley, I went up into the
tending to preach a sermon which I had prepared for that purpose. But
was so confused that I could not recollect either my text or any part
rmon. I was afraid I should be obliged to come down without saying
. But having collected myself a little, I thought I would say something
st lesson, which was the third chapter of Daniel, containing the account
ree worthies cast into the fiery furnace: I found, in doing it, such an
nary assistance from God, and such a singular enlargement of heart,
pposed there must be some peculiar cause for it. I therefore desired, if
e congregation had met with anything particular, they would acquaint
it in the ensuing week. In consequence of this, the Wednesday after
came and gave me the following account:—"Mrs. K. had been for
e much concerned about her soul. She attended the church at all
ities, and spent much time in private prayer. At this, her husband
, butcher) was exceedingly enraged, and threatened severely what he
if she did not leave off going to John Fletcher's church: yea, if she
go any more to any religious meetings whatever. When she told him
l not in conscience refrain from going, at least to the parish church, he
te outrageous, and swore dreadfully if she went any more he would cut
it as soon as she came home. This made her cry mightily to God that
l support her in the trying hour. And though she did not feel any
comfort, yet having a sure confidence in God, she determined to go on
ity and leave the event to Him. Last Sunday, after many struggles
devil and her own heart, she came down stairs ready for church. Her
asked her whether she was resolved to go thither? She told him she
Well, then," said he, "I shall not, as I intended, cut your throat, but I
the oven, and throw you into it the moment you come home." Notwith-
this threatening which he enforced with many bitter oaths, she went
h, praying all the way that God would strengthen her to suffer
r might befal her. While you were speaking of the three Hebrews
Nebuchadnezzar cast into the burning fiery furnace, she found it all
l to her, and God applied every word to her heart. And when the
was ended, she thought, if she had a thousand lives she could lay them
for God. She felt her whole soul so filled with His love, that she
l home, fully determined to give herself to whatsoever God pleased;
doubting, but that either He would take her to heaven if He suffered
burnt to death, or that he would some way deliver her, even as he did
r servants that trusted in him. But when she opened the door, to her
ment and comfort, she found her husband's wrath abated, and soon had
believe that he was under a concern for the salvation of his soul."

known as a believer in spiritual phenomena, perhaps no one more zealous or learned in the seeing and humbly following out the philosophy a views which flow from the facts, when seen in thei significance. That his was just the sort of mind inquiry, will be seen from the short memoir of hi tract from a local paper, and it is a pity that th have been either ignorant of Dr. Simpson's de inquiry into this subject, or that he should h inopportune to mention it, now that he has been not sadly removed from amongst his admiring The *Yorkshire Gazette* in paying the last tribute says well of him :—

"We cannot allow the record in our obituary one of our most distinguished fellow-citizens to For nearly forty years Dr. Simpson has occu position among the members of the medical pr city, and has given an unobtrusive but cordial s effort made during that period to elevate the cha ward the interests of his adopted city.

"Dr. Simpson was a native of Knaresbro', w a man of great shrewdness and sagacity, for ma tised the healing art with energy and success. Dr. Simpson, of Malton, the other was the subje who, after studying in London, where he obtain industry and intelligence, the approval and perso Sir A. Cooper, Cline, and other distinguished day, commenced practice at an early age in his n soon acquired very extensive practice not only

eral knowledge, which laid the foundation of his future in a more important sphere.

bout the year 1823, having by his professional exertions himself from the necessity of any longer toiling as a practitioner, Mr. Simpson determined to relinquish the of general practice and to fit himself for the responsible f a physician. With this design he proceeded to Edinbro', ie pursued an academic career of successful application, ot only procured for him the diploma of Doctor of Medicine at distinguished university, but also the lasting friendship of f the professors and most distinguished graduates of his day. r. Simpson soon after this, commenced practice as a phy- n this city, and for the remainder of his life enjoyed a rge amount of professional confidence, not only in the l county, but throughout the north of England. He was ively elected Physician to the Dispensary, the York County al, the County Asylum, &c., where he laboured to promote ence of his profession, and to administer relief to the l inmates. He also took a leading part in establishing porting the Medical School, and was a regular attendant neetings of the Medical Society, where his profound and e knowledge, long experience, and power of communicating ation made him a most valuable and useful member. He sided over the meeting of the British Medical Association visited York. Dr. Simpson possessed no ordinary musical nd skill, and was no mean judge of the fine arts. He l much of his spare time to microscopic and other scientific s, and kept himself thoroughly acquainted with the lite- of the day. His naturally unobtrusive and retiring er prevented him from recording his opinions and expe- and hence his only work was printed a few years ago, to he contagious nature of Asiatic cholera.

ut as a sound practical physician Dr. Simpson was best and appreciated. At the bedside of the patient, his phical acumen, sound judgment, and long experience, for him the confidence of his medical brethren and the de of his patients. A shrewd observer, a patient inquirer, learned in the principles of his art, and especially in the ces which can be brought to bear in arresting the progress se, Dr. Simpson combined the medical philosopher with nd practitioner, and enjoyed no ordinary success in the e of his profession. His medical honour was untainted, never for a moment attempted to lower a brother prac- by any unworthy display of superiority, or by any seeming tion of neglect or mistreatment to raise himself by another's tion. Hence Dr. Simpson possessed the most entire

conjectures, but ever stood firm in believing the
Christianity; and during his last illness he evi
by the firmness of his faith.

"Dr. Simpson enjoyed almost uninterrupt
until the autumn of last year, when symptoms of
began to develope themselves, and feeling tha
active usefulness had passed away, he resigned
pointments and submitted cheerfully to the qui
compelled to lead. He rallied somewhat, unti
when symptoms of apoplexy manifested thems
the 28th of February ended in a fatal apople
terminated in a few hours the life of this distingu

"Dr. Simpson was never married, and he had r
his seventy-fifth year. His remains were inter
the Cemetery, and were followed to the grave
medical and other attached friends."

Here seem to have been united in this learned a
man, all the elements which the world deems ne
suing with discrimination and judgment such a s
Spiritualism, and it would indeed be hard if furth
needed, for we should look in vain for any whose
specify. Extensive reading, zeal, industry, and
active mind of no ordinary calibre, a memory of a hi
sional and general knowledge, crowning a distingui
career, and justly procuring successive appointmen
posts in his pofession. Accomplished and learned
sciences, a shrewd observer, a patient inquirer, his
possessing the entire confidence of his professional
read in theological literature, with a sound an

onal friendship, and earnest conversations with him, the present
er fully approves those words of high commendation, and re-
s that he may not look again for the renewal of those pleasant
rs in which this great and good man avowed not only his full
viction of the truth of spiritual phenomena, but also their
ortant bearing on both philosophy and religion. He was an
nest and intelligent reader of all the works past and present on
subject, and enriched his conversation by repeated instances
ch had occurred to himself, and to other members of his family
friends. He was far too honest and high minded to conceal his
nions where he thought their promulgation would further the
se of truth, and he often smiled, but without acrimony, at the
dulity of the incredulous, and at the petty martyrdom which
had had to undergo at their hands. At one time his practice
fered in consequence of his known adherence to this and its
dred subject, mesmerism, but his persevering good sense, and
ability in his profession, soon enabled his patients to make
notable discovery, that a consistent belief in facts unrecog-
d by them, did not necessarily derogate from his professional
en. The poor patients did not know, what Dr. Simpson
hat it was only they, and not he, who were making a display
orance and credulity.

mongst many of the anecdotes with which he illustrated his
ersations on this subject, was one of a remarkable kind which
pened to his respected father at Knaresbro', shortly before his
th. His father was for many years of a sceptical mind on
gious subjects, but even in his own family he kept his opinions
himself. Whilst he was in perfect health, he had a vision of
departed relative, of such a nature as entirely to change his
ws on this all-important subject, and he had a few days after
ry solemn conversation with his son in which he gave him
whole narration, and the remarkable predictions which were
de to him, not only of his approaching departure, but of many
nute circumstances which would precede and be connected
h it, such as that it would happen in a particular room in the
se long disused, and under circumstances in which it was
arently impossible that it should happen. He urged the
ctest secrecy on Dr. Simpson, even from his brother and his
ther, and he himself mentioned it to no one. Nevertheless, by
rious chain of events, each of these preliminary circumstances
urred precisely as he had been told in the vision, and as each
pened contrary to the united endeavours of both, he from
e to time called to him his son, and in solemn words bade
see the finger of God, in what was coming to pass. There was
a at Knaresbro' a leading draper, who was usually employed
manage the funerals of the principal residents, and with him

the father had not been on friendly terms for some years. vision which he had seen of his approaching end and fun told his son that he saw his coffin in the hall, just before be in the hearse, that he had seen this person arranging the f and that just as the coffin was being lifted, he saw a corne pall suddenly blown up, and this person step forward to down. He desired his son to place the funeral in other han not to allow the draper to manage it, giving as a reason that he bore him no ill will, he would prefer its being in other Just previously to his death, which happened more sudden was expected, Dr. Simpson happened to be called away, : his return he found that this person had been employed to c the funeral. Dr. Simpson was amazed, and determined t could not further interfere than to prevent his being in th before the coffin was brought out, so that the predicted i should not occur. He took his measures accordingly, a satisfied that he had succeeded. The coffin was raised bearers, and was being taken through the door, when a sudd of wind blew up one corner of the pall, and Dr. Simpson ha forward to draw it down, found that it was being done by th person, and just in the place foretold him by his father.

With many such instances happening or becoming to such a man through a long life, and with his father thoughts and experience, changing as they did in a m the current of his lifetime, it was no wonder that Dr. S should be a believer in spirits and in spiritual forces and s powers, and his belief did not make him the less but c more a Christian man. He was so earnest and desire others who were willing should know more of what had giv

PSYCHOLOGICAL EXPERIENCE.
II.

(A WORD TO CATHOLICS AND PROTESTANTS.)

fact as well known as it is unaccountable, that the phe- a which are included under the vague term Spiritualism een ignored and denied, proved false by scientific men, ed as fictions, or at best, mere figments of the imagination, se who deemed them of too little importance for investi-, and included under the generic term diabolical by those ave at times seen mischievous results spring from their nation, or from the phenomena themselves. It is not for phy to deny, ignore, or evade, but to impartially examine, cept, or reject, what claims to be fact and evidence. Faith ortality has greatly diminished in the last few centuries. tantism, in revolting against the Catholic Church, in con- ng the veneration paid to the saints, and holy persons who sed into the spiritual world, has come into much practical f in immortality. Many in the present day seem to have ith in a sensible communion with the saints or any other nals who are in the world that is invisible to us. This f faith in what we cannot see, hear, or handle, seems to cause of the interposition of Providence, or in other words, terference of immortal beings in favour of mortal ones. tality must be proved to materialists in material ways. a man can feel the force of an argument which appeals sense of sight or hearing, when the interior workings of n soul, or of those who are in communion with him are rved. An apparently causeless series of movements or responding to his questions is a curiosity, because he believe that anything comes without a cause, and so he rs and enquires, and at last comes to believe in the invisible able, because of the visible palpable.

ere is doubt in this age, where there is thought. People king a reason for their faith, or their want of it. The tant world is picking everything to pieces, as children do oys to see what is in them. Many worldly persons in the ic Church trust their faith to the keeping of others, and ntent to follow their own sordid ways, willing to be con- l Catholic and Christian, so long as no reproach comes to n this account. But let the guardians of their faith declare miracle has been wrought, and they are very likely to be ed and hide themselves among Protestants. Another class alled Catholics narrow their faith till no one is so uncatholic

that all good is done.

When any subject arrests the thought, and cl
of master minds and of large masses of men fo
tinuously, it recommends itself, from its relatio
ill-being, to the notice of the wise and good. I
ments, we expect to find imperfection. The h
is a record of power and weakness, of philos
mistakes, failures, and successes. The heart o
sometimes through an aneurism, and the phys
see no escape from fatal lesion; but the tough
thousand years lives on, and disappoints his d
testants, it may pertinently be said, that it
irrational to refuse to hear the testimony of ho
trustworthy persons respecting the facts of
world; and to Catholics, that it is uncatholic to d
of these facts and phenomena—and foolish, with
to decide that they are diabolic.

It has been asked, "have Spiritualists a d
In nine cases out of ten, believers in the verity
would answer "*no.*" But I apprehend that
common creed, though they differ in many opini
comprehends the belief in immortality, and t
spiritual world, or worlds, and in the commun
this material world, with those in a spiritual wo
asserts the fact of *miracles*, the existence and p
are generally denied out of the Catholic Ch
word miracle, in the popular, and *not* in the
I mean by miracle, in the words of Webste
wonderful thing, a deviation from the known

re those who acknowledge no evil, and no Devil; who ll false teaching, misleading, vice, crime, and misery, is all right—that it leads men upward, by a sort of ovement, by which everybody infallibly gets to Heaven

I do not write for this class of persons. There is a their understanding, which hinders all honest reason ving its legitimate effect with them; and I record as first lical manifestations, those spiritual communications which e existence of evil, and of evil spirits. I am aware of ortance of clear definitions at the start, in all discussions, ive therefore, Webster's definition of Devil and evil.

evil, an evil spirit, a fallen angel, the chief of the apostate a very wicked person; any great evil."

vil, any deviation of a moral agent from the rules of prescribed to him by God, or by legitimate human y; any violation of the plain principles of justice and e."

popular idea of the meaning of the word Devil, has in it ng vague, perhaps indefinable, but always frightful. Many nts who pride themselves on being rational, and philo-, and intellectually respectable, reject the Devil as a ript and fabulous being; they consider it an evidence ste, and intellectual imbecility, to believe in him at all, as the rhetorical personification of a principle. One sect stants, who believe in the existence of Devils, assert that e the souls of bad men—that all Devils are from the race. Spiritualists who admit that there are evil spirits, f them take this view of their origin.

holics (as well as perhaps the majority of Protestants), in the angels who kept not their first estate, and they in these bad spirits as having a leader. They have ea of any state so bad, as to be absolute chaos, with-lblance of hierarchy, or order. But though they agree belief in the devil, and in evil spirits, who are not of nan race, they probably differ a good deal in their ideas ualities, and capabilities of these beings. Some Catholics ie devil a great fool, and feel sure of thwarting him with ple weapon of humble trust in the sovereign good. thers are almost fearful enough to be unbelieving; and l reverence of the lovers of the mother of our Lord, and orbing fear of those who have as much terror of the s of sin, deceive the Protestant world into the notion rship of the Blessed Mother, and fear of the devil, are of faith in the Catholic Church; and I presume that I rprise most Protestants by the assertion that this is not . I quote a popular opinion on this subject from Black-

wood, "If they are to be Pa
the Virgin Mary—they must
stones," &c.

Persons seeing the disorde
only those manifestations that
there are no beneficent manife
they should so conclude, or th
devil, or of evil spirits, should
hallucination, hysteria, &c.

As society has its leaders
the Papacy and a hierarchy a
as an acknowledged leader in
sort of unwritten compact, in
power on the one side, and p
leaders are often blind, and bo
strange that there has been a m
imposture, and worse than all
belief in the supernatural pheno
fashions are worn amongst us
where they had their birth, so
feel his cheek tingle with sha
avowed and defended by hones
he has found his way to a high
clearer vision.

The world moves all the ti
and men who have seen but on
formed their opinions accordin
they discover good where evil

ervous imaginations, hysteria, hallucinations, and positive y. Under each of these heads might be grouped a large r of facts, which have a seeming, but no real relation to esent subject. There is a melancholy satisfaction in the tion to which I have come, after some years of careful ation, that the amount of self-deception, and insanity, are eater than the wilful deception by sane individuals. Yet edulous are constantly deceived by facts, that are simply ogical, and the incredulous declare that all unaccountable re fit subjects for the police, and an additional detective would in their estimation be quite sufficient to explode the g of pretended communication between the spiritual and ial worlds.

r years my opinion was, that all so-called spiritual mani- ons belonged to the classes hysteria and imposition. This ne conclusion hindered me from fair examination, and my ed opinions in those days, though just to the classes of I examined, are not applicable to phenomena that have ome under my observation.

propose in these articles to bring together facts and pheno- from my own experience and from the lives of several ms which have come under my observation, or which have ommunicated to me by calm and judicious observers. I shall these facts together, according to their specific character. will now consider what is called impressibility, or the ce that persons and things have over us, by presence, or t. There is an epidemic character in emotions, as in es; a stampede among horses, a panic in an army, the ic character of revivals, the influence of public sentiment ating mobs, and revolutions, where rational conviction has less effect than blind feeling, are general evidences of sibility. There is also the legitimate and orderly action same faculty, which is seen in a healthy public sentiment, nce for heroes, and great and good men, the corporate iasm of fire companies, armies, &c., for their object and eaders. Most persons have some degree of what is termed sibility; we feel an antipathy for one stranger, and an tion for another, without any apparent reason. Many s suppose that the instinctive faculties by which animals their safety and their comfort, are not needed by human , and that therefore they were left out in the creation of and reason given him in exchange. This may be in part but is it not also true, that we blunt all our senses by which take away a certain amount of the use of each, and quently, a large amount of that instinct, or intuition, which e the sum total of the conservative action of all the faculties?

I instance the depravation of the ordinary sen
a parallel to a palsy of singular sensibility o
Many persons, and especially is this true of infa
have an instinctive antipathy to certain other p
never hunted home an antipathy of this kind,
that it was justified by some evil in the object.
antipathy manifest itself in a babe three months
seen it continued till the little one was old eno
a story, and then the object of the aversion sw
out of a most legitimate antipathy, by relating a
which he represented himself as the sufferer.

I have observed different degrees of impressi
which says, "I don't like to touch what that per
or I would like to have the least thing that s
had," up to that degree of impressibility that
touching the hand-writing, or some article use
person, the disposition, dominant passion, oc
person, and numberless facts respecting him. I
seen an impressibility, that would tell the cont
letter, by laying the hand upon it, or pressing it
head, or the contents might be indicated in t
reader, or merely the subject of the letter, and t
the writer, and his name given. And this, wh
in several envelopes, and only the hand, or fore
contact with the outer envelope. The person
was a simple country girl, innocent and ignorant
power of apprehending what she was reading with
I trace the rudiments of impressibility in a desi

ng of relics, and blessed objects, would the practice be continued, whoever might advise it? There seems to be a lingering of virtue from separated or departed friends around articles that they have once used and that have been interpenetrated by the sphere of their spiritual character. All the world cannot rob us of this consciousness, and yet we may not at all be able to explain how it is. But because the mother cannot explain why she feels comfort in touching and wearing a lock of her deceased babe's hair, should she, therefore, resign it? Should the lover resign the flower, or the glove worn by his beloved, and that he has treasured long after she is dust, because he cannot tell *how*, or *why* her presence seems blended with these keepsakes?

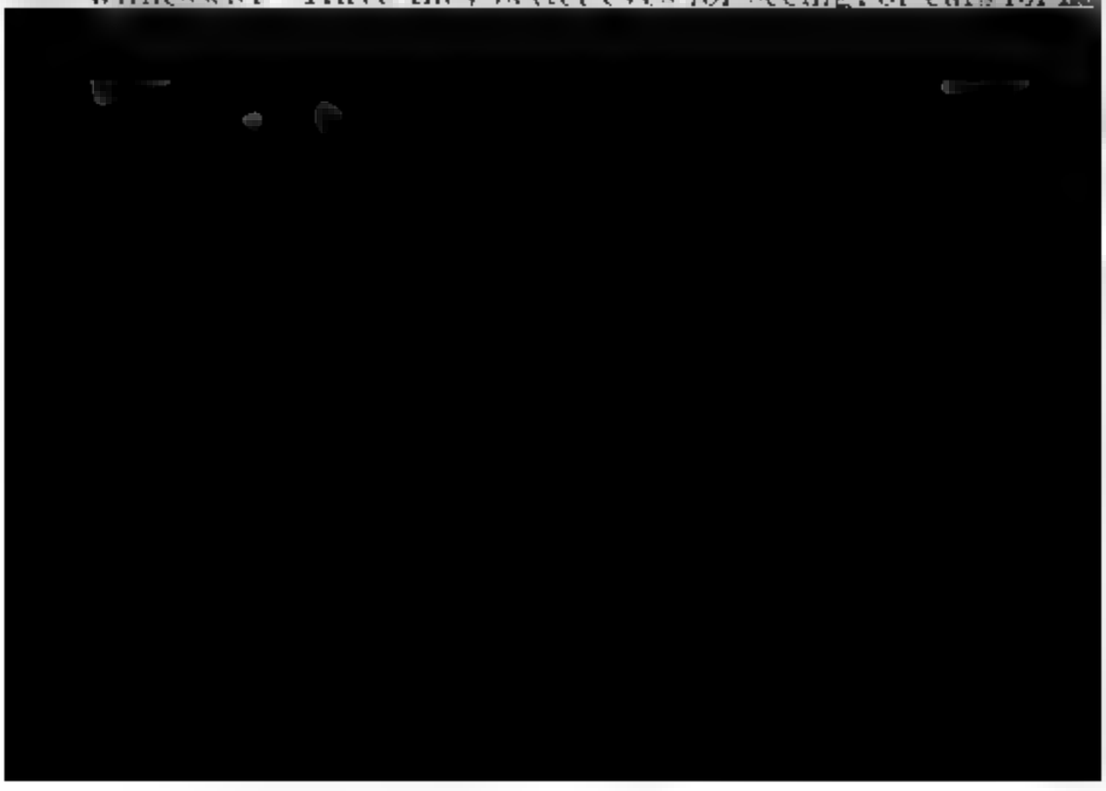
In my next I purpose to resume my narrative of facts.

M. N.

THE CRITICS.—*The "Athenæum" and "Spectator."*

THERE is every reason to fear that the breed has greatly degenerated from the parent stock, though comparatively so short a time has elapsed since literary criticism was invented. Now, every one thinks himself competent to be a critic, and the result is that the art has fallen to zero. It has become little better than jobbery and penny-a-lining. We propose to give illustrations of this in a future number by gathering together the flagellations of the leading literary journals on the recently published works of Mr. Howitt and Mr. Home. Most of these notices are simply fatuous, and do not deserve the name of criticism. They are, even when honest, only on a par with that of the theatrical critic who in Sterne's days measured the pauses between Garrick's soul-throes by a stop-watch. But there are others of these worthies like Mr. Hepworth Dixon, the editor of the *Athenæum*, who write from a different cause. This gentleman complains that Mr. Home passes too lightly over his life at Florence, and thinks it a good insinuation. On making inquiry as to this, we find there is some truth in what Mr. Hepworth Dixon says, and that Mr. Home should have added that Mr. Dixon happened to be there at the time, and that from what he saw and heard of him Mr. Home declined the honour of his proposed acquaintance. This may have shewn bad taste on Mr. Home's part, but Mr. Hepworth Dixon has certainly since shewn great tenderness whenever the subject of Spiritualism has been mentioned, and now when the opportunity comes, by his enemy writing a book, he has nothing but a greenish-yellow article which indicates considerable disease of the liver and of the biliary ducts. Perhaps the most amusing notice, from its *naiveté*, is that of the *Spectator*, which makes a small show of fairness, and yet, not-

withstanding the numerous and conclusive testimonies facts which appear in Mr. Home's narrative, this writer once again to settle the question for ever, if Mr. Hom honour the office of the *Spectator* with his presence, and him to witness the phenomena. There is a small preli which this gentleman himself ought to go through befor the accepted arbiter of the question, namely that he produce the credentials in solemn form under which he claims as plenipotentiary. Has he been appointed by the world a to negotiate this treaty of peace and amity, or is he simply a of that numerous class who has so high an opinion of himsel so low an opinion of every one else, that he has come to put h forward without any credentials at all? We have had alr large experience of these persons, and we have not foun when they have been convinced, the world acknowledges ever appointed them as its ambassadors. They are then fo be, what indeed they were all along, merely dull units w importance excepting that which they blindly attribute to selves, and after them comes up another, and anothe another, each with the same hollow pretensions, who ask he too shall be convinced. These persons do not see tha himself and all his social relations are but a matter of testi and as they began by rejecting testimony, so the worl reject theirs. Let them fully recognize this position, and ingenuous comparisons between themselves, and the nu persons who have given their names as vouching for th they have witnessed. Are they themselves much higher social scale, or in intelligence, or in honesty than these pu witnesses? Have they better eyes for seeing, or ears for he



A "MASTER OF ARTS."

TLEMAN—another of these critics who gives this description self, instead of signing his name—says that he has been ;, not the works themselves, but the notices in the press of owitt's and Mr. Home's books, and he makes the following al:—"Let a photographer be stationed with his apparatus room, in which Mr. Home, the extraordinary familiar of seen world, shall next float in mid-air, as he records himself e done. As the sun is a correct delineator, and would not elucidate any contrivances of the conjuring art, a sight of ture I propose would justify the answer being made to al objectors, that 'seeing is believing,' not less than the tion of the floating performance itself." The letter bears press of that temple of orthodoxy, the "Oxford and Cam- Club," and must therefore be treated with due seriousness spect. It is from these feelings that it occurs to us to ask as always required similar evidence before believing in atural occurrences. We fancy that he has solemnly pledged ief to many such without the testimony which he now so important and essential. In this day he can, by taking have personal interviews within two hours, with half a men of his own university, who will give him full par- of what they have seen, whilst for more astonishing l facts than Mr. Home's, in which he thinks or says he s, he can only read an ancient book which is just now ubjected to the special analysis of Bishop Colenso. The s exegesis is not so exacting as to require photographs principal occurrences, but henceforth if the new rules of ny required by this M.A. are to prevail, we shall all want able photographic apparatus, to be set up whenever any- emarkable is likely to occur, and we shall have to produce gatives and positives, as the only mode of satisfying the

would certainly be very convenient if our family bibles could trated with photographs of the most remarkable occurrences. st would be one of the creation, after the sun was set in nament. Then we should have all the leading events of e, and the Fall, the angels with the flaming swords. The d the ark would follow, and the patriarchs. The angels with Abraham at the door of his tent; the wrestling of with the angel; the ascent of Elijah would be subject to the rocess. Another would be the wondrous scene which so ied" Nebuchadnezzar when he had thrown the three men into the burning fiery furnace, and said, "Lo, I see en loose, walking in the midst of the fire, and they have t." We have passed by Balaam's ass. There were,

using by departing from the ordinary rules of human
and setting up his foolish test, which would seem to
nothing happens unless it be photographed.

"BELL'S MESSENGER," AND MR. SQUIR

In a recent review in *Bell's Weekly Messenger*, of M
work on *The Supernatural in all Ages and Nati*
following passage:—"We recently heard of a surge
standing, and considerable repute, being invited to
which a heavy table was made to lift itself up, and
the shoulder of the manipulator, at his pleasure, as if
taneous volition! The surgeon was persuaded that
process was a trick; and he not only tested it on th
showed the manipulator how it was done, *and did*
although he nearly broke the flexor muscle of his ri
doing it. It is sufficient to say that there was n
that evening's *séance* in the Spiritualist publicati
time. Yet to an infinitude of delusions such as th
simple-minded, and yet so gifted as William Howit
himself," &c.

The writer of the review has had an incorrect s
what really occurred on the evening in question, and
open to the charge of credulity for believing in wh
did not occur. This, however, is so ordinary with these w
it would not be necessary, only on that account, to set
if he had not suggested, that the alleged exposure by
the eminent surgeon, was dishonestly concealed in the
publications of the time. This is a charge of so hei

ubject is not a popular one, and there is neither gain in a pecu-iary sense, nor in reputation, to be got by running counter to he morbid scepticism of the age, with respect to such phenomena s we are in the habit of laying before our readers. We sincerely rust that if we should ever be detected in keeping back from ur readers any important detection of fraud or imposture, they ill thenceforth cease to have any confidence in our statements, nd treat us as being as bad as the rogues whose dishonesty we onceal.

But let us give the reason why "there was no report of that vening's *séance* in the Spiritualist publications of the time." he writer was present on the occasion to which the reviewer efers, and "the eminent surgeon" is an old and valued friend f his. Unfortunately he is, like too many of his profession, a isbeliever in spiritual realities, and equally sceptical as to both old nd new instances of such. He was by no means a hopeful pupil, r he was much pre-occupied by foregone conclusions. Mr. quire, whose wonderful phenomena are well known to our aders, was the medium on the occasion, and the heavy table, n which he placed only one of his hands, the other being held y a gentleman present, was suddenly and in a moment thrown er his head, on to a bed behind him, his feet being fastened to he chair on which he sat, and no muscular action or movement eing detected by the gentleman holding his other hand. The act was demonstrated as perfectly as it has been before and ince in many hundreds of instances.

Then came the turn of the eminent surgeon, who sat down in he chair with the table before him, and in the presence and sight f all present, endeavoured to perform the same feat. By moving is body in all directions, by stretching out his powerful arm to he opposite side of the table, and by the liberal use of his legs, ontinued for several minutes, by crushing the flesh of his hand by the earnestness of his grasp, *by nearly breaking the flexor uscle of his right arm*, as the reviewer truly states, and throwing himself into a profuse perspiration from which he took long to recover, and, as he was constantly reminded by the bystanders, by breaking every one of the conditions under which the same had been done through Mr. Squire, he finally got the table over his head upon the bed behind him. The whole was a ludicrous burlesque upon science and surgery, and was only an additional proof of the truth of the previous manifestation through Mr. Squire. During its progress it was far from satisfactory to the eminent surgeon himself, who could not fail to recognize the difficulties he was putting himself through to so little purpose.

During Mr. Squire's subsequent residence in Paris, where the same and other phenomena were repeated several times a week

and so easily deluded, would like to try the experime
inform him that the same table is yet in being, and
will perform the feat under the same circumstance
done by Mr. Squire, we will make him a present
English coin of a similar amount to that offered to hi
French *confrères*. Meantime, we advise him that h
"the flexor muscle of his right arm," much less e
writing shallow reviews, which if they have any mea
all supernaturalism, and strike at the root of the spirit
tions of all religions.

MR. PUNCH AND MR. DICKENS.

THESE gentlemen come next in order. They have
coming out in their respective journals during the pas
the subject of the manifestations. They tax rather hea
of memory of their readers, by wishing them to igno
nomena which occurred in the presence of their
Messrs. Evans and Dickens, junr., on the 11th of Ma
the house of a friend in Russell Square. It was on th
that Mr. Squire's mediumship was investigated and s
tested by them, to their great amazement; and though
a few days after Mr. Leech's clever cartoon of the
put up to the nose of the Emperor of the French, th
their great dread of being grasped by one, by sudd
drawing their hands from its touch. Mr. Dickens,
notes, and gave them to his father, and the Messrs.
duly informed the paternal *Punch* of what they had
how entirely satisfied they were with the tests whic
applied. Notwithstanding all this, their parents form

s lifted a somersault in the air, and thrown on a bed, the left hand only of Squire being placed on it, and his other hand held by Mr. Dickens. At the est of Mr. Dickens, this was done on both sides of the bed, and afterwards the foot, having to pass over a high foot-board in the way. One leg of the s was broken off, and the table was lifted successively on to the heads of Mr. re and Mr. Dickens, and Mr. Squire and Mr. Evans, whilst Mr. Squire's ls and feet were tied to prevent the possibility of his in any way assisting it. two gentlemen hurt their hands in trying to prevent the table rising, and it out of its course by their efforts, but down upon their heads it came, rtheless. Should *Punch* wish for a true picture instead of a false one, for of his forthcoming numbers, we should suggest his making a cartoon of this s incident.

Punch has never given us the cartoon, but always avoids s subject, which is no doubt a very unpleasant one to , as well as to Mr. Dickens, because it tends to impeach ier their frankness or their sagacity. Certainly it is a painful ng for them to find their own sons vouching for the truth of ts, of which the parents deny the possibility, and we should sorry for them, if they would only deal fairly with the case.

Punch and some others of the reviewers complain of the use initials by many of the witnesses to the remarkable phenona narrated by Mr. Home, and state that they put their timony entirely out of the question in consequence. In reply his we beg to say that Mr. Home has furnished us with the ns of satisfying any *bonâ fide* inquirer with the full names and resses of each and all of these persons, and which we are pared to do in any case in which such information will serve cause of truth. There are very few of the narrations which not be proved by the testimonies of from four to eight nesses. How comes it that Mr. Dickens, who has himself n nothing, disbelieves his own son, and all the testimony of se who have repeatedly seen what makes him so angry even think of. It must surely strike him as very strange, that he deny without seeing, what they affirm from ocular experie; but he is in the same unenviable position as to all the ernatural of the Bible, which he equally disbelieves, and it is ll that his readers should know this state of his mind, as one t confining his disbelief to modern instances only.

THE "SATURDAY REVIEW."

is paper, in a review of Mr. Home's book, is both weak and orrect in its facts, and shews that though it cannot believe facts ich have occurred, it can believe readily in those which have ver happened. There are several gross mis-statements of tters of fact, such as that it discovered the cheating of Foster, d that we followed its lead, whereas the reverse is the fact, and has, we believe, always been so, that nearly all the intelligent

that their disbelief has not sufficient dynamic forc
the occurrence of a physical fact in nature. Indee
that we have already well nigh arrived at this concl
desire them to take notice of our opinion. The facts o
derive a great part of their importance from the do
men of their possibility, and it is a work of great c
part to be continually pressing them under their n
to correct their ignorance, and enlarge their ideas.

The Saturday Review also, like the "Master of Art
some new rules of evidence. He requires photog
only test of truth, whilst the *Saturday* gentlemen re
Judges, or eleven Q.C.'s, or eleven Fellows of th
Physicians or *even* eleven bishops." We suppose
addition to having the photographs, so that the dem
according to the ignorance of each questioner. We
not had the advantage of any eleven of the classes he
miracles of the Bible, which indeed would soon crumbl
under the application of such a test. For the most
are not the written testimonies of so many as three
these do not always agree as to all the circumstances
in this day we are certainly superior in point of testimo
we cannot number eleven Judges as witnesses, we
five, and amongst them Lord Lyndhurst, as being s
occurrence of the facts, also one very eminent Q.C.
the bar, and of the College of Physicians, and
There is far less testimony to the old miracles, an
recognize eleven Q.C.'s in the twelve fishermen and th
who in twos and threes either witnessed or perfo

r enquirers we will give them, and so of the other cases ıich initials are given, we personally vouch for the fact that exist and are credible persons, and we will, if necessary, sh their names and addresses. We were quite unaware of ıew doctrine of testimony, or that any one at this day would ɔt the stupid axiom of Bishop Douglas in his *Criterion*. The reviewer alleges that if he were to go to St. Paul's, and ıe saw a large bird on the cross, in five minutes several ld say they saw it too. Let him try the experiment, and we ict that instead of seeing it on the cross, they will recognize ı the ground occupied by the reviewer, and pronounce it to f the goose genus. The whole article is really below par, is a great disgrace to a paper which pretends to write essays the upper ten thousand, of whom a large proportion have ıessed the facts which he denies. Perhaps, the silliest argut is, that those who have witnessed the most are the least petent witnesses. He who has seen nothing, considers self, therefore, the most competent, and to be without the vincible prejudice" of those who have frequently seen the s with their own eyes. Galileo and all true observers are ed with the same invincible prejudice. But really the diffe- e between us is, that we have not settled so completely as as what is possible and impossible, and this because actual rvation has enlarged our knowledge. It is a great comfort t the denial of this shallow-pated writer, cannot limit the nds of the possible, and that notwithstanding his gooseish le, the facts can and do occur precisely as they are described. repudiates the evidence of believers *because* they believe on evidence of their senses of sight, and touch, and hearing, and "knows nothing" of Dr. Gully whose reputation has created vern. If the reviewer would give his name, the position ht be more truly reversed, and we could say that we "know ing" of the pert young critic, who would thus make an end all testimony, opinion, and belief whatever, by his illogical, onest, and conceited essay. Finally, we are reduced to the clusion that facts may and do occur notwithstanding their ossibility, and the disbelief of the *Saturday Review*.

"I never said it was possible; I only said it was true," is an saying which we would commend to his notice.

THE SPIRIT-WORLD.

How hard it is for mortal man
Beyond the bounds of earth to mount!
Too much engrossed by earthly things,
  Of heaven we take no count.

Life's weight of meanness holds us down,
When high our spirits fain would rise:
When we would see celestial sights,
  Earth's blindness shuts our eyes.

And thus we feel not what a world
Of spirits waits upon our life;
That every foot of common air
  With heavenly souls is rife.

Ah me! the solemn thought, that man
Is compassed by such eyes as these!
That every action from his birth
  A purer nature sees!

Perchance they mark not acts alone;
It may be, thoughts lie open too:
Each sin, committed and conceived,
  The sinless angels view.

Ah! what a sight for holy eyes,
The open heart of sinful man!
What is their pity, what their grief,
  When such a sight they scan!

They love to succour and to heal;
In woe they soothe, in guilt reprove:
It is for kindly offices
  They leave their home above.

Perchance the dead thus visit us,
In form of angels hovering near:
Alas, we soon forget; yet we
  To them may still be dear.

Ah! think, when thou art urged to sin,
Think that, it may be, by thy side
Stands thy lost mother, or thy child,
  Perchance thy youthful bride;

Stands, and entreats for thee with prayer
That almost mars her sainted joy:
Nor deem it strange if earthly sin
  Celestial bliss alloy.

Closelier connected than we think
Are heaven and earth: though high above
The earth be heaven, through height and depth
  Stretches the chain of love.

WILLIAM FULFORD.

WHAT I MYSELF HAVE WITNESSED.

AVE seen tables and lightstands of various size moved about the most astonishing manner, by what purported to be an isible agency, with only the gentle and passive resting of the nds and finger-ends of the medium on one of their edges. so, many distinct movings of such objects, by request, *without* e touch of the medium at all. I have sat and conversed by e hour together with the authors of these sounds and motions, means of signals first agreed on; asking questions and ob-ining answers—receiving communications spelled out by the phabet—discussing propositions sometimes made by them to me, d *vice versa*—all by slow process, indeed, but with every sible demonstration of intelligence, though not without inci-ntal misapprehensions and mistakes. I have witnessed the king of mental questions by inquirers, who received as prompt d correct answers as when the questions were asked audibly to e cognition of the medium.

I have known these invisibles, by request, to write their mes with a common plumbago pencil on a clean sheet of paper

—half a dozen of them, each in a different hand. To n
sure of this, as an absolute fact, the medium was required t
her left hand, back downwards, in the hollow of a verac
person's hand, both open; when a piece of pasteboard p
was laid on her hand, a well-examined blank sheet of writ
paper placed thereon, and a lead pencil on top of *that;* in w
position (the medium's right hand being held up to view), l
the hands, with these fixtures resting on them, were placed u
the leaf of the table, as insisted on by the *writers*. Aft
minute or two, at a given signal by the spirits that they had d
the paper was exhibited with various names written thereo
above affirmed. This was repeatedly tested with the same res
under circumstances putting all suspicion of fraud and jugg
entirely at rest.

I have requested what purported to be the spirit of a fr
many years deceased, to go to a particular place, several n
distant from that of the *sitting*, and to bring me back intellig
respecting the then health and doings of a certain relative w
known to the parties. In three minutes of time the intellig
was obtained, numerous particulars given, some of them m
improbable, but every one exactly confirmed the next day
personal inquiries made for that purpose.

I have been requested by the invisibles to speak on a part
subject, at a given time and place, with the assurance
responses should be made on the occasion, by knockings, sp
ing the truths uttered; all which was strikingly verified.
at a most unexpected interview, when nothing of the kin
been previously thought of by any person present, a spir
purporting, who had several times evinced much interest in

to speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual." Struck with the sublimity, purity, richness, and force of the passage, I answered that I accepted it thankfully, as a very appropriate text for the occasion referred to, and would endeavour to illustrate its great truths as well as I might be able.—*Rev. Adin Ballou.*

SPIRIT PHOTOGRAPHS.

An important letter has been published by Dr. Gardner in the *Banner of Light*, Boston, which throws doubt upon the genuineness of two of these alleged spirit photographs, and until the circumstances be fully investigated and satisfactorily accounted for, no reliance can be placed upon the person who is implicated. We are glad that Dr. Gardner, who was one of the first to give publicity to this possible phenomenon, is also the first to caution the public of possible fraud in the matter. The editor of the *Banner* in introducing Dr. Gardner's letter says:—

"When the subject of spirit photography was first mooted in this city, we cautioned our friends and the public not to be too sanguine in regard to what purported to be a new phase of spirit-power—as we considered it a matter of great moment, if true, and an unpardonable deception, if untrue—and accordingly advised them to scrutinize carefully the *modus operandi* of taking these pictures. Subsequently we received what we considered reliable evidence of the genuineness of several of the *cartes de visite* produced by Mr. Mumler—which evidence is before the public. Since then Spiritualists and others have investigated the phenomenon, to the best of their ability without detecting the least fraud on the part of the artist. But recently the gentlemen whose names are appended to the subjoined articles, and other parties, have expressed themselves that several of these photographs are *not* genuine spirits portraits; and in justice to ourselves and the community at large, we are in duty bound to open our columns to their statements, hoping that the whole truth may be arrived at thereby. We fully endorse Dr. Gardner, wherein he expresses the opinion that Mr. Mumler has produced spirit pictures that are genuine, notwithstanding the evidence to the contrary which is given below:—

"'DR. H. F. GARDNER'S STATEMENT.

"'MR. EDITOR—Please allow me a small space in your columns to say to the many friends who have written me upon

the subject of spirit photographs, as produced by Mr. W. H. Mumler, that while I am fully of the belief that genuine spirit likenesses have been produced through his mediumship, evidence of deception in two cases, at least, has been furnished me, which is perfectly conclusive. I have, during all my investigations of the subject of spirit photography, been forced by the accumulating evidence into the belief that genuine spirit likenesses were produced, and have frankly and openly so stated at all times and under all circumstances, and I deeply regret the necessity that compels me, through irrefragable evidence, to state with equal frankness that I am satisfied, beyond a doubt, that in the instances above referred to, Mr. Mumler, or some person connected with Mrs. Stuart's rooms, has been guilty of deception in palming off as genuine spirit likenesses, pictures of a person who is now living in this city. Yours for the truth,

"'Boston, Feb. 20, 1863. H. F. GARDNER, M.D.'"

There is a further letter, giving particulars to the same effect by Mr. Latham. Upon these letters the *Herald of Progress* makes the following comments:—

"The letters of Dr. Gardner, and John Latham, published in the *Banner of Light*, and alluded to last week, express in distinct terms the conviction of these two gentlemen that at least two of the alleged spirit-pictures were produced by deceptive means. The proof is found in the exact resemblance of the alleged spirit-forms to the likeness of a living person whose photograph was taken at Mrs. Stuart's rooms some months since. We have seen the two 'spirit'-pictures, but not the original. We would not hesitate to declare the two to be likenesses of the

fact that this, with other manifestations, has to be settled to
a investigator by evidence conclusive to him, and often to
. alone. Fortunately there is no court of inquiry whose report
these pictures is 'final.' Simple justice to Mr. Mumler, either
an honest medium or most expert trickster, requires us to
mit that no single person has alleged the existence of even the
htest appearance of deception in his arrangements or ope-
ions. Those who have enjoyed the freedom of his rooms for
s and weeks, fail to discover a single suspicious indication.
far as known, his methods do not differ from those of other
otographers.

C.M.P.

"Since the above was written, we have received this week's
ner of Light, in which appears the following card, to which,
trust, Mr. Mumler will promptly respond, and afford every
ired facility:—

"'A CARD.

"'I propose to go to Mr. Mumler's rooms with a committee
disinterested men and an honest reporter, and I will then and
re, in presence of that committee and reporter, discover and
bit the trick of spiritual photographing as done by said
mler, if he, Mumler, will grant said committee, reporter, and
self, the same privileges that I have heard he has given to
. Guay, who has written favourably of his (Mumler's) ope-
ions in regard to spirit-photographing.

"'CHARLES B. BOYLE.'"

We have also received from Dr. F. T. Child a letter and the
litional photographs which are referred to in it. Dr. Child
s:—

"I have had no further opportunity of investigating the
rit photographs personally since I wrote you. It is now over
r months since the first of these were taken, and as yet, no
has detected any fraud or discovered any means by which
tures similar in all respects can be taken. Several hundred
tures have been taken by Mr. Mumler. I have seen over of
hundred and more than half of these have been recognized
respectable persons as pictures of deceased friends. I send
ewith some duplicates.

"No. 1 is Mr. Taylor of Central Indiana; they had a child
ut seven months' old, which died, and having no picture of it,
concluded to go to Boston, nearly 800 miles from his home, and
to get a picture of their child; he held his arm in the pe-
iar position you see, and the form of the child was on the
te. He was an entire stranger in Boston, said nothing to any

one about his intention, and he declares, most emphatically it is a faithful likeness of their baby. He is said to be of strict integrity. Mr. Robert Dale Owen shewed m pictures which are interesting. A gentleman residing near went to Mr. Mumler and obtained his picture, and the f his first wife with a peculiar head-dress; he took it hom his present wife said, 'You know, my dear, I am desirous o taining the best feeling towards your former wife; we nothing about this, and I will go into Boston and see if I get a similar picture;' 'Very well,' said her husband; she and obtained a picture of the same spirit, with a differen dress and in a different posture. The veracity of these is unquestionable.

"No. 2 is a singular picture. Mrs. Isaac Babbit, of B lady of the highest respectability, obtained a picture of her d husband, which had been recognized by hundreds of pers knew him. At another sitting this child was recognize a niece; you can see the aunt's face in the forehead of th Either the "model" must have been very large, or it w nearer the camera than the lady sat. I have about fifty p most of which have been recognized. Other artists are experiments. I saw a picture of a medium a few days si over the head were three stars. I have seen several i there have been bundles of rays of light thrown on th There is an artist at Roxbury, near Boston, who has number of pictures with very distinct forms on them, t believe no one has been recognized. I send you—Mr. Dale Owen, No. 3—it was taken at Roxbury, and he ca whose the form is that stands beside him. No. 4 is on

e in the case known as the "Lord Chancellor's Ghost" a female figure was seen by several persons preceding Mr. , the Registrar of the Bankruptcy Court, into his bed room ned at page 218 of our last volume. The only assumed ibility therefore is in those cases in which the spirit is not to the naked eye, and as to this impossibility we cannot nce *à priori*. Certainly it is well established that the eye he measure for the photograph, and this is fully proved by eresting experiments of Baron Reichenbach, who obtained ults on sensitive paper, from the odic light flowing from a t, which light could not be detected by the naked eye. In rords the paper was more sensitive to the rays of light than uman eye.

Notices of Books.

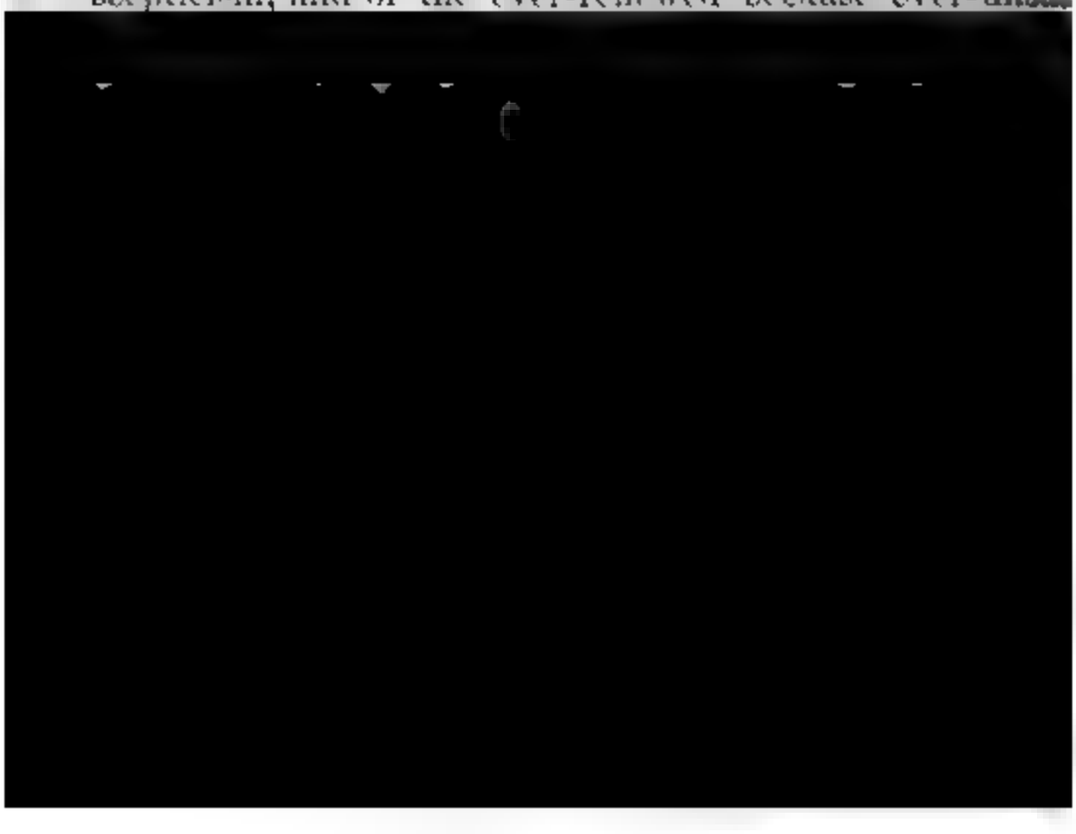
VITT'S HISTORY OF THE SUPERNATURAL.

welcome and much needed contribution to literature and phy, which we were able only to barely notice in our last r, Mr. Howitt defines Spiritualism as—"simply the revival universal faith of all past times and nations in the com- n of God and his angels with the spirit of man." This on, which fully accords with that we have adopted as the of this Magazine, is no less true, than it is broad; and the rtifice which seeks to discredit Spiritualism by character- t as "spirit-rapping" (as if that comprised both its complete ent and refutation), is a mere piece of vulgar claptrap, we hope that henceforth no intelligent, ingenuous writer gain resort to. With rare learning and research, Mr. t brings together evidence from far and near, from people erent times, races, languages and religions—from history, and secular—from biography and poetry—from philosophy ripture—from the traditions and mythology of the far-off from prophets and apostles—from the Christian fathers, confessors, martyrs, and reformers—from later and nt theologians of various churches—from travellers in climes, and from the literature of divers periods, ies and forms, to demonstrate this common, we might, n, say, instinctive belief of humanity, "as old as the hills, s ubiquitous as the ocean." "In the heart and soul of nd, the great truth is found to be rooted inextricably with

the roots of life and of all consciousness." From the wide he has taken in this work, Mr. Howitt makes the induct the golden chain of the supernatural is a *Lex Magn* universe. And so far from holding that what are called are interruptions or violations of the course of nature, he them only as the results of spiritual laws, which in the sional action subdue, suspend, or neutralize the less physical laws, just as a stronger chemical affinity su weaker one, producing new combinations, but comb strictly in accordance with the collective laws of the whether understood or not yet understood by us.

The sceptics who are so fond of appealing to ex have not only present experience, but the cumulative ex of all the ages against them. Let them fairly grapple aggregate of evidence; for no mere microscopical re picking out a hole here, and finding a flaw there, can ally affect the general value of this testimony, taken as Nor will it meet the case to say that this belief, admi universality, is no proof of its truth; that men have un held opinions, which science has subsequently demonst be erroneous; for this faith is not one of opinion, gro speculation on matter beyond the limits of human know opinion, or of limited and defective observation; but eve it claims to be based upon positive fact, upon direct ob and experience, which no discovery in science can im the reality of which is attested by the number of ind sources from whence it is derived.

Earnest souls, everywhere, are alike weary of an una scepticism, and of the ever-renewed because ever-unsat



History is written to demonstrate "a Universal Faith," not the absolute verity of every particular relation in connection with it. At the same time, to regard the great mass of evidence he has presented as fiction, would be wholly to discredit human testimony in all matters of which we had not personal experience; and the supposition that the universal faith he has demonstrated (and which his critics have not attempted to invalidate) has been through all ages based upon delusion and lies, implies a degree of credulity which we should think to a sane mind was hardly possible.

Mr. Howitt incidentally alludes to his own experiences of spirit-manifestations. We hope that he will take an early opportunity of detailing these more fully than he has done in these slight incidental references, as they go far to clinch his argument. There is a general tendency in human nature to attach special weight to what a man says of his own knowledge, especially when, as in the case of Mr. Howitt, he is one widely known and respected, and in whose integrity we feel we can place perfect confidence. All who are familiar with his writings, too, know him to be a man of keen, shrewd observation, who *sees* what he looks at, (which is not the case with all persons), and reports faithfully only what he sees. His *History of Priestcraft* is a sufficient proof that his bias is not towards superstition, and that he is not a man to tolerate imposture. Let us then, as Spiritualism is on trial at the bar of public opinion, put Mr. Howitt in the witness-box, and hear his evidence as to the facts: bearing in mind his declaration,—"The author adds his own conclusions from a *practical examination of these higher phenomena, through a course of more than seven years.*" When those who differ from Mr. Howitt can make a similar declaration, their conclusions will be entitled to greater respect than in general they have now any right to claim for them. But let us hear Mr. Howitt's deposition. He says:—

> We have seen tables often enough lifted by invisible power from the floor; seen them give answers to questions by rising and sinking in the air; we have seen them in the air keep time by their movements to a tune playing on a piano; seen them slide about the floor of a room, laying themselves down when touched, and refusing to do anything for a fortnight together, but thus to creep about the floor whenever touched. We have heard bells ring in the air, and seen them while ringing move about a room; seen flowers broken from plants, and carried by different persons, without any visible hand; seen musical instruments play correct airs apparently of themselves, and even rise up, place themselves on a person's head, and there, just over it, but not touching it, play out a well-known air in fine style. We have heard remarkable predictions given through mediums, and which have come literally to pass; heard wonderful descriptions of scenes in the visible world made by persons in clairvoyant trance, which would require the highest imaginative genius to invent or embody in words; have seen writing done by pencils laid on paper in the middle of the floor, not within reach of any person present, and innumerable such things.

And in speaking of the drawings made by Madam Hauffé

under spirit-influence, he takes occasion to make the foll statement of his own experience as a spirit-medium :—

Having myself, who never had a single lesson in drawing, and nev draw in a normal condition, had a great number of circles struck thro hand under spirit influence, and these filled up by tracery of ever ne tion, without a thought of my own, I, at once, recognise the truth of statement. The drawings made by my hand have been seen by great of persons, artists, as well as others, and remain to be seen, though the again gone from me. Giotto, or any pair of compasses, could not str perfect circles than I could under this influence, with nothing but a paper and a pencil. No inventor of tracery or patterns could invent suc ones as were thrown out on the paper day after day, with almost lightni except with long and studious labour, and by instrumental aid. At time the sketches given through me are not to be named with the drawi in pencil and colours, produced in this manner through others who known.

Mr. Howitt forcibly points out that those who have English onslaught on Spiritualism have either simply repe worn-out arguments urged by objectors in America aft had ceased doing duty there, or have pillaged—or if they borrowed without acknowledgment, the weapons which th philosophers hurled against Christianity. And in doing also cuts at the root of a very popular fallacy. The pres country, which for the most part cries out lustily against Sp ism as an imposture, always assumes that its phenomen chiefly, or only, in the presence of professional mediums, whom, as they are interested in producing them, there is a *prima facie* case of suspicion, and on this pretence the to confound them with jugglers and conjurors' tricks. Le be understood that this assumption is wholly unwarran

adapt themselves to modes of communication as strange to the wise now, as Christ's mode of coming was to the wise then?

And all this time, in England, thousands and tens of thousands were daily sitting down in their families and circles of intimate friends, and were quietly, and as people of common sense, successfully testing those angels under their own mode of advent, and finding them real. And both in America and here, as well as in most of the continental nations, this private mode has been the great mode of enquiry and conviction. Not one man in a hundred has ever seen a public medium. Public mediums have, in reality, only inaugurated the movement: it has been, of necessity, carried on by private and family practice. In the domestic prosecution of Spiritualism, equally inaccessible to the vulgar scorner and the interested impostor—where every person was desirous only of truth, and many of them of deep religious truth—the second stage of spiritual development, the more interior and intellectual, has been reached by a very large community. For there is, indeed, a very large section of society who are sick of mere empty profession, or still more disgusted with the dreary cheat of scepticism, and who have been long yearning for some revelation of the immortal hopes of earlier years, in some substantial and unmistakeable form. They have found this in the daily visits of their departed friends, coming to them with all their old identities of soul, of taste, or common memory of glad or sorrowing incidents, of announcements of Christian truth, and of God's promised mercy. They have listened again and again to the words of their beloved ones, telling them take courage, for there was no death, no place for darkness or death; but that around them walked their so-called departed, ready to aid them and comfort them in their earth's pilgrimage, and to receive them to immediate and far more glorious existence.

What great cry which has, at one time or other, ascended from the universal human heart, for positive and personal assurance of the reality of the Christian promises, and the reunion of beloved friends, had been going up from theirs; if they had felt how comparatively small is the value of all the evidences given to others, and especially to the ancient world, weighed against one such evidence *to themselves*. All human souls have felt this; all have cried, 'How long, O Lord, wilt Thou continue to me a God who hidest Thyself?' Mrs. Crawford, in the *Metropolitan Magazine*, in 1836, tells us that the then Lord Edgworth was a man who suffered deeply from doubts of the existence of the soul in another world; and that he had a friend, very dear to him, as sceptical as himself. Whilst one morning relating to his niece, Miss Wright, at breakfast, that his friend appeared to him the night before, exactly as he appeared in life, and told him that he died that night at eight o'clock, and that there was another world, and a righteous God who judgeth all—and whilst Miss Wright was ridiculing the idea of the apparition—a groom rode up the avenue bringing a letter announcing the fact of his friend's sudden death at the time stated by the spirit. Mrs. Crawford adds, 'The effect it had upon the mind of Lord Edgworth was as happy as it was permanent; all his doubts were at once removed, and for ever.

To such a certainty, and comfort to a single mind tortured with doubts, what is the value of the finest sceptical writing that ever was written?

We had intended to say a few words on the treatment Mr. Howitt's book has received and is receiving from the press—from writers, most of whom it is evident have not given as many hours to the practical investigation of the phenomena as Mr. Howitt has years; but it all may be summed up in Cowper's well-known couplet—

> "The owls and bats in full assembly find
> On strictest search the keen-eyed eagle—blind."

We are not surprised at this result. No "respectable journal" *dare* accept the supernatural manifestations recorded in Mr Howitt's book as the present realities they claim to be. For

the press to receive any book making such affirmation candid and intelligent appreciation, would be a greater mi than any which Mr. Howitt has recorded. The revie generally approach every such work with a foregone conclu against it, and seek only so to manipulate the case that it fit in with the verdict which in their own minds they have alr pronounced. The scornful tone they assume is the natural pression of that state of mind which does not know and will learn, and which breasts all facts novel to it, and which counter to its prejudices, with a front of dogged stolid resista That despite of this Spiritualism holds its own, and makes h way, is due solely to its being based on facts, which "winna di let critics without knowledge, without investigation, and with better guide than blind incredulity, wag their pens as they r "Still it moves," and will move, and Mr. Howitt's book is of many evidences that it does so. *Magna est veritas.*

"Blind unbelief is sure to err,"

And in this matter of Spiritualism it does err most egregio

Correspondence.

SOME CURIOUS INCIDENTS.

To the Editor of the "Spiritual Magazine."

Sir, my dear grandfather was an Independent minister. He was one of t

—, his eldest daughter, evidently inherited this mediumship, as several of her life clearly revealed. I will relate two of the most remarkable, suggest themselves. In the year 1825, she was visiting some friends, ant city. One evening she retired to bed, when instead of rest, an able, as it was unaccountable, feeling of dread come over her, and a m, improbable as it appeared, that R——, was endangering his life by —, it should be stated, was the gentleman to whom she was engaged rried, and who had spent the previous evening with her. The feeling of er at length, became so vivid, that she aroused some one to whom she icated her presentiments, as was to be expected however they were looked merely nervous agitation; it was nevertheless so great, she could not be remainder of the night. The morning came, and with it R—— made rance; her first words were, "Where have you been? I'm sure you n in danger from fire!" His surprise may be imagined, for he had relate that, on his way home, on the previous evening, he had discovered aking out in an upholsterer's warehouse—belonging to a relative—when, assistance of some soldiers he sent for, he was the means of saving he whole stock, though not before he had run considerable risk, once he had scarcely left a room, before the ceiling and one of the walls ith a force which would probably have been fatal to him had it happened nutes before.

her incident happened a few months afterwards of an equally remarkable r. On this occasion she was at home. All had retired to rest for the hen about three o'clock in the morning, she rose with an indescribable f anxiety, went into her parents' room, and told them she was sure as coming, and that he was then in danger of being drowned. No g could allay her feeling of restlessness, and at last she determined to and prepare breakfast for him. This she did. In less than an hour nocked at the door, when, instead of an astonished enquirer to know there that time of night, as he had reason to expect, a voice called out, v you were coming; I'm ready—I have lighted a fire, and water is oiling. I *saw* you coming up the road and pass along a gate under ie flood was rushing—your foot slipped, and it is a wonder you were not !" When R—— came in he found everything comfortable and cheer- pting only the faces; they were, however, soon made so by his safe It appeared that business had suddenly called him to London, when, as h passed within five miles of the house, he determined to spend a few ere. As he was not expected, however, of course no conveyance was in for him; he was, therefore, compelled to walk. When he had gone about les of the distance, he found the river swollen to such an extent as to make t impossible to trace the road, and at one part he was only able to do so ing close to and walking along some railings; while doing this his foot ped just in the manner and at the critical point, so minutely described —.

Yours truly,

F. J. T.

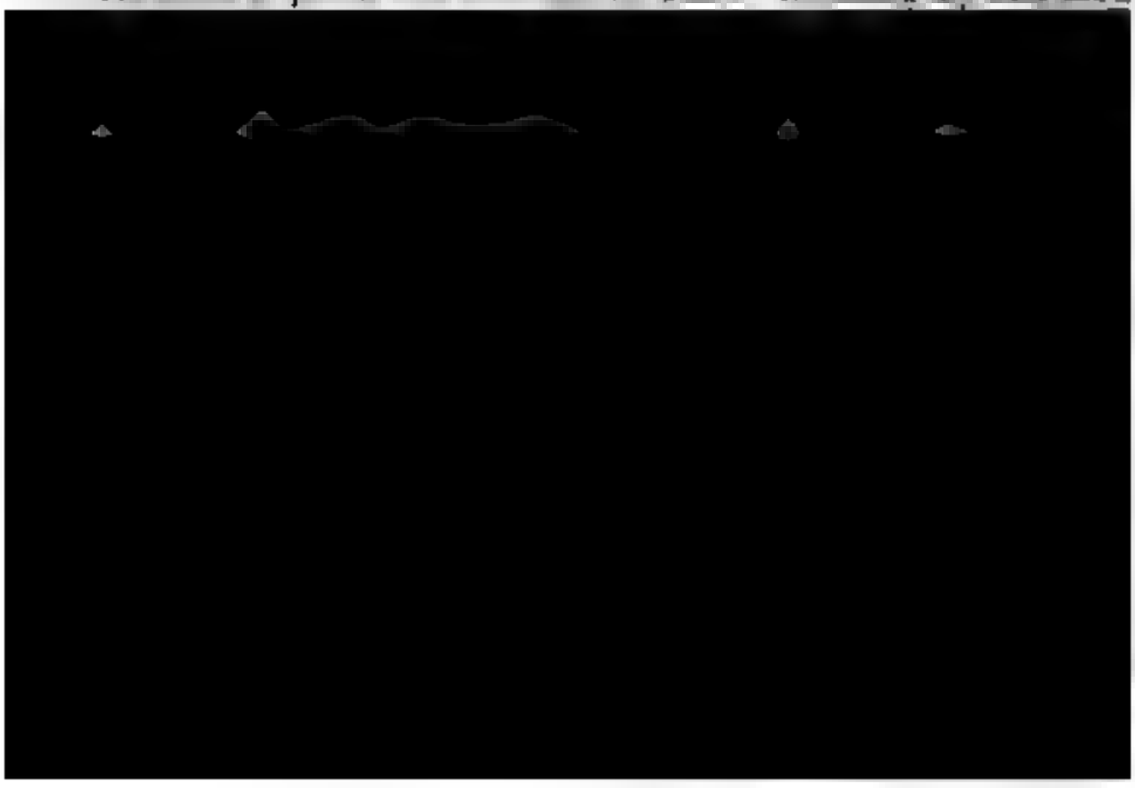
To the Editor of the "Spiritual Magazine."

Wakefield, 4th February, 1863.

—I have just finished perusing the current number of your periodical, ard to George Muller, of Bristol. Allow me to assure you that were I to give you in detail *visible* instances of answer to prayer, I might mention having occurred to the religious community of Dominican nuns residing , Staffordshire, but a regard for the feeling of these ladies induces me to from relating circumstances as extraordinary as those detailed by your ndent, "T. S." However, I shall now give you two anecdotes connected r own family, which you are at full liberty to publish. One of the earlier s of your magazine contained some instances of what is called *presentiment* . I was in hopes that these anecdotes would have been continued, and d by that desire, I give the following:—On the last Sunday in May, 1838, tting with my eldest sister in the parlour; we had just read the evensong

of the Established Church, of which I was then a member; after remainin for a few minutes, as if in deep thought, she exclaimed, "Oh, E——, I sl this day week!" and left the room As she was going upstairs she tu me, and said, "When next I come down these stairs, it will be in my coff enquired if she desired to see her usual medical attendant. "No," was her "I am quite well, but I shall die at three o'clock next Sunday." Th morning her medical attendant was sent for, who laughed at her nerve However, as she had predicted, she died at three o'clock, p.m., on Sund June, 1838. The circumstances attending her death are narrated by one medical attendants.

The other incident occurred to myself:—Shortly after my reconcilia the Church of Rome, I went on a visit to some of my relations at St. Serv was requested some time in the month of May, 1847, to lock the cellar door coming upstairs to tea. On going to do so, I saw standing before me a fi a woman dressed in black, in the cellar, with her hands stretched out. confusion I dropped the key, and while searching for it I still saw her st in the same position After locking the door I joined the family party at t mentioned the matter casually, when some children exclaimed that "I ha the ghost," and on requesting an explanation was informed that the hou said to be haunted. In the course of the evening I called on an Irish famil while they were laughing at my narrative, I looked up and saw a lady, a stranger to me—a friend of the family. I observed half jestingly, "Were I n of the contrary, I should be inclined to believe that you have been playi trick, as I never saw two persons more alike than you and my ghost." effect of this innocent remark on my part acted as an electric shock on th in question, and she immediately fainted. As soon as she had been rest consciousness, I learned that her sister had died suddenly in the house w was staying, and that her *révenant* (ghost if you will) or spirit as I call haunting the place. A few weeks after this, I accompanied a large party orphanage. On reaching the door I was informed by a clergyman, who wa the party, and who is now, I believe, *vicaire* at St. Servan or its neighbo that Madame D——'s child at the time of her death, an infant, was in phanage. On going into the salle, a room where there were about two h children, I pointed out little Marie D——, and enquired if she was not M ——'s niece. I was answered in the affirmative. My reply in answer question how I recognized the child was, that I never saw any one so l *révenant* I had seen (excepting her aunt) as this little child. The same app has been seen by many others, and if you like I shall be most happy to g the names of parties who have seen the ghost. [illegible]



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SPIRITUALISM IN BIOGRAPHY:—JOHN PORDAGE: JANE LEAD: THE COUNTESS OF ASSEBURGH.

A SOCIETY called the *Philadelphian Society*, spoken of by some writers as the *Angelical Brethren*, was formed near the close of the seventeenth century. It consisted of earnest, pious men and women who believed in Christ's second advent:—not in His outward visible appearance in nature, but, in the souls of those prepared to receive Him. They held that this time was at hand, and that the best preparation for it was a thorough transformation in heart and life. One of the leading members of the society was Dr. John Pordage, who practised as a physician, and who, more than forty years before the society was formed, had been ejected from his living in Bradfield, Berkshire, by a commission for ejecting scandalous and insufficient ministers. He was by this commission sentenced to the deprivation of his living on the charge of heresy, and of holding converse with angels and spirits. Four years before this he had been tried on these charges in an ecclesiastical court, and honourably acquitted; and he was, therefore, according to law, not liable to be tried on the same charges. But the commissioners were not to be hindered from their purpose by legal difficulties. One of them stated before the sentence of deprivation was passed, that "the commissioners might receive such evidence as had been given against him, as good and sufficient proof, though not esteemed so in courts of law; for that they were not tied by statutes and forms of law, but proceeded according to justice." Another, after expressing the concern of the court in passing sentence against him, said, "Though he did not think him guilty of maintaining those horrid tenets, yet they must proceed *secundum allegata et probata*."

According to the testimony of the witnesses brought against him, the apparitions and visions which gave rise to his prosecution, were neither sought after nor desired by the Doctor, but were an annoyance to him and his family. His servants deposed to their having seen lights and heard music produced by no

visible agency, several times; one of them added that s
had never lived in such a pious family. In his defenc
after replying to all the charges against him, *seriatim*, Pordg
handed in a written protestation, in which he solemn
avows and protests "before the all-seeing eye of Almight
God," that he holds "all arts of necromancy and blac
magic, all communion or compacts with evil spirits, wheth
explicit or implicit, direct or indirect, unlawful; being again
the Holy Scriptures, and never looked into or practised by m
but on the contrary, abominated, even as they are to be detest
and abhorred, not only by all Christians, but by all mankind.
He acknowledged that many wonderful apparitions were seen i
his house, and asked, "What can this hurt me? Was not Je
terrified through visions? Did not Zechariah see Satan stan
at the right hand of Joshua? Did not John behold a red drag
in a vision? Was not Christ himself tempted of the Devil
voice and vision? Now the servant is not greater than his Le
therefore not exempted from attempts of the Devil; neither
Bradfield, or any other place, exempted when God permits;
how can this render me scandalous, ignorant, or insufficient?
rather shows God hath blessed me with faith, and enabled m
overcome these trials by fasting and prayer. Could it be pr
I used magic art, I ought to be punished, but it is hard t
prosecuted for the devil's malice." In reply to the article, "
he hath very frequent and familiary converse with angels,"
Pordage answered, "I do confess communion and converse
angels;" and he very pertinently inquired,—"Why may
God, for the support and comfort of some precious saints,
in humility, self-denial, and abstractedness of spirit, serve th

the rather, as few are likely to be hardy enough to dig it
nselves out of the scarce old folio in which it lies buried,
ıe excerpts from it hitherto usually given have been very
lete.

do judge," says Pordage, "that God doth call me forth
ɜ a free and open discovery of those wonderful apparitions,
and unusual things, which were seen and permitted by
d to be in my family, and if all that read this, can but
and judge of it by that rule and principle from which I
, they will be so far from judging me, as that they cannot
ss God for his favour and mercy to me, and the more
his wonderful works, and the greatness of his power."

ɜr this exordium, he thus proceeds with his narrative:—

ɣust, 1649, there appeared in my bed-chamber, about the middle of the
ɜpirit in the shape of Everard (a reputed conjuror and sorcerer), with
ng apparel, band, cuff, hat, &c., who after the sudden drawing of the bed
seemed to walk once through the chamber easily and so disappeared.
ht there was another appearance of one in the form of a giant, with a
ɔrd in his hand, without a scabbard, which he seemed to flourish against
ıg the figurative similitude of a great tree lying by him. After this had
l for the space of half-an-hour, it vanished; and there succeeded a third
ɔe which was very terrible, being in the shape of a great dragon, which
ɔ take up most part of a large room, appearing with great teeth and open
ɜnce he oft ejected fire against me, which came with such a magical
that it almost struck the breath out of my body, making me fall to the
Now you must know that these three were dreadful apparitions, and
.ble to the sensitive nature, and might have caused a great distemper in
not been supported in an extraordinary way by the ministration of the
ɛls, against the evil effects of those extraordinary, unusual apparitions,
f which continued till the day began to dawn and then disappeared.

ı second place, there were two invisible principles opened and discovered
ich may be called *Mundi Ideales*, being two spiritual worlds, extending
ɜrating throughout this whole visible creation, in which many particular
ɜre discerned, suitable to the nature of these worlds. Now these two
ı or worlds seemed very much different one from another, as having
qualities and operations, by which they work upon this visible creation,
see distinguished and differenced into variety of creatures, some poison-
ıoxious, others wholesome and harmless, according to the difference and
ɣy of things in the internal worlds, upon which the external doth in
ɜsure depend—as standing in them, or rather proceeding from them.
e could not have been seen had not that inward spiritual eye which
ı locked up and shut by the fall, been opened in an extraordinary way
esides, we had our other internal spiritual faculties of spiritual sensation
ɔ discern their various objects within these worlds, which objects by
their qualities, may be differenced into good and evil.

shall here first present the objects of that internal world which may be
ndus Tenebrosus, or the *Dark World*, which objects by our correspondent
ıculties, or senses, were then discerned and made known to us.

as to the objects of that internal sight, when this principle or world was
ɜe beheld innumerable multitudes of evil spirits or angels, presenting
ɜs in apparent distinctions of order and dignity, as powers, principalities,
; my meaning is, there seemed to be inferiority and superiority,
ı and governed, the princes of this dark world and their subjects, which
l themselves as passing before our eyes in state and pomp; all the
nes appearing to be drawn in dark airy clouds, chariots with six or at
beasts to every one, besides every figured similitude of a coach, was

upon other bricks of the same chimney, were figured a coach
persons in it, and a footman attending, all seeming to be in mo
such images, which were wonderfully exactly done. Now fear
some danger in these images, through unknown conjuration
endeavoured to wash them out with wet cloths, but could not,
in the substance of the bricks; which, indeed, might have con
had not our fear and suspicion of witchcraft, and some desig
us caused us to deface and obliterate them with hammers. N
end in the former apparitions, and these figurative represent
knows; but it was certainly evil, even as it was against Ch
him (in vision) the kingdoms and glory of the world, to mak
worship him; but God's end in permitting it, was very go
nearer to Himself in a stronger dependance upon His eterna
us more watchful against the subtilty and power of Satan.
relation of the objects we saw in this dark world, I must add
the eyes of men opened to see the kingdom of the Dragon i
multitudes of evil angels which are everywhere tempting
they would be amazed, and not dare to be by themselves with
and a great assurance of the love and favour of God, in pr
ministry of the holy angels.

As to the objects of the inward and outward smell, I mu
within the three weeks space in which these wonders appea
the evil angels or spirits did raise up such noisome poisone
the inward and outward part of those that were exercise
much disturbed and offended, for through the sympathy betw
soul, the sulphureous hellish smells, much exercised both, by
In reference to the objects of taste, you must know, that so
day and night we were exercised with the loathsome helli
brimstone, soot and salt mixed together, which were so loat
as that they were ready to cause great distempers and
bodies; but the invisible power of Jehovah supported us be

In relation to our inward and outward touch, we w
both in body and soul.* As to our souls we sometimes felt
wounds and piercings by the fiery darts of the devil, that n
those that have been exercised in some measure as Job was
of those envenomed arrows which came upon him by th
Almighty, which like the scorpions in the Revelations, sti
they touch. As to our bodies, we felt *material impression*

ırent as crystal; these were *Mahanaim* or the *Lord's Host*, appearing
ly forms, full of beauty and majesty sparkling like diamonds, and
th a tincture like the swift rays and hot beams of the sun, which we
felt to the refreshing of our souls, and enlivening of our bodies.
beholding the multiplicity, variety, and beauty of these spirits, with
wonders and objects of this world, clothed in the purest tincture of
olour, we could not but bless the God of heaven, who by the eyes of
d hand of power, brought such glorious creatures, and now shewed
ir several beauties to us in a time of trial and temptation.
ion to our inward sense of hearing, there were many musical sounds
like those which John heard upon Mount Sion, then heard by us, the
harmony, and pleasantness of which cannot be expressed, nor that
y and delight which by them was infused into our souls, uttered by
, being ready to ravish our spirits into the high praises of eternal

ion to the faculty of smelling, the tongue can hardly express those
aradise, and heavenly perfumes, which then were smelt, piercing into
irit with a cherishing tincture, besides that quickening virtue which
s communicated and insinuated into the spirits of our outward bodies,
a cordial, had been able to have renewed the strength of our lan-
ature.
ıse or faculty of tasting was very pleasantly entertained with those
ws which were sweeter than honey or the honey-comb; and there-
e to be called the Dews of Heaven, with which, instead of food, we
times wonderfully refreshed.
ion to the sense of spiritual contaction, that was also delighted with
y objects, for none can utter that pleasing impression which the
ıcture of this *Light World* afforded us, coming like a hot cordial into
of our spirits, being sensibly felt in the inward parts, so as to cause
nd heavenly pleasure, which penetrated through our souls, giving us
bless, praise, and magnify the Lord.
or the space of three weeks or a month were we exercised inwardly
dly through that great conflict which was betwixt those two worlds
nhabitants; the *Dark World* sometimes afflicting us with dreadful
minable smells, and loathsome tastes, with other operations of the
; the *Light World* at other times opening, and relieving us with
perfumes, most sweet dews, glorious visions, and angelical harmony,
Lord favoured us with to shew his extraordinary love in thus succour-
xtraordinary exercises and trials.
uch for those two internal worlds, spread throughout the visible world,
ıe evil and good angels are more immediately than in this visible air,
hey cannot be commensurate, by reason of their spiritual natures;
em abiding in their distinct principle, the one sort being in joy, the
; in torment; the one in light, the other in darkness, according to the

ides these two worlds, we had an opening of the eternal world, called
e the World to come, from the futurity of its full and clear manifesta-
precursory entrance into the most holy place, by a Divine trans-
nto the glory of the majesty, agreeable to that of John xvii, 24,
will that they also whom Thou hast given me," &c. Here were seen,
felt, the unutterable mysteries of that kingdom, which are not yet to
l, in regard of the pride, ignorance, prejudice, and envy of many in
being reserved for those humble, gracious spirits, which are waiting
or the second coming of the Son of Man.
ıis, we began more clearly to see that straight and narrow way which
fe eternal, which we call the virgin life, or the life of purity and
ss in its perfection, being the life of fixed love; in anything short of
perfection of the virgin life cannot consist. . . . . And now *for the*
four years, ever since the time of these great manifestations, we,
ce of God, have enjoyed the exercise of our spiritual senses, which
e have been shut, neither ever will be, except through voluntary

also we came to live a more devoted, strict, dedicated life, from the world and worldly things, giving ourselves almost fasting, and waiting upon God, in dying daily to all self-a and proprieties, in which most are entangled, to the gr spirits; and in this way we have ever since continued, ende conformable to the death of Christ, in renouncing our own li as opposite to the life and will of God, experimenting thos of the cross of Christ which are hidden to most in the w peace, life, power, divine pleasure, and heavenly communion us with in this our dying, resigning progress, I shall wrap t with those blessed secrets of the kingdom which in these fe have been acquainted with, to the comfort of our spirits in we are judged and condemned of the world, in the par sufferings.

Now, ye ministers and commissioners, my prosecutors that I have declared those wonderful visions and exercise so many scandalous reports, together with the effects of the I must tell you had I a thousand names, lives, liberties, Bradfield is, I should rather sacrifice them all upon the alt being called to it, deny those great and wonderful things b the Lord permitted, and ordered for his glory and our good.

Besides this defence, Pordage published *Theologica Mystica, or the Mystic Divinity of the viz:—the Archetypal Globe, or the Original G all Globes, Essences, Centres, Elements, Princip whatsoever.* Other treatises of his were left in of which were translated into German, and publ dam, in 1698. The subjects of these treatises we *World; The Dark Fire World; a Treatise on t Christ; On the Spirit of Eternity; Spiritual Experimental Discoveries.* "In all these," say "he wrote not merely as one who had heard a relates, but as an actual participator of the misery of darkness, as well as of the bliss of the k

rehend or express fully what was revealed to him in the nd therefore he cautions others against confounding his sonings with the illuminations of the spirit. His state of ance in the dark world was for some years, of course not ously but at intervals during which he says heaven was o him."

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ther member of the Philadelphian Society was Jane n aged widow lady of good family from Norfolk, and to she having become blind, Pordage frequently acted as nsis. Her visions and spiritual experiences present so points of agreement with those of Swedenborg in the g century, that the latter has by some been considered to een much indebted to her for the ground-work of his l relations and theological system; but more extended gation we think would have led to the larger induction, th great diversity in particulars and in the outward form ession, there is necessarily much essential agreement in elations of all genuine seership, the closeness of agreement tly depending mainly on the degree of approximation of veral states. In her *Revelation of Revelations*, Jane Lead n particular to have anticipated Swedenborg's *Apocalypse ed;* at least, so far as in giving to all the Apocalyptic and to every part of them, a spiritual interpretation, and ying the mystic symbols, and their fulfilment, not to periods and localities, but to the individual man and the ve church; though she also looked forward to a manifest l accomplishment in the world at large.

works of Jane Lead are now so rare, that out of fourteen e treatises, two only are to be found in the library of the Museum. One of these is entitled, *The Wonders of God's n, manifested in the variety of Eight Worlds. As they ade known experimentally to the Author.* In this work lares, that it was revealed to her that besides this mortal world, there were seven regions or worlds of spirits. Of here are three lower worlds, corresponding to the elements, ter, fire; the lowest is called by her the *Fiery Dark*

Then there are three spiritual worlds into which nothing or sin can enter. "The first of these is the Paradisaical where there is a growing up to higher degrees of per- to complete us for the kingdom of *Mount Sion*, where the Lord's kingdom is in great magnificence, with all gelical principalities under him, and with the elders as hs, prophets, and apostles. The third heavenly world is al and principal seat of God the Father, with the Eternal Wisdom, and the seven spirits. This bears the title of

the Great City, called the *New Jerusalem*, where the glassy sea doth encompass about. Then above this is that world called the *Still Eternity*, (the inmost place of purity) out of which were generated all of these worlds above mentioned, of all which I must give an account, according as I have had them shown and opened, from the deep centre and original being of them."

From the conclusion of this work, I take the following :—

THE STILL ETERNITY.

Sept. 13, 1695.—As I was considering the high and weighty work where we are called, my spirit was immediately caught up into an high region, it was all calm and still, where I saw no figures or images. but there was a wonderful light, which flowed into me like a river. Then it was opened in me that this was the creating light from whence all beings did proceed, and that what was now expected as a new creation, must be brought forth from the sweetness of this light, with which the soul's essence must be mingled, and that from this union the variety of the wonders should be produced in the world

It was further said to me, that I had been long driven to hit the further centre of all centres. but the plummet line of my spirit was too short to fathom that deep gulf, which was in a visionary figure some years ago shewn to me. This being led by the spirit to call to mind, there came before mine internal eye a deep abyss, that opened itself and streamed forth with such a commixture and variety of colours of precious stones, so dreadfully sparkling and glorious that no other but a simple and abstracted spirit could behold it. and much less enter into and so be mingled with it, according as I was both times invited and called to.

This second time it was renewed to me by an *internal opening*, from which was given me to understand that this Godhead-gulf was now broken up, and streaming forth with that high mixed matter which would deify and tinct the soulish essence that had been under the depravity Then it was said to me by the spirit, that this was the true and right baptism into the name of the Father, Son, and Holy Ghost, by which the soul would return to its first origin, and then would know itself to have power in God, as His Virgin Heart and Spouse—to do and act agreeable unto so high an unity. This is the sum of all depths that can be searched into Do but study this, and the eternal abyss world will from its stillness come to qualify with, and operate in you, in order the wished-for transmutation.

[redacted]

illy, in all piety in their lifetime, as this person had done, though void of all sensible assurance and comfort of God's favour while they live, as if they did not ve, but are estranged from this elementary body while they are in it, do, when hey pass out of it, obtain a swift passage through the elements, which are not ble to cleave to, or detain them long, but are swallowed up and changed into he Paradisaical body; which is a good motive to incite all persons to live bove the earthly life, that so nothing may stick to them when they go out of his world.

Jane Lead makes frequent allusions to the "Virgin Wisdom," he full meaning of which will perhaps be better understood from he Preface to her work, *The Laws of Paradise, given forth by Wisdom to a translated Spirit.* The Preface is written by her on-in-law, the learned Dr. Francis Lee, also a member of the hiladelphian Society. He relates of her that one day, when n deep contemplation of the Paradisaical World, "there appeared in the midst of a bright cloud, a woman of a most sweet nd majestic countenance, her face shining as the sun, and her esture of transparent gold." This appearance spoke to her as the Eternal Virgin Wisdom, whom she had been inquiring er;" and announced that she was to unseal to her "the treaes of God's deep Wisdom." This vision, at intervals, thrice urned. On the last occasion, "The virgin queen showed elf in most mighty majesty, being attended with a number- train of virgin spirits, and with a very great army of angels. . Then said the divine Virgin, 'I shall cease to appear in a ible figure to thee, but I will not fail to transform myself in y mind, and there open the spring of wisdom and understanding.'"

From this work on *The Laws of Paradise*, I quote—

THE CONCLUSION.

There is a *mystical* Paradise as well as a *local*, which opens from a pure magical centre, and is a wonderful state to know and witness. It chiefly stands in divine visions, revelations, ideas, presentations, manifestations in sounds, trumpets, voices, in speakings, in powers, raptures, joys, and sensible feelings. All which golden springs flow from out of the bowels of the New Paradisaical Earth, according as wisdom did some time afterwards declare.

To the question which, "by a noble and earnest inquirer was, upon his own experience sent to be resolved, *viz.*, 'Why such departed souls that are detained in the middle regions, do often attract, and draw their near relations and friends to be with them?'" she appends the following answer:—

This proceeds from a most intimate unity that was betwixt them while living, whence not having centred their loves higher than was elementary, the deceased may have much power to draw away the life of the body, of which kind some instances have been known. Let this therefore be a good caution to all dear and near relations to carry up their love to one another beyond what is but creaturely. . . . It hath been shewed to me also, that there is a great congruity betwixt the highest degrees of Saints, departed into the Mount Sion and Jerusalem principles, with such here as have attained to that high birth, which can reach their principle. Now this sort act quite after another kind,

they do not so much covet to draw them out of the body, as *to influence, and bring down their gifts and powers into manifestation, in and through those whom they stand in such love and unity with.* These perfect spirits in their separate order do well know and take notice who are most fitly qualified, though in bodies elementary, for immersement with them, and do thereby communicate and disperse the light of new revelations into this lower principle; that so the inhabitants herein may come hereby to be enlightened and transformed. For these blessed ones above, do with much longing wait for their kingdom to be opened, and spread among mortals, till immortality shall swallow up all in its own everlasting light and life.

In conclusion, I quote from her *Revelation of Revelations* a few passages relating to the restoration of spiritual gifts and open communication with spiritual beings.

Another rule is, the going forth in the prerogative royal of the will, that is immersed into and becomes one with the power of the Holy Ghost. We must remember that Christ the Lord, upon doing any great or marvellous cure put forth the sovereignty of His will, as when He said to the leper, "*I will*, be thou clean." And sometimes He put it to those, who, He perceived had faith in His saying, "What will ye that I should do unto you?" And no less was effected for them than they desired the Lord should do for them. These expressions of our Saviour may be a grand rule for us to follow, and ought well to be regarded by us, for *in the will is the highest magic, when it is united with the will of the Highest.* When these two wheels meet in one, they are the swift running chariot which nothing can cross or stop, in which the bridegroom with his bride ride most triumphantly together over all things, *viz*:—over rocks mountains and hills, which are all made a plain before them, and seas are dried up. What is able to resist a will that is united with God's will, before which every knee must stoop and bow! which will, whenever it goes forth, always accomplishes its enterprise. It is not a naked will that wants its garment of power, but impregnable almightiness is with it, to pluck up, to plant, to kill, and to make alive, to bind and to loose, to save and to destroy. . . I know nothing more worthy for the single eye to look into, and contend for, than the magia of faith which was once delivered unto, and exerted by the saints of former generations; and why we should give it up for lost now, I see no cause, but should be earnest for reviving of it, and calling it up from the dead." . . Such as are first raised in the tabernacle body of God shall bind all evil spirits, and the rest shall [illegible]

o behold the glorified beings, and to hear the languages of that Light nich none else can hear but them that are got out of the noise of other into that still and silent deep, where most pleasant joyful voices and e heard, which entering through the several organs as a fiery breath,* vocal words is either required or needed there. Now then by this udge, that pure and unadulterated revelation and vision of true sight uickly rushed into, nor easily attained; it is a great and peculiar gift, equires great watchfulness and attendance upon it, if any would enjoy t incorruptedly; and that there may be no deceit in this matter, when to try your own and other spirits, take this observation further with any one brings out a prophecy or revelation, take notice what defensive l guard it hath upon it. The beloved John, when he had all those d revelations, gives an account how they were seen and heard by him; ne, I was in the spirit on the *Lord's day*, (and a good proof there was of h as if he had said, that it was neither man nor mortal's day that did nclose upon him, but the one everlasting day, or Ancient of Days, in ht he had the glorious prospect of heavenly things themselves. Thus the Spirit, which was his defensive power and guard, to keep out all ing spirits. Observe this further, it is a much different thing for the spirit of the soul to be caught and taken up into the spirit pure and lly, for then it is secured from mixtures; but when the Holy Spirit is into the property of our souls, giving forth lustrous light and revela- liable to be twisted about by the self-promoting essence, that is ready dash in upon the divine inspiring, as soon as it arises from its own p. This I speak knowingly, having traced through the deep meanders, rrived to know the true and certain way of revelation, by which now out of doubt concerning the true oracle speaking in my soul, as to my cular; watching thereunto with heedfulness, for the keeping out of all spirits that have their birth and nourishment from the astral and y region, that can go in and out for proving till we are got beyond dom.

se that do question whether there be any spirit of prophesy or revela- n forth since the Apostles' decease, as believing all died with them. ld be a sad and deplorable thing, if God should since that age cut off g of revelation from its original, that so the sheep and lambs of Christ's ld no more expect to be fed from the fresh springing pastures, where g hath been, as also to drink of those flowing rivers of life that renew n the fount of Godhead. Let such but call to mind and consider those ipture-prophecies and promises concerning the continuation of this gift very end-time, both in the Old and New Testament. I shall mention e of the latter: John xiv. 16-18, 1 Cor. ii. 10-14, 1 John ii. 28, Heb.

Many more than these Scriptures could I call up for confirmation of ued run of the Spirit throughout all ages, Christ by His Spirit com- , saying, "Lo, I am with you to the end of the world." Now as from I beseech you, not to eclipse the light of the day-star (2 Peter 1-9) in souls, nor quench the Spirit, nor despise prophesying, then may the f Jesus rise in you, to confirm this most glorious ministration, as a amp of revelation.

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he operation of this "*fire-breath*" as partially experienced by herself, she 'hilst these words were inspoken from the anointing, I felt a sensible d spreading over all my heart, head, and body, as if all were covered loud of sun-heat, giving out light, by which I could see what was done, as well as feel it. Then it was further spoken in me, that I ke notice that this was also the bright garment of the sun. Such is e of this secret flaming matter, that it feeds, strengthens, and clarifies spirit all at once. Then was I inquisitive to know the substance or the f it, but it was replied,—'Meddle thou not with that, only receive it , and co-operate with it when it ariseth, and then walk with, and draw ding fire and air, and when it resteth in its own place, rest thou with it, sured it will not leave thee, till it have concentred thee in the Deity.'"

There is much else of interest I feel tempted to qu
pecially in relation to her views on the restitution of all
which was with her a very deep conviction, and on which
in her book much high discourse. But the length of the fo
extracts, as well as my desire to avoid in these papers all
discussion, preclude my doing so. But of all her teachi
was, perhaps, the most excepted to. Alas! and alas! t
should have so little faith in the love, and wisdom, and
God; and that they should pervert the "Good News," pr
by the compassionate Saviour, into what, so far as a gr
tion of the human race is concerned, might in the wor
eminent living preacher be called, "a Gospel of Damnat

I may here perhaps fitly introduce a short accour
Countess of Asseburgh, born in 1672, and who, it is
was "endowed by GOD, with singular and very sup
gifts of the Spirit." From the time that she was seven y
she had, as she averred, visions of the Saviour, and re
from him. A full account of these will be found in *A*
some Divines, concerning the question, "Whether God, sinc
ascension, doth any more reveal Himself to mankind by
of divine apparitions; with an exact account of what
bestowed on a noble maid, from her seventh year, m
M.DCXCI." By Rev. John Peterson, D.D. "Set
English," with a Preface, by Dr. Francis Lee.

We learn from Dr. Lee that Dr. Peterson held
authority in the diocese of Lunenburgh, in Hanover;
was a man of most strict integrity, and of considerable

een pleased to manifest Himself very gloriously to her and by
r, and has confirmed her in her soul, and fully assured her that
was not from melancholy, or the Devil; but that it was the
n of God Himself, who spoke with her, as one friend speaks
th another friend." He goes on to say:—

Notwithstanding all the contradiction and opposition of men, she doth, bout the least mixture of doubt or fear, believe in pure simplicity and child- confidence, that whatever the Lord hath told, or shall according to the pectations of her faith hereafter tell her, shall be punctually fulfilled both in self and others. . . . She says and maintains, "Nobody can make me doubtful that which I have seen and heard. Nobody knows the New Name but he t receives it."

But that you may understand the method in which these revelations pass, d how this maid doth not see with her gross and corporeal eyes, but doth see d hear the Lord in spirit; and how she doth from time to time write down m His sweet mouth the words which she thus hears, I will here import a timony (spiritual communication) which was given her on the 12th of vember, 1688, the Lord Himself dictating the same as she wrote, to the end at if any were desirous to be informed concerning the manner of the revelation, might be able to answer him in His own words, which are these:—

"Peace be with you, the friends of our Jesus, the saints blessed and beloved. peak with you as one friend speaks with another. I speak at this time with mouth of truth, that I may be heard, yet not outwardly by the body, but wardly by the spiritual ear, which is a thousand times more delicate than the ward one. I speak to you by myself, as true God and true man, and cause self to be seen, not by the eyes of the body, but by the internal eyes—the of the spirit, of such a spirit naturally as is united and betrothed most ly to me. And this manner of sight is real though it be hidden and subtle. , I know, will seem strange to you who do not yet understand my mysteries my wonders; yet I tell it you that you may be able to discourse of it perly, according to my inspiration; for so, and by this means, have I spoken you all those sweet words which you have hitherto written. I have this ther in love to speak and say to you, Rejoice ye for your great glory and nour, since you are rendered so bright through my righteousness as to become ite as the snow, to be cleansed and purged from all sin; yea, to be one heart th me, and to be my temple and holy habitation. Keep now the house of your rt clean, and let it be mine; neither suffer your corrupt sinful will, nor the es of the creatures to lord it therein. So will I sink down very deeply into , and then will arise up again in you, and such a purifying will I make thin you, that you shall praise me both with heart and mouth. My dear little ildren, rejoice ye for my sake, and be of good courage, for I am with you; lay urselves now to rest in my holy will and pursue it, that I may make you instruments of my graces and gifts."

Dr. Peterson relates the following circumstance:—

My wife and I, in company with the blessed maid, and with her mother and ters, whom we could not leave alone in the house, took a journey to Lubeck, set in order all my affairs, in which by the decease of my father I came to be volved. But not being able to be long absent from hence by reason of my holy unction, I left my wife and those good friends at Lubeck, and returned hither y post. I arrived here upon Sunday, and the very same evening at six o'clock was filled with such a divine joy, that came upon me as an armed man, as in my life I had never felt the like, though my dear Heavenly Father by the weet call of his mouth, has oftentimes put into me life and gladness. In this y I had a foretaste of the glory of the world to come, and saw in a moment t which God hath prepared for those that love Him; by the means whereof y heart was so enlarged that I thought myself strong enough to throw down alls and pillars, but there happening to be some strangers then at the table, I ncealed this joy as much as ever I could, till that it was impossible to hide it

o'clock *in the afternoon, and whether thou didst not then feel in thy joy; for about that time the Lord spake to thee with so much affection, thee up as is not by me expressible; of which thou mayest best judge mony* [spiritual communication] *that is here sent thee.*"

On one occasion, an officer of distinction delive "blessed maid" a sealed letter, which he said came fro of quality, whom he named, and requested her to p same as from the said person to the Lord. The "Tes answer to this, commenced as follows:—

I, the Lord of Hosts, who come upon a cherub, who destroy and root out all deceitfulness, even I it is who speak here. W persecuteth me? And who is it that is not discovered before me thee, repent, awake, for it is high time, and I am coming to thee speedily.

It was subsequently discovered that the letter wa only as a trap, and the name given as that of the se was a mere pretence and falsehood. "A little while our author,—

The aforesaid officer sent a letter sealed in his own name, whi maid received, thinking that he had inquired something of the remorse of conscience. And this I thought, too, forasmuch as he said to me, that he wished to discourse with me about God, and in one might advance in piety. And hence I could not but conclude would give him a gracious answer. But we were struck with a mi ment, when we read the Lord's fierce answer, which behold:—

"I, the Lord, have in abhorrence the bloodguilty and the fals is wicked shall not stand before me. Therefore, take away the ev mine eyes, that this my word may not become to thee a terrible the day of my wrath; for I am a consuming fire."

The elect virgin made a difficulty of sending him presently testimony. Wherefore, she sent him back his letter *sealed, without it*, and wrote to him at the same time, that she had received answer, which startled her, the which if he desired to see he m which he did the next day. After some few days he came to

etended. As we then read over again the first answer, we saw clearly greed exactly to him, containing an express mention of deceit and l, as also that one ought not to resist the Lord, to whom all things are d, and from whom nothing is hid. Lastly, that he should take care mistaken, so as to mislead himself; nor to do anything which might ed well with him, or lead him into evil. So that in the first, the Lord nswer him not to his questions, but to his heart. And in the last, He on him very sharp, menacing words, that so he might not persist to inst the prickles. God grant that these testimonies may pierce into his at he may be converted and do true repentance.

e other mediums and spiritual persons, this lady was not om the persecution of evil spirits, who at divers times ed to her with horrid countenances, and as if they would d on her, but "were driven away by the holy angels God had sent for her defence and rescue." These monies" and visions were not made public till they ntinued twelve years; and only then to correct calum- eports that had got abroad, and in order that the night be known. It seems clear that there was mani- an intelligent and controlling will—addressing itself internal senses and faculties, reading the secrets of the and producing and taking cognizance of corresponding states in those sympathetically united, though locally ed; and which "foretold particulars which came to pass gly."

Peterson presents many considerations from Scripture; e personal character of the "elect virgin," or medium; e earnest prayers offered by herself and family, that in tter they might be rightly guided; from the nature of the nonies," their agreement with the Divine Word, and the ey cast upon many difficulties in the Scriptures; and any other concurring circumstances, to show that these nies were what they claimed to be—immediate mani- s of the Saviour. On this point I offer no opinion. hat they contain may be so far identified with the tone ght and opinion of those to whom they were immediately ed as to favour the presumption that their minds, however iously, in some way, actively or passively, influenced in spects the form and colouring in which these testimonies as indeed seems to be more or less the case in all instances nunication from the invisible world. But whether Dr. n be right or not in this instance, I see no reason why, if fter His ascension revealed Himself to men in the first , He should not in like manner, and on fit occasions, Himself in the seventeenth or the nineteenth century; if , why should it be deemed impossible that He should Himself also to Germans, or Americans, or Englishmen? us to limit and determine the time, place, mode, and cir-

cumstances under which alone He shall appear and His testim be received. Are we to set up our petty theories as the rule measure of all things natural or Divine? Let us indeed cultiv a manly understanding, discouraging all foolish credulity blind following of every lo here! and lo there! but intellect processes cannot meet the wants of the soul, or supply adequ guidance concerning spiritual possibilities and truths. It m be that the disposition of humble obedience to the Divine Wi and the child-like trusting heart of faith, rather than amplitu of knowledge or of mental capacity, are the most fitting me for the manifestations of a Divine presence and the communicati of a love and wisdom transcending that of earth. T. S.

LETTERS FROM JUDGE EDMONDS.

THE PHYSICAL MANIFESTATIONS—SPIRIT PHOTOGRAPHS.

"New York, March 8th, 1863.

"The time has somewhat gone by with us for account mere physical phenomena; ten or twelve years ago we had w many. They did their work. Since then we have had many mediums, and hundreds of thousands of our people h had the opportunity of witnessing such manifestations, they have become an old story. Hence there is not now hundredth part of the desire to *witness* the phenomena, there was ten or twelve years ago, and there is still less d to *read* of them.

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le, and particularly among the better educated and more ligent classes. New mediums are all the time being de- ped, and through their means whole families are brought the faith, and we see its influence all around us—in art, ce, literature, theology, politics, &c., &c., and growing in gth daily. But that interest is not so much in the physical festations as it was—the great body of our people have got that—they are ready to receive the intercourse as a fact, are asking—What then?

"When in 1853 I avowed myself a believer and published experience, the effect even then was not so much to cause ple to believe because of my testimony, as to send them by es to see for themselves, and nothing that I could write now ld produce even that effect, because that which it was then rable to prove, is now received as an established fact.

"Ten years ago when it was announced that Judge Edmonds a Spiritualist, men held up their hands in astonishment, and impeachment because of his insanity was seriously considered. w it is announced that President Lincoln is a Spiritualist, and rcely excites a remark. The thing is so common that it no r awakens surprise. But in that universality is found the g evidence of the continued spread of our faith, and among more intelligent classes, and mainly by the humble and un- sive instrumentality of our countless private circles, at which get glimpses here and there of the higher truths to which 'intercourse' is but the ministering servant.

"J. W. EDMONDS."

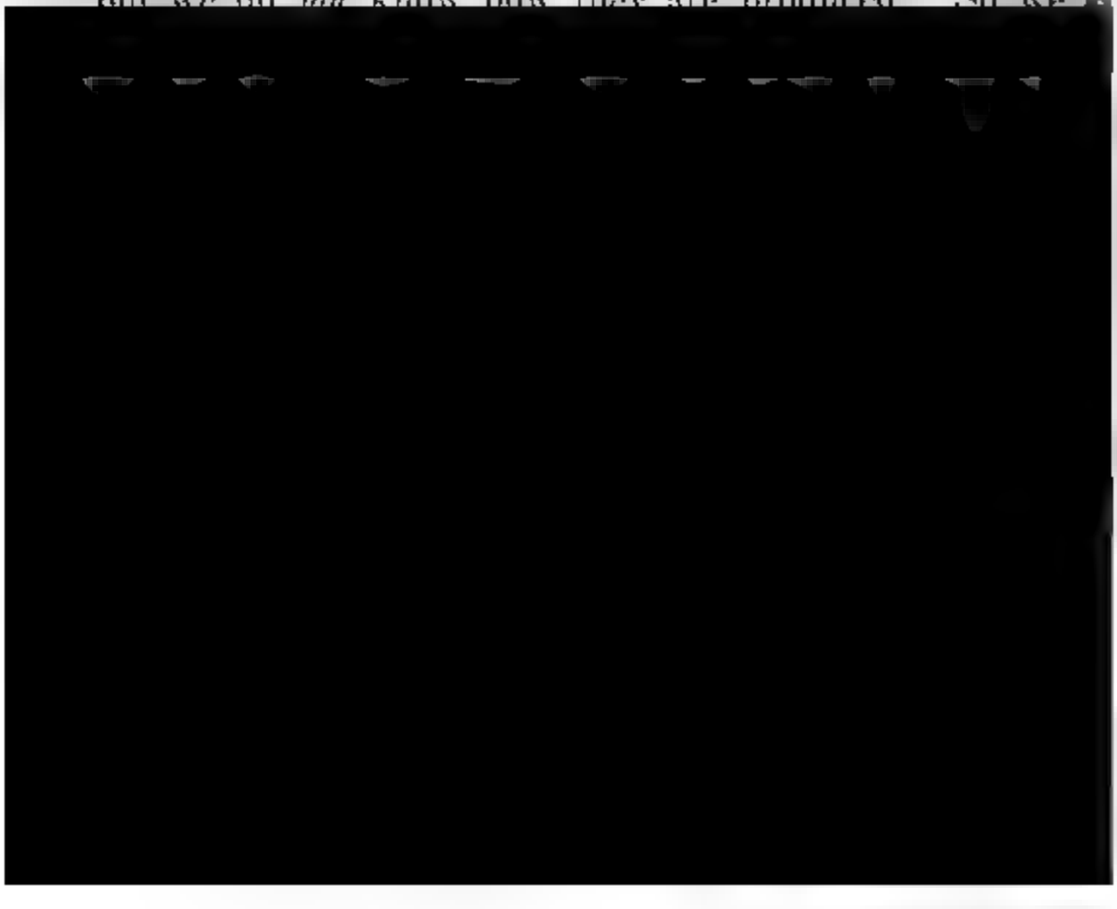
"New York, March 15, 1863.

"I have received the *Magazine* for March, and in reading it, was sorry to see the attempted explanation of the spirit photo- phs, in these words,—'The believers in Spiritualism explain matter thus; spirits themselves cannot impress their own age on a sensitive plate, but they can mould into form some those higher principles of matter, and this matter though visible to our naked eyes, can reflect the chemical rays of light d thus impress the plate.'*

"Now, in these remarks, there are, in my view, several ob- tionable features. 1. 'The believers in Spiritualism do not plain the matter thus. Some of them may, but there is no- ng in my knowledge that warrants the imputation upon us l. Yet the language is '*The* believers,' as if we all agreed in explanation. 2. The explanation displays great ignorance

* This explanation is not ours, but forms part of the letter from the American respondent of the *British Journal of Photography*.—ED.

of the phenomenon of spirit-seeing, and to those who are f
with that phenomenon it is simply ridiculous. 3. It is in
degree unintelligible, and so far as it is understandable, it
a greater draft on our credulity than do the photographs.
here arises a great difficulty, that we have had to encounte
the beginning. We blame such men as Faraday and Br
et id omne genus, for the absurdity of their solutions
phenomena, and for the amount of credulity which their so
demand. Yet we are all the time doing the same thing.
complain that they jump to conclusions without taking p
become acquainted with all the facts. Like Faraday's ex
tion of the table-tipping, as produced by the action
super-imposed hand, and which was utterly refuted by t
that the table tipped without mortal contact. And y
advocates of our belief are all the time doing the same
and hurting the cause by explanations, which only a little
knowledge would at once show to be absurd. Zealous co
seem to think that they *must* explain the phenomena to
their account of them credited. Early in my investig
I was often disgusted, and sometimes almost driven aw
explanations, which even my limited knowledge of scie
once disproved. I asked myself then, and I still ask, why
you be content to state the fact, of which from knowled
can speak, and confess what is true as to the cause of th
that you do not know anything about it? Now, we *kno*
the rappings are a reality, and not either collusion or del
but we do *not* know how they are produced. So we k



'The conjecture of your correspondent, and which he an-
nces as the explanation of 'the believers,' is as easily refuted
'araday's solution of the table-tipping was, and he would know
, if he had any intimate knowledge of spirit-seeing. Ordi-
ily, spirits are not seen by the external visual organs, for they
be as well seen in the dark or with eyes shut as in the broad
light and with the eyes open. I have tried this often; but
is not always so. They are sometimes seen by the usual
ans of vision, as we see a horse, or a house. Just as tables are
ved without mortal contact as well as with it. Now, I desire
know why, under such circumstances, any one will venture to
that 'spirits cannot impress their own image on a sensitive
te;' and what authority we have for saying that that which
be made visible to us in either of the modes of seeing that
ave mentioned, cannot be thus impressed on the camera?

"In modern times, we know a good deal more of light than
did in days of yore; but there is a vast deal yet to learn,
until more is learned, we cannot venture on these explana-
s without real danger. See how many questions are yet to
nswered before we can thus venture. For instance: By
light is it that the spirits see when they revisit the earth? It
t by the light of our sun, our gas, our fires or our lamps.
know that that light embarrasses rather than aids them. I
tried many experiments on that subject. I once ascertained
t of two pictures hanging side by side on my wall, the spirit
one and not the other. Of course I asked why this was so,
en my gas was throwing its light equally upon both. So I
ve ascertained, that at times, the spirit communing with me,
seen nothing at all, though my room was at the time well
ted. So I have known them not to see the spirit standing at
ir side at the time of talking with me, and who was yet visible
me. So when, as we are told, they at times go to an im-
asurable distance from us, far beyond the reach of our sun, or
fabricated light. By what light do they see? And are our
and our fires the only source of light in the vastitude of
ation? And, if such is the only source, do we yet know what
power of that light is? These are questions of most pro-
nd interest, and it is necessary that we should have an answer
them, before we can pretend to explain the facts we
itness. They have occupied my attention a good while, and
have collected many facts bearing upon their solution. I
ve never given these facts to the world, because I had not
ough to warrant a conclusion, and because my knowledge of
ience was so scanty. But I have earnestly desired to enlist
en of science in the investigation. I have, therefore, often in
y publications urged—but in vain—upon scientific men that

they should investigate. And it has been to me, one of th strangest features of this whole matter, that men, who claim t lead in matters of science, like your Faraday and Brewster, a our professors of the Buffalo College and the Harvard Universit should refuse to investigate, and yet venture to condemn witho investigation. It seems to be as true now as it was of old, th it is out of the mouths of children that we are to receive wisdo and not from the great or the learned of the earth.

"This subject of spirit likenesses, is not a novelty with u though now for the first time attracting public attention. Tw or four years ago I received from the vicinity of the Mississip several daguerreotypes purporting to be spirit likenesses. Th were very crude, and anything but attractive; but they were i teresting as a beginning. The parties who took them w directed to send them to me, and I was told by the spirits that th were first efforts of the spirits at a result which they were confi they would be able to attain. I waited with patience for that re and it seems now to have come. If it has in reality come—an see no cause for our being in a hurry to say that it has—then i of vast importance. For if we can thus take the likeness of who has passed through death, it is stronger evidence that do indeed live beyond the grave, than all the reasoning that ever yet been presented to man. You may ask, Why u such circumstances I have been so silent on the subject? I wa first to be sure of my facts. I saw so much credulity and (ticism among believers that I was warned to be cautious found that spirits often in their zeal promised what they c

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ccurring at Sebastopol, which thirty-five days afterwards
l channel of news confirmed to have been correct.
ese things have occurred, and that within my own know-
ıd they show that it is possible to have such a mode of
ımunication. It is not more extraordinary than the
c telegraph, and all that is wanting is what that mode of
rse obtained, namely, a wise and considerate examination
.cts and of their consequences. This cannot be accom-
by any one mind. It requires the aid of many, and to
:y many observations recorded. How many interesting
ies have been made in astronomy within the last hundred
this very mode of directing many minds to the subject!
neantime, let those of us who have knowledge enough
s subject, to believe that these things are possible, be
with and faithful to our part of the work, that is, to
cautiously what occurs, and to record fearlessly what we
ınd leave the result to time, without retarding that result
ılations, which at most but display our ignorance, and
hers from joining in the pursuit of knowledge. I say
ings to you, because your columns impute to 'the
ı in Spiritualism' a notion on this subject, which I for
.ot entertain, and which seems to my knowledge of the
o be very absurd, and cannot but be injurious. We have
got along very well with the assaults of unbelivers. Let
ɔeware lest we get wounded in the house of our friends.
hen the subject of spirit photographs was first spoken of
article appeared in one of our most influential journals
.g to solve the mystery. In an answer, within a few
shewed that the solution did not touch the mystery;
ıted what the true question was, and asked a solution of
never received a word of answer. I then went to the
ıo professed to have hit upon that solution, and asked
. have asked several others engaged in the same business,
ıtions, which, in my view, are very pertinent. First, the
ıage in these pictures always appears to be transparent.
material objects through the image. Material objects
re behind what professes to be the spirit are impressed
ɜ picture as well as the spirit is. It is thus that spirits
ıppear when seen by us. They are transparent and we
ɜrial objects through them. Now my first question to
ts has been, 'Have you ever done that?' 'No,' is the
'Can you do it?' They have answered me that they
they could. I have learned from some of them that they
ıd to do it, but I have never yet been able to hear of an
in which the thing has been done, except in the genuine

not look at the evidence, his opinion is not worth n
or any one else. If he cannot receive the evider
pitied, for he is verging on insanity—and the stro
of the presence of that mental malady is always t
receive and to weigh evidence. If the evidence
perfectly to be able to work conviction, we have l
more shall arrive, and it will most assuredly arri
if it be a truth. And it becomes us all, to beware
too hastily to a conclusion, and how we indulge i
which cannot bear the test of the closest scrutiny.
thing that is as true of Spiritualism now, as it has
time of its first advent among us, and that is, th
and deserves the utmost scrutiny to which the h
can subject it.

"J. W.

A CLERGYMAN'S VIEW OF SPIRIT

I AM a clergyman of thirty-eight years' standing in t
Church, and have been a firm believer in what
though most incorrectly, called the supernatural.
firm faith simply because I believe the Bible; and
professing to reverence that sacred book can deny,
the possibility of any spirit manifestation, or sp
human affairs, has ever been to me matter of pro
ment. At the same time I am not what you
"Spiritualist," for I have doubts—strong doubts—

stions in the way I think and feel, lest I should appear haritable; but of this I am persuaded, that if those writers r knew the contempt and disgust with which their profane fs and witless jests are regarded by the thoughtful portion of r readers, they would, at least, be more careful and choice in r modes of expression.

Though not a "Spiritualist" (in the modern sense of the word) n, I trust, discern what is really good in those from whom I obliged conscientiously to differ; and that "Spiritualism" so ed, both has done, and is doing a vast amount of good I most lily and gratefully acknowledge. What I say now, I have hesitated to say many times from the pulpit—"I infinitely er the credulity (if we must so term it) of the honest and iest Spiritualist, to the hard, dry, contemptuous self-sufficiency he Materialist. For the one there is hope—he has the 'root he matter' in him, and he may be led on to better things, guided unto the *whole* truth. But for the other there is no e, save in the miraculous efficacy of that grace which he so ratefully derides."

My doubts, if you will kindly allow me to speak plainly in r pages, of the tendency of Spiritualism, as well as of the ulness of habitually seeking its manifestations, have been eased by the too evident ignoring (not to say denial) by its cates of some of the cardinal doctrines of our faith. I ance, for example, the doctrine of the Resurrection, which, rceive, is very slightingly spoken of in many of their publica- s; and yet how prominent a doctrine of the New Testament , I need hardly say.*

The "spiritual body" is another instance. It seems to be ed for by "Spiritualists" as to be received immediately at h (or what we call death), and as being the common property ll, both good and bad alike. Whereas no one of candid mind read the 15th chapter of 1st Corinthians without perceiving the "spiritual body" is not to be until the Resurrection; and

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[The motto on our title-page should tell better what we are inquiring into, of which the physical manifestations form so small and comparatively portant a part. We do not *seek* these manifestations, either habitually or rwise, nor do we recommend others to *seek* them, excepting for the purpose of rvation and experiment. As to the doctrine of the resurrection at some nt day, with an abeyance of rottenness in the grave, the manifestations show ly that there is no such abeyance, and that the departed spirit is fully alive in possession of its spiritual body, and of all its faculties and identity, and no need of the distributed gases which once formed its earthly covering. This matter of fact, which we respect above doctrines. And so of the spiritual and its eternal life or immortality. We know that there is a spiritual body ll, from the very nature of the external body, which derives its form and from it, but we cannot prove the question of its immortality until the end ternity, or until its life shall have sooner ceased. The *life* spoken of in does not mean existence, but the true life which is holiness.—Ed.]

that it is the peculiar privilege of those only who are Christ's
"Christ the firstfruits; afterward they that are Christ's at
coming." (1 Cor., xv., 23). Also, I observe in all your bod
that the fact of the soul surviving the body (a fact we kn
already from Scripture) is universally taken as full proof of
immortality. But this is a manifest *non sequitur*; it by
means follows that because the soul outlives the body, it m
therefore live for ever. Such is not the doctrine of the Bib
which everywhere sets forth "eternal life" as the special "g
of God" to those that believe and obey His Son, and to
others. "He that hath the Son, hath life; and he that hath
the Son of God, hath not life." (1 John, v., 12). For these,
other such like reasons, I have strong doubts of those sp
manifestations, and am disposed to view them as inevita
leading to that "demon worship," which, as I read my Bible,
to characterize the Apostacy of the last days (1 Tim., iv. 1,
Rev. xvi., 13, 14). But of the facts of those manifestations
detailed by so many highly respectable and credible witnesse
I entertain not a shadow of doubt. I am therefore, so far as
facts are concerned, an impartial witness; for, if I have
prejudice, it is against and not for the manifestations in ques
though, I trust, in a very different spirit, and on widely diffe
grounds from the profane scribblers above alluded to.

If this should fall into the hands of any of my brethre
the same ministry, I respectfully and earnestly intreat the
beware how they speak and act in this matter. We are in
actual presence of a tremendous power, which is surely
rapidly developing itself in our midst. It is our special dut
ascertain what and whence that power is, to thoroughly inv

ems to have summoned into his presence. I bethink me, that ren "Michael the archangel when contending with the devil, disputed about the body of Moses, durst not bring against him railing accusation, but said, The Lord rebuke thee." (Jude ix.)

I happened very lately to mention these former experiments mine to a brother clergyman, and he replied that he did not ubt my word, but that he could not (was not able to) believe less they were witnessed by himself personally. We agreed test the matter, and, in company with a respectable neighbour layman), we did test it—three of us, alone, in the retirement my own study. We began by reading a chapter in the Bible, d some serious conversation. We then laid our hands upon e table; and, in a few moments it began to move, bowing ntly and gracefully (if I may so speak) to each of us in ccession. This we were told was by way of salutation or brace, and that the spirit influencing the table was that of my r deceased wife, whose portrait hung immediately over the ot on which we were standing; for our experiments were, for e most part, tried standing, with the tips of our fingers barely ching the table. Various movements—most irregular and traordinary—then took place, and the table lowered itself very tly, but very decidedly, to the floor, and slid along on its e, feet foremost, to the door of the room—actually clawing at like a thing of life, as if wanting to climb up to the door handle. e removed it back to its former position, but it did the same ing again, and repeated it several times. We could not in the ast conjecture what this was for at the time; but I am now ware of the reason, and a very curious, and let me add, a very fecting reason it was—though being of a private nature, I do ot choose to reveal it thus publicly. Our respective ages—nown only to ourselves individually—were rapped out, and in ch case correctly, even to the month. The alphabet was lled for, and to shew that there was no deception, the stranger, r a considerable portion of time, was seated at a distance apart, d at another table—there remaining at the table operated pon only my brother clergyman and myself, when the answers ent on just the same as before. I was directed (by the raps) take pencil and paper, and, with those and my hand and arm sting on the table, there was spelt out the name of another ry near and very dear relative of my own, and also one of my iend's relations. I can only say that I felt the pulsations of e table, under my arm resting upon it, as plainly as I could el anything, and that there neither was nor could be any trick, ception, or delusion. The answers, in the case of my friend, ere most curious. The name spelt out he could not at first member; but he did at length recollect that he had a near

relative of that name residing abroad. He requested m
where, and I, not knowing, did. The answer, "Indi
correct. My friend then requested me to ask in what Pre
and accordingly I (knowing nothing whatever of the in
or his history) was answered "Bengal." This also was
Various other questions likewise, respecting the same in
and his family, were correctly answered. *All* these pa
were confirmed *a few days after* (that is last week), by
from India received by my friend. We were also inform
he would arrive safely in England, which yet remains to

In fairness, I should state that the table moved as fre
the Bible on it as when not thereon; and that when qu
whether love was felt for the sacred volume, the ta
whatever it was by which the table was moved—repli
energetically in the affirmative. But I must also add th
tested by 1 John, iv., 1—3, "Do you believe that Jesu
is come in the flesh?" the answer was "No."* I fee
however, to say that I was not so well satisfied of the dis
of this last answer as of the others. I may have mist
and therefore I intend to try again when I can get an oppo
I may mention that we were told by the table that thes
ments were made by electricity, that is, as I understoo
means of electricity. If this be so, and that the elect
vis vitæ (or whatever else it may be called) is on such c
abstracted from the operators, I can confirm it by
experience, for I know that I felt most unusually and un
ably depressed, and weak as a child, for several days aft

Many other very extraordinary things occurred
occasion, but these are enough for my present purpose;

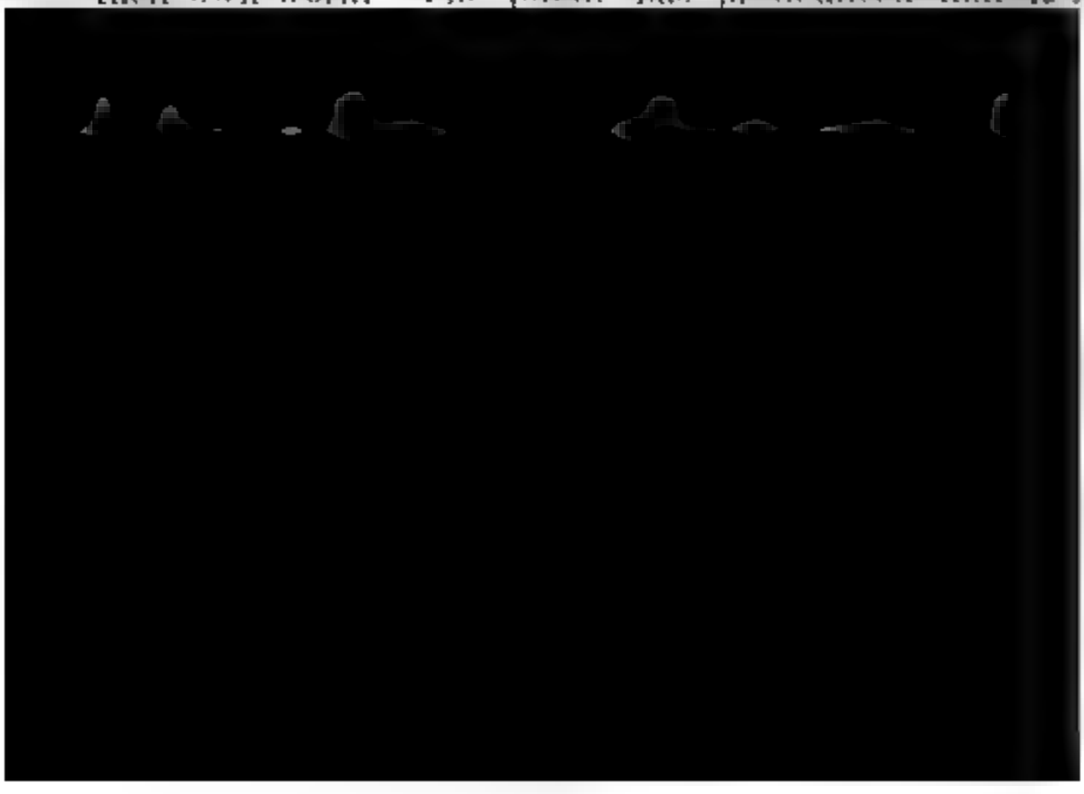
nfess that from my own recent experience, as well as from that autiful and exquisitely touching chapter, "In Memoriam," of :. Home's book, I think much more favourably of it than I did fore. Whilst the movement remains under the guidance of h leaders as it appears to have, there is every hope that it ll continue to do good; but so soon as the leadership passes o other and rash hands—as it inevitably must, and is indeed sing at this moment (witness the so-called "expurgated" tion of the Scriptures, now being put forth by the Nottingham piritual circle"*) it will, I greatly fear, wholly change its aracter and degenerate, as I said before, into "demon worship." far as the movement goes to overthrow the hateful tyranny Materialism, and the "profane and vain babblings, and positions of science falsely so called," spoken of by St. Paul Tim., vi., 20), I, for one, heartily wish it all possible success. I believe I may add with truth, that the number of thoughtful sons—both lay and clerical—who would as heartily join with in that wish, is vastly greater than is at all supposed; only y are withheld, by false shame and fear of ridicule, from pressing their real sentiments. X. Y. Z.

MR. HOME AND THE CRITICS.

LONG notice of Mr. Home's book appeared in *The Times* of the 1 April, and which is in strong contrast with the foolish bigotry the *Athenæum* and other papers. Of course, being a commerl paper, *The Times* recurred, though gently, to its old wish to ertain, through a medium, the price of consols a month ace, in order that it might be thereby enabled to pick the kets of those of not so advanced a faith as themselves; but h this exception, the article was a fair criticism of the outside the physical manifestations. As to the real nature and value the enquiry into spiritual laws, neither *The Times*, nor any of other papers appears to have any idea, but it is noteworthy t the whole discussion has been made to turn, aye, or nay, on the question of the lowest forms of physical manifestations. is is a sufficient proof of the extreme ignorance of the literary l scientific world, even in its own domain; because not only erature is full of spiritual instances, but also the modern facts ng of constant occurrence, science ought not to be able or

* [This insanity has nothing to do with Spiritualism, and has no influence or portance excepting to the persons concerned. As to "demon worship," we let on nothing so strongly as that nothing should be received excepting on own intrinsic merits and truth, and that spirits out of the flesh should not be re believed than spirits in the flesh. The worship of either class is ridiculous. .]

willing to deny them with such abhorrence as it foolishly
Mr. Howitt's work covers the literary side of the quest
Mr. Home's the physical side, and the press has been
furious and ignorant about both. Well, we must quietly
on till they are convinced or silent. The most promi
having their falsehoods quickly exposed. Mr. Hepworth
Florentine tales and reminiscences are put down
Trollope's letter, which he was obliged to publish in
columns. Mr. Holt Hutton, the editor of the *Spectator*
attacked the date of the wonderful story of Greg
Mr. Home's book, as a means of getting rid of the ast
facts narrated in it, was answered by Mr. Home, in
which passed to him through the hands of the gentl
whom the facts occurred; but this fact Mr. Holt Hutt
it convenient to conceal from his readers. Mr. Lowe,
Critic, after his recent exposure in having wantonly de
he applied to Mr. Hall, of Bow-street and of Scotla
against Foster, does not require any further notice f
Mr. Dickens and *Punch* both steer ominously wide of th
their own sons, Dickens and Evans, having witnessed a
not only satisfied with but much frightened at the manife
We invite again the parents not to ignore this fact whic
it a matter of character for them, as truthful persons
with frankness and honour. Mr. Oxenford, of *The Tim*
author of the silly burlesque, called *Twenty Minutes*
Medium, now being performed by Mr. Yates and Mr.
and on Good Friday last he and Mr. Dickens attended the
rehearsal, and pronounced their verdict of "Very good
their own work. The public has pronounced that it i

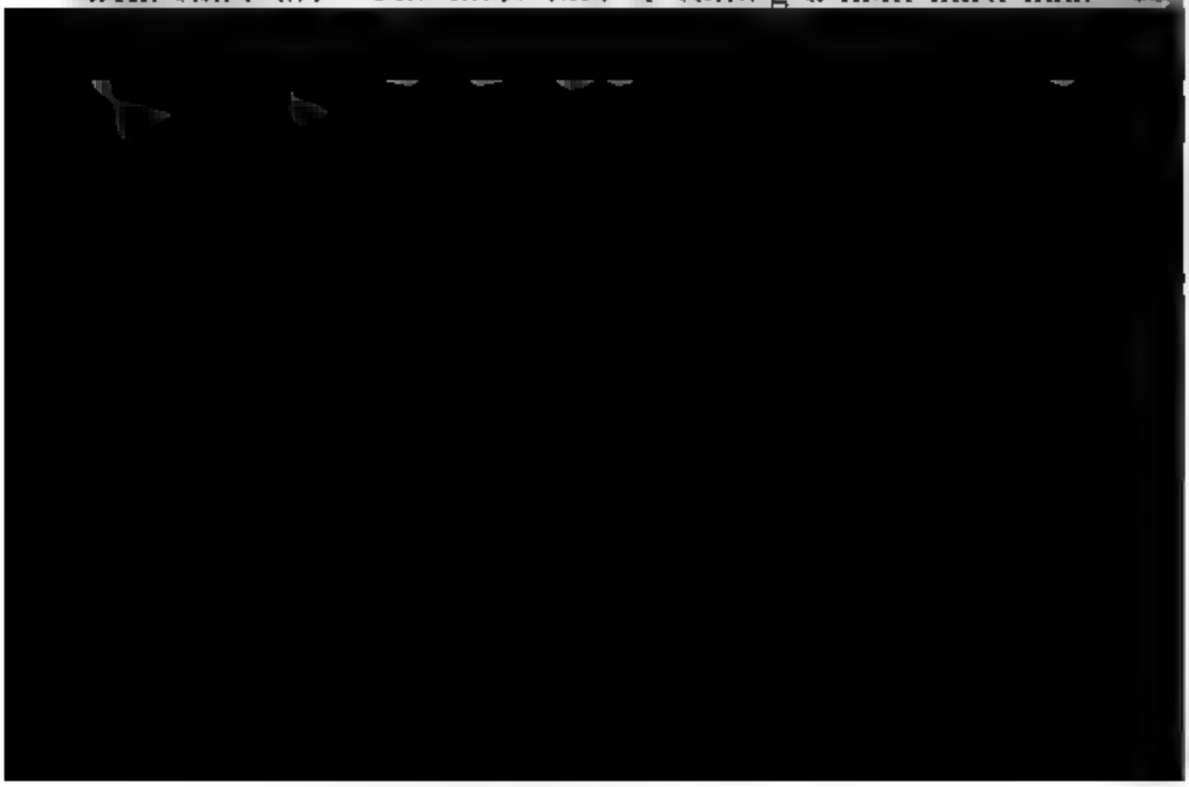


r book which appeared in your columns on the 9th of April. do not censure any one for a want of belief in the strange enomena which occur in my presence; but I do consider it fair when the critics write to condemn a book which they have t even taken the trouble to read. One writer kills my child, other my father, and a third calls me an American. The *ctator*, as you justly say, discovers a mistake in the dates as I ve them. I at once wrote to the editor, giving him the name d address of the gentleman to whom the incident occurred, t he might ascertain how the mistake had arisen. I then ote to say that I had seen the gentleman, who had just rned from the continent, and was ill, but at the same time plained the error as being entirely mine, inasmuch as the fact ded to actually transpired in the autumn of 1856, and was all more singular as coming at a time when the strange power d left me. This, also, I explained by saying that the young ver alluded to as the friend of 'Gregoire' became a medium, d this singular faculty remained with him many months. I lose you, also, the name and address of the gentleman, and y request they may not be published. Still I know Mr. —— favour you with any information you may require, and that will willingly testify to, not only the entire truthfulness of at I related, but will say that I did not make the story nearly wonderful as it was in reality.

"As regards the other story 'which requires explanation,' I in the very same position as yourself, and will be only too ased that it should be 'verified or explained,' I have heard the ne story told in so many different forms, and still always re- ed as having occured to Mr. Monckton Milnes, that I would fain ow where such wilful misrepresentation could commence. The ident was a very simple one to begin with. Mr. Monckton lnes was present at a *séance* where there were seven or eight lies and gentlemen. I was seated the furthest from him at the le, and during a part of the *séance*, which was in a darkened om, I felt something tangibly material pass over my face. I t up my hand to retain whatever it might be, but it eluded my asp. This I told to those who were present, and on some one ying, 'I have just been touched also,' I replied, 'Well, why d you not do as I did, Sir, and try to retain it?' Mr. Monckton lnes then said, 'I have been touched several times, and now I ve taken whatever it was. Oh, it is a pocket handkerchief.' The estion then became general as to whose it might be, there being o or three either on the laps of the ladies or else on the table, t we could not then ascertain to whom the handkerchief be- nged. The *séance* continued at least half an hour after this, and hen the lights came the handkerchief chanced to be mine. Now

I would like to have it explained how, by any possibility, I could have stretched out my arms sufficiently to enable me to touch Mr. Monckton Milnes, he being, as I before said, the furthest from me at the table; and, even if I did, why could I not as well have taken one of the handkerchiefs which were on the table, instead of taking my own? the simple fact of the handkerchief being mine proves nothing to my way of thinking. How did it get over his head when the slightest movement I made could not have failed to be observed by those seated next to me? It has not been my lot to have to deal either with fools or mad people, and if, after 13 years of public life, the greater part of which time I have spent with those who watched my every action suspiciously, anxiously hoping to discover some material means whereby all the things could be accomplished,—if after all this, any persons will come forward and state an instance where they, and those present with them, proved me to be an impostor, I will abide by their decision. It must not be by any *one* person, for the simple reason that my experience has been peculiar in this respect. I have found people who, to sustain a preconceived idea, would not hesitate at the most gross untruths in vindication of their ideas. To prove this I have only to allude to a story told in the *Critic* of this month, where it is related of me as arguing that a purported message from a spirit could not be otherwise than true as it was my father's spirit who was speaking. My father is alive and well, and the whole story is without even a syllable of truth. Why does the 'gentleman (?)' who related that story to the *Critic* not come out and give us his name?

"These things are too serious to be treated otherwise than with candour. The mere fact of calling a man hard names does



MR. TROLLOPE'S TESTIMONY.

HE following is the letter written by Mr. Trollope to the *thenæum*, in answer to the infidel article of Mr. Hepworth ixon. It contains a quiet rebuke which Mr. Dixon well merits, d we hope he will be more careful in what he says on this sub-ct for the future.

" Florence, March 21, 1863.

" I have not seen Mr. Home's book entitled *Incidents in my ife*, but having read in the *Athenæum* for March 14, that I am med as one of 'the godfathers who appear in these pages to credit his proceedings,' and considering that this leaves me d the readers of the *Athenæum* in uncertainty as to what the cts are to which I am called to bear evidence, I think it well state, with the utmost possible brevity, what I can testify, and e limits to which I wish to confine my testimony.

" I have been present at very many 'sittings' of Mr. Home England, many in my own house in Florence, some in the use of a friend in Florence. I should have been present at er sittings in the house of that friend had it not been that I requested by Mr. Home to withdraw and absent myself for future, in consequence of having expressed doubt and incre-ity respecting a certain 'manifestation,' the details of which curious, and would be worth giving were it not that they uld occupy too much space to be permissible in this letter.

" I divide for brevity sake, all the phenomena into *physical* d *metaphysical*,—a division which, if not strictly philosophical, ll be sufficiently understood by those who have been present at y of these or similar sittings.

" My testimony then is this. I have seen and felt physical cts wholly and utterly inexplicable, as I believe, by any known d generally received physical laws. I unhesitatingly reject e theory which considers such facts to be produced by means miliar to the best professors of legerdemain. I have witnessed so many *very surprising and extraordinary* metaphysical mani-stations. But I cannot say that *any* of those have been such *wholly* to exclude the *possibility* of their being deceptive,—and deed to use the honest word required by the circumstances, audulent.

" This is my testimony reduced to its briefest possible xpression.

" If it be asked what impression, on the whole, has been left n my mind by all that I have witnessed in this matter, I swer, one of perplexed doubt, shaping itself into only one nviction that deserves the name of an opinion, namely, that *no sufficient cause has been shown to demand further patient*

supernatural (so to speak) substances, such as "ha
but only professedly supernatural movements of nat

A PARAGRAPH has been going the round of th
would be amusing had it not become almost a
expose the falsehoods with which the editors ar
hoaxed, if even they do not manufacture them for t
other motives. In many of the recent review
broad statements of facts by the reviewers, and
entirely false as the following:—

"MR. HOME AND PROFESSOR MAUR

"Mr. Home made another trial of his skil
Tuileries, at which Professor Maury was presen
the male portion of the Emperor's guests were
séance. His Majesty, who has been busily studyi
for some time past, had noted down several questio
to the mighty magician. In no one case were
power successful, and the result of the sitting wa
enough to give, for the moment, entire *gain de c*
who professed to have discovered the secret.
the candelabra flew from one end of the room to
ponderous Chinese Joss of solid bronze slid, as it
across the carpet as though it were skating on i
experiment upon it in the latter case was conclu
the immobility of the figure, and the deception
eyes alone. [fudge]

"As soon as the displacement of the Joss w

perienced on beholding it turn around on reaching the fender d slide back to its place behind the door. Home, they say, s no idea himself of the power by which he acts, and experiences ite as much perplexity as vexation at beholding the new stacle thrown by the erudition of Professor Maury in the road success he was treading so gallantly a little while ago. [fudge]

THE HEALING POWER.—DR. J. R. NEWTON.

IE article in the March number of the *Spiritual Magazine*, ring an account of the wonderful cures made by the excellent tate of Ars, finds a parallel to-day in our country, and I presume England also, in persons of strong physical and magnetic powers, pecially when refined and elevated by pure morals, and a proper servance of the physical laws. I have met with several whose periences are exceedingly interesting, as illustrating the laws life and health and the wonderful power which one human ing exercises over another. One of the most remarkable of se persons is Dr. J. R. Newton, of Newport, Rhode Island: history would furnish a most interesting biography. The tor was born in Newport in 1810, his early education was ited, but he was noted for possessing strong mental and physical wers. He engaged early in life in mercantile pursuits, and was ccessful in acquiring, and equally so, as he declares, in losing nsiderable fortunes at three different times.

Being naturally of a benevolent character, he was led to seek relieve suffering, and thus he discovered that he possessed a culiar power for removing pain, and curing disease.

In 1858 he was induced to devote most of his time and attenn to the subject of healing. He found that many things which re done by the medical profession were injurious, and he says at sometimes it is only necessary to reverse their practice in der to obtain success: thus, for instance, in rubbing the limbs ey direct the movements to be made towards the extremities; he variably reverses this, especially in cases of weakness and paraia, and gives as a reason that the circulation is already feeble, d that by the former process you impede it still more, whilst by ction towards the body the venous and capillary circulation ay be much accelerated. Instead of applying cold to the head d other parts of the body, he usually directs warm applications.

I find, on an examination of his system, and witnessing its fects as applied to more than a thousand patients, that he emdies three systems that are more or less common; first, ychology, or the influence of the mind over the body and other ysical substances; second, magnetism, which he possesses in

they find that certain simple remedies in their hand
a large class of cases. It is not the medicine alon
and the manner in which it is used, that is the sec

Dr. Newton has been peculiarly successful am
which seemed to be incurable, such as paralysis
hip-joint disease, dropsy, &c. Everywhere his roo
with patients, eager to receive his treatment.
office, several hundred crutches, a great number of
and splints and bandages of various kinds, that
with him by those whom he has cured.

The Doctor is a short stout man, with a large
balanced head, and an exceedingly strong and
muscular system; and he manifests great energ
combined with a high degree of sensitiveness.
liarity of being able to detect many diseases as so
into the presence of a patient, and in these cases he
disease, and the peculiar habits of the individua
instance of this occurred a short time since, in thi
woman brought to him a child afflicted with ep
laying his hands upon it, he remarked to her, "I
chicken has had something to do with this child's di
birth." The mother burst into tears, and said, "Th
before my poor child was born, I went down to the
very much alarmed by a chicken which had got ther
and I was so frightened that I fainted away; and
was born, it was deformed as you see. It has a ver
and it has always had fits, in which it moves about ve
fluttering of a chicken." The woman was a strange
The child, I am happy to say, was much relieved b

The Doctor has received many testimonials fr

NEW CONNEXION SPIRITUALISM.

Methodist New Connexion Magazine, edited by Dr. Cooke, t month, at page 265, we find an interesting case reported Mills. It forms part of an obituary notice of Mrs. Thomas r of Wolverhampton, who is stated to have been "converted youth during a revival."

Sometimes during her long illness Mrs. Burley was for s of thirty or forty minutes in a state of insensibility to the rd world, resembling sleep, but from which she could not akened. At such times she often spoke as if conversing ıer deceased mother, and as though her mother were in ı, and desired that she should rejoin her; and gave utter- to many ecstatic expressions. Upon the return of con- ness she was often vehement in her praises, and would call ıer husband to be a helper of her gratitude and joy. She d daily and hourly in the full assurance of hope. Her ıs full." Her biographer adds in a postscript:—"After hesitation, I have resolved to make an addition to the brief account of our late friend, Mrs. T. Burley, by stating umstance which has deeply affected many in this place. e morning of Mrs. Burley's death, a youthful nephew of B., together with a youth of about his own age, in the yment of his father (a leader, local preacher, and circuit d), having foolishly resolved to leave their homes and go set off at a very early hour for Liverpool. They walked ellington—a distance of about twenty miles, and stayed for the night. Several hours after their departure she but they had no idea when they departed of her death so near, or, indeed, that she was in a dying state. At two o'clock of the following morning, our young friend d his bed-fellow, and the family of the house in which they with loud cries of alarm and distress, persisting that he instantly return home. This, however, was prudently len, at such an untimely hour; but the statements of the ul wanderer excited every one, as, if believed, they well

It appears that as he lay, Mrs. Burley, his aunt, appeared . Whether he was awake or asleep, he cannot say; but s conscious of being partly surrounded with bed-curtains. resented a most radiant appearance to him—the curtains urned aside, and she stood before him robed in white, with arms, and smiling. She addressed him, and said that she ad; that she was in heaven, though some might doubt that; er body would be buried in the cemetery at the foot of his s grave; that he must return home and attend her funeral; e must prepare to follow her to heaven; and thereupon

as by reflection, a pearly brightness. The scene g
and she who was the first to appear was the last to

"This is wonderful, if true; and its truth res
a question of credibility. Of that none are so
judge as those who thoroughly knew the youth,
which has been produced by the event on his mind
His aunt had died unknown to him, and she was
very spot indicated, the sexton indicating that spo
a grave could be had. The excessive weeping of
swooning, when the event has been the topic of co
earnestness in seeking the Lord, his allusions to
long and dangerous illness which he has since had
other corroborations, not necessary to be stat
convinced all parties that there was something
common in this vision of the night."

HOW SOMNAMBULISM IS TREATED B
PROFESSORS.

THE following curious circumstances are related
canakis in the *Notes and Queries* for March 28,
pp. 244, 245) and I think them well worthy of furt
in the *Spiritual Magazine*, both from their inhere
from the way in which somnambulism was treated
professors.

"When in 1856," writes M. Rhodocanakis, "
in a college at Athens, there was in the same c
young student from an island of the Greek Ar

ı doing his work for him, locked him, for experiment, one
ı a room adjoining his own, and told him that he should
. very early next morning, in order to see if he had solved
etrical problem. Next morning, according to his promise,
:tor went to the room of the unhappy imprisoned scholar,
d him if he had done his task. He answered, 'Yes, but how
explain. Last night, after trying for many hours to solve
ot being able, I slept, and when in the morning I awoke,
sorry beyond expression, thinking of the punishment I
eceive, O, wonder! as I approached my writing table,
it already solved, and in my own handwriting.' The
greatly surprised, immediately communicated the affair
ctor of the college, who, thinking that the boy might be
:o somnambulism, and that under its influence he was
he problems and making the exercises, decided to watch
:edings during the next night. Accordingly, as soon as
ıg man locked his door, and after reading for an hour,
bed, he walked into his room from a secret door, and
seat. After waiting for nearly three hours, and when
n the point of leaving the room, the boy awoke, lit his
egan to write, and after half an hour's labour extinguished
e, and again went to bed. The doctor, after that, retired
om, and in the morning narrated his discovery to the
and the other professors, who *immediately commenced how to prevent the same thing occurring again.* They
at last to make known the incident to the *patient*
and that not having the desired effect, they decided to
:lothes on the floor round his bed, in such a manner that
should arise in the night and walk the room, the cold
'ake him. This, *after many experiments*, had the desired
ıd the young man was at length *completely cured;* but
ıued to be stupid as formerly, and when anybody asked
rwards if he ever suspected that, under the effects of
ɔulism, he was solving his problems during his sleep,
found them ready in the morning, he answered that
· believed it, for he was certain that his dead mother,
im, and not wishing him to be punished by his professors,
:ry night while he was sleeping, and solved his problems
e his themes, imitating his handwriting in order not to
ed by his professors. This he *still believes*, nor can he
ıded that he was ever a somnambulist."

ising that the italics are mine, I procced to the considera-
ɜt, of the phenomenon itself, which I have understood to
general than hitherto suspected; second, of the conduct
ofessors; and third, of the *cure*, and its probability.

the surexcitation of the brain is not uncommon, and that

the task imposed, is not at all incredible; as w
what singular variations of mental strength be
sleepers are susceptible—many an editor slumbe
fortably through his leaders and criticisms. W
some time in his life thrown up an investigation
the time, with a feeling that at a future time—"*u*
of it"—the correct solution of his problem "would
much for the facts related. I merely wish to n
time that it does not seem that otherwise the stu
effects upon his health from this frequent trance-s

Readers will have noticed how characteristical
"immediately commenced debating how to pr
thing occurring again." Such a fact did not, it
into their philosophy or theory of humanity. It
that the lad was inflicting an injustice upon hi
this abnormal mode of study; but this objection
the simple remark that such a mode of producing
could hardly be regarded as competitive. The
ever, seem to have grown uneasy at such weird
resolved instead of further studying this peculiar
science, to "scotch the snake," if not kill it.

How to prevent it happening again! Stude
duced to dead level of opacity natural to his beni
wet cloths are spread to damp his feet and rouse
dently of their want of wisdom and want of
matter, there is a considerable display of ignora
in this proceeding. Had they known anything
somnambulism as observed by various persons, th
have attempted a mode of arousing the *patient*

the student? Would it not have been more profitable to have ched carefully its course, and perhaps utilized it by constantly gesting more and more difficult problems, until a practical efit to science might have been attained? This would have n less *cruel* than suddenly rousing the unhappy student into sciousness, (if that ever occurred) and the professors would e done a real service to man's knowledge of the mind's action, l shown themselves tolerant and unprejudiced men. But no! phenomenon was so strange and weird, that it being fatal to rned professors' theories to account for it, it must be shuffled of the way, and got rid of.

Is not this a famous illustration of the truth of the observation the *Count of Gabalis* (edition, 1680)? "Such is the deplorable dness of this unjust age, that men do still besot themselves h a vulgar report, and will not suffer themselves to be un-ceived. A philosopher would have a worthy task to take a vey of all the absurd falsities and chymæras which have been ged, and to give manifest proofs against them. For whatsoever perience, or whatsoever solid reason he might employ, should re but come a man in a square cap and write underneath, *is is false;* experience and demonstration have no more force; l it is no more in the power of truth to re-establish its empire: n will believe this square cap before their own eyes."

Down upon your knees, intelligent public, and perform *Kowtoo* befits your place in the scheme of society! K. R. H. M.

HERMOTIMUS.

ERMOTIMUS, or, as Plutarch names him,* Hermodorus of zomene, is said to have possessed, like Epimenides, the mar-lous power of quitting his body, and returning to it again, as en, and for as long a time as he pleased. In these absences disembodied spirit would visit what places he thought proper, serve everything that was going on, and, when he returned to fleshy tabernacle, make a minute relation of what he had seen. rmotimus had enemies, who, one time when his body had lain animated unusually long, beguiled his wife, made her believe t he was certainly dead, and that it was disrespectful and in-cent to keep him so long in that state. The woman therefore ced her husband on the funeral pyre, and consumed him to nes; so that, continues the philosopher, when the soul of rmotimus came back again, it no longer found its customary ceptacle to retire into.

* *Plutarch de genio Socratis. Lucian Muscæ, Encomium. Plinius*, Lib. VII., 2.

no means uncommon; and if our friends, the doctor
who eschew all belief in spiritual agency, can give
and rational explanation of these and a few othe
nomena, puzzling to simple folk, we shall be ready
every attention :—

"I have been stopping at Georgetown, D.C., f
with a friend, Mr. Raymond. On the first day
servant girl, named Catharine, complained of bein
was not confined to her room, but too sick to work
the 5th inst., whilst Mrs. Raymond was in the d
about nine a.m., the clock commenced striking vo
sounding as much like the tolling of a bell as a
made to imitate it. After it had continued in this
thirty minutes, Mrs. Raymond called in her
listened and observed it for a few minutes, and th
vibration of the pendulum. The clock continue
tolling, as before—in all about one hour. Cathari
from her room, supposed the children were at some
it, and came down to see. As she entered the roo
ceased, and the clock, since that time, has only stru
hours. From this time forward Catharine gre
three different times Mrs. Raymond heard totterin
the stairs, and she supposed Catharine was comi
going each time immediately to the stairs, she saw
peatedly, during her sickness, Mrs. Raymond he
door-bell ring, but found no one there; and rep
raps at her own door, but no one there. Catha
rapidly, and died on the 16th inst.

N. P. T

Georgetown, Jan. 20th, 1862

PSYCHOLOGICAL EXPERIENCES.

HE facts of what I have termed impressibility are so varied and markable, that I despair of doing even slight justice to the bject in the limits I propose to myself. The touch of a person thing is not only baneful or blessed to an impressible person, t often reveals a series of facts: these facts may be of the mind, of the physical condition of others; and they may run into the t and into the future. Of the first portion of the subject, the eful or beneficent impression of persons or things, I will first k. I do not irreverently associate with these, the handker- fs and aprons brought from the persons of the apostles; the nerated relics of saints; and articles worn, used, or otherwise ociated with the persons of the departed. Is it not possible t these things constitute a material basis, through which those have impressed them while living here in the earth life, can re readily approach and influence those who possess them, or in contact with them, or who lovingly wear them?

The writer of this has made a careful examination of spiritual nomena, in company with a learned Roman Catholic Doctor Divinity. There were two mediums, one a Catholic convert, became such through Spiritualism, the other an honest man, supposed himself under the immediate influence of George k. This D.D. had a distinguished Jesuit for his director, and course acted with his permission in the matter. The Jesuit her said that "no well-informed person could refer the phe- nena of Spiritualism to diabolic influence." He and others sidered communicating spirits to be good at times, and at es bad; in fact, they took the common sense view that pre- ils among those who have faith in the supernatural, that as it kes all kinds of people to make this world, so it takes all kinds of pirits to make up the spiritual world. The diabolic theory of piritual manifestations, was started among American Roman Catholics, and it had its run like a fashion. O. A. Brownson was e of its fathers. Persons who came into the Romish Church by the instruction of spirits, were abused by *soi disant* Catholics, who seemed, some of them, to have the same right and place in it that the dog had in the manger. This is a condition of things that has now happily passed away with many Catholics, and with many others it has never existed; but so general among them at one time was the opinion that *all* spiritual manifestation among non-Catholics were diabolic, that Protestants have generally supposed that there was no other opinion entertained in the Romish Church. It is now six years since I heard a distinguished Roman Catholic bishop of one of the Federal States of America, express the opinion that Spiritualism was the mighty means that God had

The care of every Christian to avoid evil spiritual
should only be equalled by his charity toward
coming to faith, and consequently to all good,
means.

"Coming events cast their shadows before," r
an expression of poetical license, but facts show
prescience in impressible persons, that fully jus
A friend of mine, a man of the most entire pro
warned by an interior voice and impression to
which he had embarked. He felt compelled in bo
leave, and against great difficulties. Both thes
lost, and only two persons were saved from th
"internal monitions, powerful and vivid impressi
to leave these vessels, and to do many things wi
me by their results, that I was in the guardia
higher power. I had no proof to offer to others
but it was present to my own consciousness th
spirits or spiritual influences around me, althoug
able to form any just idea of their peculiar nature
the economy of life." I give the experience of
because I can vouch for his honesty and truthfuln
own. Though infidels have decided that there is
as special providence and the guardianship of ang
that it is in fact unworthy of an Omnipotent Bein
the wants of poor, ignorant, and not very usef
would like to present facts and deductions, that m
to reverse their decision. The first need of these
to be convinced of the continued existence of th

after the death of the body, then they will see tha

t we be so consciously joined to these spirits, that they can im-
ss and direct us, and save us from evil. As proof of this
pression upon my friend, and of foresight on the part of his
isible guardians, and also of special providence, I give the
owing :—August 10th, 1858, he took passage in the cars on
Camden and Amboy Railroad, in the United States of
nerica. He says, "I had entered a car with my sister, and
ceeded to the end toward the engine, where we found seats in
good draught of air. I had the *New York Herald* in my hand,
d before the cars started, I settled myself to read. I was
rtled by a mist and darkness before my eyes. The letters all ran
gether, and I could not read. At the same instant an interior
ice said, 'Leave this seat.' I looked around—all sat quietly,
d I thought I would not be foolish, and I settled myself to read
ain. The darkness again half veiled my eyes; the letters
n together, and again the voice said, 'Leave this seat.' I rose
ickly, and said to my sister, 'Come.' I was impelled to go
k to the last seat in a rear car, where we took our seats,
d I felt sure we should be safe. In seven minutes after
car started, our train came in collision with another train.
car in front of us was driven back into ours, like the shutting
n opera glass; four persons were killed in the car in which
first took our seats; the car that was driven into ours stopped
hin six inches of the seat on which we sat. Every person in
r car was killed or wounded, except ourselves; we escaped
harmed." My friend remarked upon this event:—"If any are
lish enough to believe that there was no guardian care, no
cial providence in this matter, I must suppose that they will
too foolish to heed the impressions of their guardian angels,
d thus have little part in the benefits they confer."

In giving instances of spirit manifestations through mediums, must repeat the trite remark, that mediums are like musical truments; they are good, bad, and indifferent. They are in e, and out of tune. If a wicked person is a medium, we may pect him or her to be the instrument for bad spirits. With s world and another, our associations must be according to the ality of our own lives. The best mediums, except in rare tances, are hidden from the world. They wish to escape ium and persecution, for they know that though people are t now burnt alive, they may have their reputations terribly sted, for diverging from generally received opinions and pular sovereignty.

Unreasonable and unbelieving persons often derange the con- tions for communication, so that though physical manifestations y continue, nothing valuable or truthful can be obtained. ese persons have no idea that certain conditions are necessary

spirits. This notion is as false as its counterpar
municating spirits are devils. We seek compan
according to the quality of our own life and char
same manner we are associated with spirits. If
and humble, and obedient to the truth we know,
relation with good spirits, by a law of life. The
an orderly circle are too often neglected, and the
often defeated in this way. A medium of a hig
sitive to conditions, and can form a circle as the le
arranges his musicians to produce the best effec
duction of an improper person into a circle, gives
an impressible medium. No outward propriet
goodness avails. There is a sense in the medium
unworthy or improper person for the circle, as
surely as rue or wormwood are known by s
Such persons do not so readily hinder or derange
of a physical kind, but they often cause false c
and their presence is always more or less prejudic
the testimony of worthy mediums, that there is a
terior rest and satisfaction attending spiritual com
a worthful character, and that the reverse of th
false and evil communications. But to resume
facts.—I remember a gentleman enquiring in a
was any news from his home. The answer was
is ill, and will not recover." He then asked, "H
live?" and was answered, "Six days." He learn
that the child was that day taken ill, and at the e
day it died. I may here remark, that so far a
have extended, they go to prove that though in

out any data or law known to us: I remember an instance. d just become settled in a city at much trouble and expense, n it was forcibly brought to my mind, that I would leave home where I was established in about three weeks. I t to the priest who was my confessor, and told him the phecy. He said, "Certainly you will do no such thing. You not have the folly to break up a home, and relinquish usiness like yours, when you have just got established." I , "I am convinced that all this will come to pass, with no ion of mine, in three weeks; and you will be one of those will be most anxious to have me leave." "Will you mise not to go without my consent?" he asked. I replied, ertainly; you will be the one to urge me to go." Everything ned out exactly according to the prevision.

I could give many instances of prevision both in and out of cle, but so far as my own observation extends, those which re occurred to the individual alone, have been most surely and ctly fulfilled.

I was sitting one day in New York, with a friend of mine was a medium of great and varied powers. It was just r the loss of the steamer Arctic. A gentleman and a lady e in. The lady seated herself at the medium's table, when a sage was spelled out to her by raps, indicating letters of the habet, and the name of her husband was given or signed to He was an officer on board the Arctic, and had been lost h that vessel a short time previous. She had heard of the s of the vessel, but clung to the hope that her husband was red. As his spirit assured her of his death, she shrieked in ony and ran out of the room. Her brother, who had accom- nied her, persuaded her to return, when consoling messages d wise advice and directions were given her by her husband, d the clearest prevision was shown as to affairs of business, d directions how to meet each case as it should occur were ven the wife. She was instructed and consoled by her interview, d left with a conviction of the reality of life and immortality at she had never before possessed.

In considering impressibility, I have spoken of prevision, hich to many may seem distinct from it. To me they are one: me the soul has primarily one sense, that of feeling, as all ys of light are contained in the white ray. Prophecy, a sense the presence of spirits produced either by sight, touch, or hearing, by simple consciousness; the imparting of information, or the fusion of wisdom or power, I consider as all belonging to pressibility. A world of facts of a mysterious character are owded into many lives. The record of those that have occurred my own experience, and that of my intimate friends, may have

A source of great popular attraction has been discovered h
the Polytechnic; but the scientific and educational claims of
public respect are somewhat inconsistent with the unnecessar
by Mr. Pepper about the *modus operandi* of his spectral effec
principle upon which they are produced, by concave mirrors, i
treatises on optics, but Polytechnic audiences are not gene
persons familiar with such treatises, and much dissatisfaction
that the lecturer, after touching upon various matters whi
relate to the subject, leaves his hearers completely in the dar
reflection and the peculiar arrangement of the mirrors conceal
lights, upon which his "illusions" depend.

This calls for the more notice because Mr. Pepper takes c
demolishing the "Spiritualists," without apparently being
among them adduce the very facts upon which he relies in su
and as lying at the bottom of mysteries above the reach of s
that the testimony may be believed of trustworthy persons, w
see spectral images, invisible to others, because it is now kno
that such phenomena are a frequent result of disease; and s
Dale Owen; adding only that we know too little of the influ
mind to be justified in asserting that a derangement of the p
the only possible cause of such impressions. Mr. Pepper tak
the same direction, and demonstrates (what used to be denied)
with an objective reality, so fairly external to the eye that hum
it from different parts of the same room, may be produced as
and not as thrown on a screen. This he shows may be do
impalpable, ethereal element, the vibrations of which he su
light. Dr. Phipson leads us to infer that what may also be ca
in the case of the *ignis fatuus* and globular lightning, may
analogous element called phosphorescence; and so say the fri
adding only that higher intelligences than Messrs. Dircks and
use of a similar medium, would perhaps employ a different proc
to that which these gentlemen have patented.

Scientifically, and apart from all questions of "spirit m
ghosts of the Polytechnic are of some interest, as reviving a su
which has never been properly followed up by physicists sin
of Berkeley's celebrated "Theory of Vision." Is it strictly

ph. When a fleeting image produced by light is caught and fixed on a ive, what is caught and fixed? And is it, or is it not, a contradiction in to talk of fixing undulations?

rain, in reference to the theory of persistence, which the professor illustrates he photodrome, invented by Mr. T. Rose, of Glasgow, some inquirers would nkful to Mr. Pepper for the evidence on which he assumes that while the ssion of luminous rays is persistent for an infinitessimal fraction of time on i membrane as the retina, the same rays do not produce an equally persistent ssion on the atmospheric medium through which they pass. Admitting hen we swing round a lighted taper and produce a luminous circle, the cannot be in all parts of the circle at once, where is the proof that the light iting from the taper does not leave behind it (as a phosphorescent body do) a luminous track? Certainly the photodrome exhibited affords no such

It proves rather the contrary; that the eye really sees, but sees only, minous particles permitted to reach it. The organ of sight furnished us by reator is not a deceptive instrument. It is one which faithfully copies ver is presented to it, but it copies only images; and when we are led to et them with wrong associations, it is our judgment that is misled, and e eye.—*Daily News*, April, 1863.

A MIDNIGHT VISION.

Once I had a midnight vision
Of the glorious home Elysian
Of the heroes, bards, and sages,
Famed in old historic pages,—
Great artist-spirits all aglow
With Heaven's own inspirations; lo!
Raphael and Michael Angelo;
Great Shakespeare's self, and he who sung
Man's primal fall—whose lyre was strung
By angel-hands; many a seer
Of heaven's deep mysteries made clear;
With all of great, or good, or fair—
Earth's kingliest spirits all were there.
It seem'd unto my spirit-sight
Their forms exhaled a living light,
Flooding the heaven's vast expanse;
And, list'ning, in that mystic trance
Was borne unto my ravish'd ears
Such music from those angel-spheres,
That with th' excess of rapture, tears
Outburst: I tried in vain to speak—
All power of utt'rance was too weak.
Silent, to God my prayer ascended:
I saw no more—the vision ended.

T. S.

conversation, it will not have any permanent officer, c
secretary to keep the minutes of the association, to direc
and to receive subscriptions.

The subscription will be two livres, Italian money,
member, leaving him free to continue, to suspend, or to ren

The persons who subscribe by the year in advance wil
instead of twenty-four.

The subscription is payable the first of every month.

In each week two meetings will be held, the first exclu
and application of magnetism, the second for the study
so-called Spiritualism by the help of all that occurs in mag

Those who desire instruction in the practice of magnetis
the direction of an experienced magnetizer.

When they have acquired the necessary power to exerci
cate to that effect will be given by a committee to be appoi

All who wish for consultation, or to seek a cure by n
under the direction of a medical man chosen by themselves,
attendance. As soon as there shall be a sufficient num
Society will be formed, and each will receive a letter of inv
meeting.

All demands for admission and for further information
letter, post free, to "La Società Magnetica di Fiorenze."

Notices of Books.

Clairvoyance Hygienic and Medical. By JACOB
Second Edition. Caudwell, Strand.

IT is gratifying to find that this useful treatise has reac
Clairvoyance, as a means of attaining a correct diagnosi
indicating its treatment, is not yet so generally appreciated
Both the facts and the philosophy of the subject are handle
much ability and with freedom from unnecessary technic
medical aspects of clairvoyance, some interesting experim
which a clairvoyante distinguished and described the var
several properties, though the metals were covered from the

THE

Spiritual Magazine.

L. IV.] JUNE, 1863. [No. 6.

SPIRITUALISM IN BIOGRAPHY:—GIROLAMO SAVONAROLA.

is only within the last quarter of a century that the name of rolamo Savonarola has become to any considerable extent miliar to readers of English literature. The little that was viously known of him was mainly derived from very imperfect untrustworthy sources; chiefly, indeed, from the garbled ac- t of his proceedings given by Roscoe, in his *Life of Lorenzo Medici*. One reason for this absence of interest in and in- rent appreciation of the character and influence of Savonarola be found in the circumstance that the cause for which he ured was not, like Luther's, crowned with great and im- diate success, and the world, which looks only at outward d obvious results, cares little for defeated men, be they cast ever so divine a mould. Nor is the name of Savonarola t of the head of a sect, or of a separatist movement. He ed and died in the church endeared to him by sacred as- iations, though none laboured more fearlessly and earnestly n he for its reformation; and in the political, social, moral and igious regeneration of the age in which he lived.

In Italy and Germany many distinguished writers, and pecially Pasquale Villari, Professor of History in the University Pisa, have drawn attention to the illustrious Florentine, and the fluence of their works has begun to percolate the strata of nglish literature. The political and religious awakening of Italy d the resuscitation of its national life has done still more to rect the thoughts and pens of English writers to that country d its distinguished men. The authoress of *Agnes of Sorrento*, d the authoress of *Romola*, and the recent translation of Villari's *istory of Savonarola and his Times*, by Mr. Horner, have called t in particular a deeper interest in the life and character of hat great and gifted man. Would that in this brief sketch f him I could present a more full and worthy image of that

noble soul, so tender, so true, so fi
and with such marvellous faculty
intimate *rapport* with that diviner
and purity of which he felt hims
medium!

Savonarola was born at Ferra
he was noted as thoughtful and
diligent and successful in his studies
thinker for his time, with strong
suffering, and with equally stron
tion, injustice, and every form
a sickly student, but every way a
physical constitution that enabled
beyond the capacity of most m
nature, shocked with the licentiou
corrupt age:—sensual, ferocious, a
any since the Christian era, predis
continually did he pray that God
which He would have him to wa
from worldly society was confirm
sermon by an Augustine monk wh
to Siena in 1474, and by what he
tion, conveyed to him in a dream.
third year, he entered the Dominic
to the works of the fathers and th
remained seven years at the Conve
in fasting and privation, in study,
were not long in discovering his le
with which he was gifted; and in

narola being directed to Florence, went straight to the nt of St. Mark, in which he was destined to pass the most nit and the most unhappy days of his life. Lorenzo the nificent was then in the zenith of his fame and power; and was at that time the fanaticism in favour of the great rs of antiquity, that even in the pulpit Aristotle and Plato quoted far more frequently than either the Old or the New ument. Cardinal Bembo warns a friend not to study the tles of St. Paul lest their barbarous Latin should corrupt his ; and choice language and harmonious cadences were the recommendation of a preacher to popular favour. Savonarola preaching launched forth vehemently against the vices and gion of both the clergy and laity, condemned as absurd this a for the heathen poets and philosophers, and never quoted other book than the Bible; hence it happened that while a certain Gennezano preached, the church of Santo Spirito not large enough to hold the crowd that flocked to it, there never more than five-and-twenty persons to listen to narola.

bout this time (1483) many and various visions began to ar before him, and he heard voices encouraging him to nue in the path upon which he had entered. One day, as as conversing with a brother monk, the heavens seemed to all at once, and place before his eyes the future calamities e church, and a voice commanded him to declare them in ace of the people. He was sent to preach during Lent, -5, at San Geminiano, near Siena, among a small thriving unity, neither so refined nor so sophisticated and corrupt as of Florence. Here he preached with unwonted power and ; and pronounced those words which were to become his ry in his life-battle with the evils of his time:—"The h will be scourged, then regenerated, and this quickly." 86, he was sent to preach in different cities of Lombardy, and y in Brescia. He there gave an exposition of the Book of lations. Professor Villari, says:—"His language was very st, his manner commanding, and he spoke with a voice of der. He charged the people with their sins, arraigned the e of Italy, and threatened all with the wrath of God. He ed to them the twenty-four elders, and imagined one of rising to declare the future calamities of the Brescian le—that the city would become the prey of furious enemies, would see rivers of blood flowing through her streets; wives would be torn from their husbands, and virgins ted; that children would be murdered before the faces of mothers; that the whole surrounding country would be state of terror at the sight of blood and conflagration."

that sometimes his head appeared surrounded w
Angelo, of Brescia, relates of him, that on Chris
remained in an ecstacy for the space of five h
surrounded by a bright light, as was seen also b
and he adds, that while Savonarola was celebratin
several times seen his face beaming with light,
apparently entranced in a wonderful manner in
which account it was his custom to celebrate the
in the church not exposed to observation, solely
of the person who served.

In 1490, on the urgent request of Lorenzo,
recalled to Florence. He wished to devote him
instruction of the novices in the convent of St. Ma
time he had begun to be famous, and at the urge
his friends, he reluctantly allowed a few other
lectures. The number daily increased as he be
the Apocalypse, and at length, in the month
addressed them from the pulpit. His words ha
that they seemed to the multitude something mo
and even the learned for the moment laid Plato
the merits of the Christian preacher. In this
the people, "I will preach in this church to-mo
continue thus to do for the space of eight years."
that was only too exactly verified. Soon the chu
became too small for the crowds that flocked thit
arola preached in the cathedral, the number an
his hearers continually increasing. This, and the
preaching began to excite the displeasure of

o is not only a citizen, but the first among them, it is I ill remain, and he who shall leave the city." About the ime he, in the presence of many persons, affirmed that ge in the affairs of Italy would speedily take place, and orenzo, the Pope, and the King of Naples, were near their ys.

ding that there was an increasing ill-will to him on the the Medici and other persons of influence, he began to it would be better to keep back, at least for a time, his tic denunciations, warnings, and visions; but he struggled . In his *Compendio di Revelazioni*, he tells us:—"Every- that kept me back from my first design soon became e to me. . . . I remember well that upon one occasion, in ar 1491, when I was preaching in the Duomo, and having ed my sermon entirely upon those visions, I determined tain from all allusion to them, and in future to adhere to solution. God is my witness that the whole of Saturday, e whole of the succeeding night I lay awake, and could other course, no other doctrine. At daybreak, worn out pressed, by the many hours I had lain awake, while I was g, I heard a voice that said to me: 'Fool that thou art, ou not see that it is God's will that thou shouldst keep to ne path.'"

July, 1491, he was chosen prior of the convent of St. Mark, ion which increased his responsibility and his feeling of idence. His first step was a refusal to comply with a that had been introduced for a prior on his election homage to the Magnificent. "I regard my election as from God alone, and to Him I shall pay obeisance," said rola. In vain Lorenzo after hearing mass at St. Mark's in the garden of the convent, Savonarola would not leave studies to bear him company; and when soon afterwards d in the poor's box a large amount of gold coin, that ave come from no one else than Lorenzo, he sent it to a ble institution to be distributed among the poor, saying pper and silver were quite enough for all the wants of the t. The attempt of Lorenzo to check his influence by a reacher, Gennezano, whose choice rhetoric had formerly the ears of the Florentines, equally failed. The fact onarola regarded Lorenzo as a tyrant, the destroyer of ople's liberties, and the great enemy of public morals hristian character. Between the polished but corrupt and the austere monk, there was a great gulf, which intimidation, flattery, nor bribes could bridge over. Lorenzo, in 1492, was on his death-bed, his sins rose nd threatening before him, and the last offices of religion

they, father?" replied Lorenzo. Savonarola
became grave: "First, it is necessary that you
full and lively faith in the mercy of God." "Th
fully."—"Secondly, it is necessary to restore that
unjustly taken, or enjoin your sons to restore it
requirement appeared to cause him surprise and
with an effort he gave his consent, by a no
Savonarola then rose up, and while the dying
with terror in his bed, the confessor seemed to ris
when saying,—"Lastly, you must restore libert
of Florence." His countenance was solemn, h
terrible, his eyes, as if to read the answer, rem
tensely on those of Lorenzo, who, collecting all th
nature had left him, turned his back on him sco
uttering a word. And thus Savonarola left him
him absolution; and the Magnificent, lacerated b
after breathed his last, on the 8th of April, 1492
of the same month died Pope Innocent VIII., w
succeeded by the still more infamous Roderigo
as Alexander VI.

In the night of the last Advent Sunday of th
arola had a vision, in which, as he relates, he saw
a hand with a drawn sword, on which was wri
Domini super terrane cito et velociter" ("The
Lord upon the earth, soon and sudden.") He he
distinctly voices, promising mercy to the good,
punishment to the wicked, and proclaiming th

resented in engravings and medals, which were widely ulated.

In 1493, he was sent to preach at Bologna, where, having by freedom and boldness of his reproof in preaching greatly nded the haughty Princess of Bologna, he narrowly escaped ig assassinated. Two soldiers were sent by her to assassi- him in the very pulpit, but courage to perpetrate such enormity failed them. Two others of her satellites were sent to him in his cell, but he received them with such aunted courage and spoke to them with such composure and olution that they went away confounded. Lent being over, ook leave of the people, but before doing so, to shew that he not to be intimidated from performing his duty, he said dicly, from the pulpit:—"This evening, I shall set out for rence, with my walking-stick and wooden flask, and shall p at Pianoro. If any one has anything to say to me, let him ie before the hour of my departure. Know that my death is to be celebrated at Bologna." On his way to Florence, ditating on the growing difficulties and discouragements he ild have to meet, "he was so overcome by fatigue, that he not strength to continue his journey, nor could he take any d. When lo! there came to his help the vision of an nown man, who restored his strength and courage, and o, after accompanying him to the St. Gallo Gate, said to him, emember that thou dost that for which thou hast been sent God,' and having said this, disappeared." Signor Villari, in ing this relation, reminds his readers that such narratives are part of the history of the times, that men of the strongest nds believed in them; and he quotes from Libri's *Histoire Sciences Mathematiques*, a letter of Christopher Columbus, in ich he describes a similar vision which he saw in America; ere being abandoned by all his companions, there came voice from heaven encouraging him to continue his under- ing. Libri considers that letter one of the most eloquent in rature.

On returning to Florence, Savonarola with great difficulty tained for his convent a restoration of that independence it had merly enjoyed, a measure highly important, as it made him e from subjection to orders from his superiors in Lombardy or me, by which he had hitherto been liable to removal from the ne of his labours. He soon began to reform the discipline of e convent. He enforced the practice of poverty, he set his nks to labour for their living, he established schools for the dy of the Scriptures, and of Greek, Hebrew, and other ental languages, as well as painting, sculpture, architecture, d the art of copying and illuminating manuscripts. These

reforms were the more readily eff
prior was a living model of the
correct evil habits, to rekindle fai
the objects of his life; and he carr
tice, in the first instance, in the sph
influence.

The invasion of Italy by Cha
Savonarola had predicted in 1784,
the French King would cross the
shed, take possession of all Italy
foretold, in 1494. The princes of
to meet it Men's minds were fille
tude ran to Savonarola, as if to im
had come true; the princes whose
their graves; the sword of the L
earth; the scourge had begun.
evils, and had seen them approachi
for such a misfortune. His nam
Italy; all eyes were turned towar
circumstances, found himself in t
And Savonarola proved himself f
the stormy days that followed in tl
of any kind was committed:—a
Florence, and one, says his biograp
the time ascribe to the beneficial as
been able to acquire over the mind

Savonarola, with two of its mo
appointed ambassadors from Flor
colleagues set out immediately for

rful scourges. These things I say to thee in the name of the ord.'"*

A noble sermon, worthy of a prophet! And it had its effect; e king had conceived an almost religious veneration for the ophet-friar; he and his generals listened with attention and e to his menacing words, and the king received them with most nest faith. He resolved to behave honourably to the Floren-es, and entered into a treaty by which Florence remained a e and independent Republic.

From this time till his death, the history of Savonarola is identi-d with that of the Republic. He was the living and speaking personation of its liberties: the head and soul of the popular rty. He had no wish to enter into the strife of politics; gladly uld he have kept aloof from it, but he was impelled onward, twardly, by the inevitable course of events, and inwardly, by secret power which he could neither explain nor control; and hich was indeed the secret of the wonderful effect of all his aching. In the last sermon that he preached, March 18th, 48, he observes:—"Sometimes, on coming down from the pit, I have on reflection said to myself, I will no longer speak nor preach on those things, but will abstain from them, and e the rest to God. But when I again stood up in the pulpit, uld not contain myself, nor do otherwise than I have done. speak of the Lord has become to me like a consuming fire t up in my bones and in my heart; and I found it impossible restrain myself nor cease from speaking out, for I felt my ole being, as it were, on fire, and that I was inflamed by the irit of the Lord. But when I come down, I say to myself, I ll no more speak of those things; and yet, when I have again od up in this place, I can no longer curb my tongue, nor frain from uttering these sentiments."

Savonarola knew that the government of the Medici was not ly itself corrupt, but that it had greatly corrupted the morals the community, and in reconstructing the government, his ief aim was moral reformation, having its root in religious inciple. He used politics only as instrumental to this end. He wished for liberty in order to secure the triumph of religion. . . . He viewed the new government in no other light than as the first step in the regeneration of morals and the Church."

"Your reform," he said to the Florentines, "must begin with things spiritual, which are superior to all that are material, which

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* "Charles VIII. had died at Amboise (April, 1498). His end had been a miserable one, as Savonarola had often predicted it would be, because of his having abandoned the work of the Lord. Having had a stroke of apoplexy he was carried into a place full of all kinds of filthy rubbish, and there, upon a bed of straw, the king of France drew his last breath."—*Villari*.

greatest historians and political writers of Italy
to be the best, or rather, the only good form of g
Florence had enjoyed through its long and
history." In a single year the freedom of a w
established, taxation was reformed, usury was a
ministration of justice was amended, disorderly
no longer held, and an amnesty was passed:—
bloodshed and without riot, and that too in Flor
riots.

Savonarola's labours were incessant, he pre
his influence over the people was like a miracle.
ance of the city was totally changed, the wom
rich ornaments, dressed with simplicity, and w
licentious young men became, as if by enchantm
religious; instead of carnival songs, religiou
chanted. During the hours of mid-day rest,
seen seated in their shop reading the Bible, or s
friar: habits of prayer were resumed, the chu
attended, and alms were freely given. But the
thing of all was to find bankers and merchants
scruples of conscience, sums of money amounti
thousands of florins, which they had unrighteous

In 1496, and again in 1497, there was a "bon
This was accomplished by means of the children,
house to house asking for "vanities;" these cons
books, songs, and pictures; cards, dice, masques,
collected in an immense pile and burned as an

e, soon rallied and combined against the new order of things. e influences of wealth and position, and all the artillery of fane wit were levelled against the friar, his visions, and his elations. Several times was his life attempted by poison and assination. His friends found it necessary for his protection surround him on his passing from his convent to the cathedral, on his return. But of all his enemies, the Pope became the t bitter, and his hate and rage the most implacable. Borgia obtained the Papal chair by open simony. He was not only worst of the bad Popes, but perhaps the worst man of that time. By dissimulation and smooth words, and by various fices, Alexander sought to inveigle Savonarola into his power Rome, where he would have had no difficulty in disposing of . This not succeeding, he tried to win him over by flatteries the offer of a cardinal's hat, but this only increased the ignation of the honest friar, who thundered more vehemently ever against the abominations of Rome. The Pope then for- him to preach, and laboured to raise the Signory of Florence inst him. For a time the Signory stoutly defended Savonarola, even procured a revocation of the brief which prohibited his ching. But when the Pope found that Savonarola was uring, and in actual correspondence with the French king to oke a General Council for the reformation of the church, h probably would have proclaimed his own election null and by reason of simony, as it was afterwards proclaimed to by Pope Julius the Second, his fury against the friar became med and knew no bounds. He launched against Savonarola excommunication, and threatened Florence with an interdict. new Signory had just been elected, in which the party opposed Savonarola had obtained the majority. Further, the new gnory was unwilling to come to extremities with the Pope, as hoped to obtain his assent to a tax on ecclesiastical property, to gain his assistance to subjugate Pisa, then in rebellion, all hich the Pope readily promised if they would only be obedient the matter of Savonarola. And so, his death was resolved , and a plot, favoured by the Signory, was soon contrived for purpose. A riot was got up, the Convent of St. Mark was tacked, and Savonarola and two companions surrendered them- ves on a written order from the Signory, who assured them of eir personal safety.

Savonarola was now in the hands of his enemies, who at ce proceeded against him, appointing those who were noto- ously hostile to him as his examiners, among them, one Doffo ini, the chief author of all the plots against him, and who it as well known had not only hired men to assassinate him, but d attempted the murder with his own hands. This man was

now one of his judges. From the very outset, the viola
all law and justice was so apparent, that even one
examiners indignantly refused to continue to act, saying,
would not be present at such homicide. Under authority
commission, Savonarola was subjected to repeated, con
and most cruel torture, but even though they falsified the
of the examinations, they could establish nothing agai
The torture continued eleven days, at the end of wh
Signory in writing to the Pope were constrained to
"Notwithstanding a long and most careful interrogat
with all the help of torture, we could scarcely extract
out of him which he wished to conceal from us, althoug
open almost the inmost recesses of his mind." This,
made no difference to the Pope, who sent two commissio
were "charged to get him put to death were he even a
the Baptist." Nor did they make any secret of it, one
Romolino, on his arrival boasted to the magistrates—"
make a famous blaze; I have the sentence already pr
Again was Savonarola put to the most severe tort
"Romolino now saw that nothing could be got out of
neither tortures nor the cleverness of the notaries had b
to elicit answers that could justify him in condemning
and that it was useless to lose more time." And so th
was soon settled, one of his judges indeed advised that h
not be put to death, but kept in prison, and supplied with
materials, that the world might not lose the fruits of his
but he was angrily reminded that perhaps the next
might set Savonarola at liberty, who would soon re
ascendancy over the minds of the people, and it w

rlamacchi, who was an eye-witness of the last days of arola, relates of him, that he was distinctly seen suspended air, several feet above the floor of his dungeon, apparently ed in prayer—a phenemenon recorded of many pious s of both the Roman Catholic and Protestant Churches, ie which, with certain persons in our own day, especially ome, is known to be of frequent occurrence, and to have een by many witnesses.

me writers have represented Savonarola as holding religious similar to those of the leaders of the Protestant Reformation. this they are in error. He wished for no alteration of is. His own declarations on this point are explicit and re. He sought reform within the church not separation it: he condemned all departure from its doctrines, but he same time maintained the rights of reason and the liberty science, and condemned the temporal power of the church e cause of its corruption, and as lowering its spiritual rity. To him, charity was a universal law, and con- e a supreme rule. He yielded a ready obedience to ecclesiastical superiors in all things else; but, "This I ain," he says:—"When it clearly appears that the com- s of our superiors are contrary to those of God, and especially at charity demands, no one, in such a case, ought to obey for it is written:—'We ought rather to obey God than man.' wever, the case be not self-evident, if there be the slightest , then we ought always to obey." To correct the universal ption of Christendom, something more than ecclesiastical nation was needed, even to re-awaken faith in the minds of and restore youth to their hearts, and re-kindle their ual powers and perceptions that they might in very truth and feel heaven to be around them and within them, even had been to apostles and holy men of old.

ike many other eminent Christian seers, Savonarola believed ible to contain other and deeper meanings than that of the y literal and verbal sense. It was to him "A living and ing world, a world without limits, in which he found the ations of the past and of the future, . . . the microcosm of hole universe, the allegory of the history of the human race." s exegesis of Scripture, besides the literal sense, there was the *spiritual*, the *moral*, the *allegorical*, and the *anagogical*. , in the first verse of Genesis in the *spiritual* sense, Heaven Earth signifies soul and body; in the *moral* sense, reason and ict; in the *allegorical* sense there was a double meaning, in irst it signified Adam and Eve, and these "corresponded," redenborg would say, to the Hebrew church and the Christian h; the *anagogical* sense refers to the church triumphant, and

hence Heaven and Earth signify Angels and Men. F
Villari presents in a tabular form Savonarola's interpret
the seven days of the creation. I give that of the first d

Literal Interpretation.	Spiritual Interpreta
First Day:— Heaven, Earth, Light.	Soul, Body, Action, In
Allegorical Interpretation. *With reference to the Old Testament.*	**Allegorical Interpre** *With reference to the New Te*
Adam, Eve, The Light of Grace.	Hebrew People, Gentile Christ.
Moral Interpretation.	**Anagogical Interpre**
Soul, Body (in the sense of reason and instinct), Light of Grace.	Angels, Men, Visions o

Professor Villari, whose *History* I have mainly
devotes an entire chapter to "The Prophecies and F
Writings of Savonarola." The prophecies and vi
Savonarola are a sad trouble to his learned biograph
can't deny them, and he knows not what to make of th
the whole, besides the natural tendency of a nervous
ment, religious fervour, and excited feelings, he is in
attribute them to excessive study, especially of the Old Te
and the Apocalypse. He tells us the dreams and vi
which Savonarola had been subject from his childhood,
upon him in his public career. "They crowded round

We may be sure then the Professor of History in the Uni-
sity of Pisa does not at all exaggerate this "weakness" in the
n whose faculties he regards as "almost divine;" and he tells us:
; is not possible to describe the blind faith Savonarola lent at
; time (1498) to those visions, nor the extent to which he had
ome their slave. . . . They were the object of his constant
ly, and of his serious meditations: he spent many long hours
showing in what manner the angels produce visions in the
d of man; how supernatural voices may be heard and so
h." Again, he tells us that in those moments of which
onarola used to say, "An inward fire consumes my bones
forces me to speak out." He "was carried away by a kind
ecstasy in which the future seemed to open up before him.
ien this followed him into the solitude of his cell, he remained
ong time the victim of visions, and was kept awake whole
hts, until sleep, getting the better of him, brought refreshment
his wearied body. But on the other hand, when this state of
tasy took possession of him in the pulpit, in the presence of
whole people, there were no bounds to his exultation; it
eeded all that words can describe; he became as it were the
ter over all his hearers, and carried them along with him in
same degree of excitement. Men and women of all ages
conditions, artizans, poets, philosophers, sobbed aloud, so that
walls of the church echoed the wailings. The individual who
taking down the words of the preacher, having had to stop,
te: 'At this place I was so overcome by weeping that I
ld not go on.'" Professor Villari naively admits "that
rvellous instinct, or, as we might call it, divination of the future,
ich no one can deny that Savonarola possessed." He says,
letting aside all the specialties and accessories that attached to
many predictions, we cannot fail to be surprised, that almost
the prophecies should have come to pass. . . . That ever-
esent presentiment of his own violent death he announced with
rmness of conviction altogether inexplicable and truly miracu-
s. . . . And when at a later period, we find him describing,
en to minuteness, the future calamities of Italy, and with such
markable accuracy; when we see him worked up into a state
exaltation, throwing himself into such an agitation, and delirium
grief, in describing them, it is impossible for us to give any
planation of the facts; but still they are facts, and they are of
kind the most extraordinary. The man sees the sad and
rnful future of his country, and its sorrows present them-
ves to him with such a semblance of truth, that he himself
eady endures the affliction."

Philip de Comines, the shrewd ambassador of the French
ng, in passing through Florence on his way to Naples, called

to pass. . . . I believe him to be a good man.
revealed things that no one in Florence could ha

Among the many works written by Savona
the subject of prophecy, *Dialogo della Verit*
Compendium Revelationum. I present the follo

" He who now is called a prophet, formerly was called a
named a prophet who sees things afar off, and not within th
knowledge of any human creature. It comes to pass t
learns, by the medium of the light of prophecy, many thin
removed from the scope of human knowledge, because that
to all things, human as well as divine. Far removed from
knowledge of every creature are future contingent events—
are dependent on free will, which in themselves cannot be k
any other created beings, because they are only present to
knowledge embraces all times. Their future contingency
any natural light, but solely by God, who knows them i
light, and by Him only are the things communicated to thos
to reveal them, In such revelations there are two things
God infuses a supernatural light into the mind of the pro
certain degree of participation of His eternity. By suc
prophet judges of that which is revealed to him—that the
that it comes from God. And of such efficacy is this light
made as certain of those two things above mentioned, as the
philosophers certain of the first principles of science, and
certain that two and two make four. The other thing th
revelations is, that He propounds distinctly to the prophet t
him to know and to declare, and that he does in various wa
'I have spoken by the prophets and multiplied vision, an
tudes by the ministry of the prophets.' Sometimes that w
to declare is infused into his mind without any vision of
in the way in which wisdom was infused into the mind of S
way it was the prophet Daniel gave utterance to prophec
arises in the imagination various figures and visions of pha
that which the prophet has to understand and to declare; a

postolic agency, that is of God, is ordered wisely. And in the order of his om, infinite things are accomplished by mediate agents, and mediate things he ministry of Christ. *The angels being mediate agents between God and the prophetic illumination comes from God by means of angelic spirits*, who nly illuminate the interior mind, but cause divers apparitions to appear to hantasy. But they also speak inwardly to the prophets; and to them they ise appear many times in human form, and announce future things to them dmonish them of many things they have to do. And by the divine light, rophets clearly know these apparitions to be angelic, and that which is n to them to be true. *In these three ways I have attained and known things:—some in one way some in another. Moreover in each of these I have attained to the knowledge of them, and always have been certified of th by the aforesaid light.*"

Soon and bitterly did the people of Florence repent of the ness which had deprived them of their best friend, the most and courageous champion of their liberties. When they the country laid waste by sackings, by the sword, and by agrations; when Clement VII. ascended the pontifical e, "when the armies of Charles V. besieged and sacked the nal City, when churches were converted into stables for s, and into suttling houses for soldiers, then it seemed, indeed, to the most incredulous, that the predictions of the friar been verified to the letter. His last prophecy—that which d made to Nicolini ("Bear in mind that a time will come n you will have a pope called Clement") was brought ard; it was published and read with the utmost wonder, and into the hands of all. His sermons were again read, and erous passages in them were pointed out, in which events had occurred had been again and again foretold. The y of the Piagnoni, as if by a miracle, again found themselves ters; the Medici, getting no aid from without, and surrounded internal enemies, took to flight. The Republic was again claimed. Christ was again chosen King of Florence; a civic itia was enrolled; and all were, this time, prepared to defend ir re-acquired liberty, or die in a manner worthy of it. The Republic sustained numerous assaults; and every one knows as fated soon to fall; but defended by the genius of Michael gelo, by the right hand of Feruccio, and by the heart of a le people, it had a glorious end, equal to its best days, when s most flourishing condition. And in this marvellous effort, Mark's became the centre of the most faithful friends of their ive land and of liberty. The disciples of the friar, his pro- cies, his sermons, his very pictures, inspired those valiant and magnanimous citizens to defend their Republic to the last hour. n, the history of the true followers of Savonarola terminated y with the liberty of Florence."

But more than this, the labours of Savonarola had prepared minds of men for the great Reformation, which before that

INTRODUCTION BY JUDGE EDMO
AMERICAN EDITION OF MR. HO

It is now about 15 years since there occurred
the State of New York, some incidents of so u
as to excite a very lively attention. They hap
consisting of a mother and three daughters, of
education, and in a humble condition of life:—
and well-intentioned, and enjoying a good re
incidents were the locomotion of ponderable ob
perceivable mortal agency, and the creation of so
discoverable human origin, and through their ins
an intelligence was displayed as enabled conversa
on with the unseen power that was acting thus
midst. Through the conversation thus opened, it
these things were done by the spirits of those w
on the earth, and that the object was to open a co
the living and the dead. Such a claim was rece
universal disbelief, by vehement condemnation
unsparing ridicule of the credulity which could
it. Still the story went on, and, impelled by cu
of the marvellous, people began to investigate, a
progressed, the belief in the spiritual origin o
spread, until in a short time, people of all classe

mes were published with the same purpose. The whole ter was subjected, both as to the facts and their sources, to the rest scrutiny which ingenuity and acuteness could devise; tions of the mystery, professing to be satisfactory, put forth under the auspices of such men as Sir David Brewster and essors Faraday and Agassiz, were of frequent occurrence, and ress and the pulpit seemed to unite in one voice of denunciation ie monstrous fraud and delusion. Still the thing moved lily on, until before the expiration of the first decade after its nt, the instruments through whom the things were done were ted by thousands in this country, and the believers by millions, kindred manifestations were breaking out throughout the d, and appearing on different continents, among people of se nations and language simultaneously, without any mis- ry effort on our part, and apparently without preconcert us or between themselves.

Thus at length, through this instrumentality, and by the tes- ny of these hosts of witnesses, was established in this country marvellous fact of *inanimate matter moving without mortal ct, and displaying intelligence, and that intelligence so great o "speak in many tongues," and to read the inmost unuttered ghts of man.*

Among the early instruments used to bring about such a result is country, was Mr. D. D. Home, whose experience is given e ensuing pages. He was of a mild and gentle disposition, re and simple-minded, yet of a passive rather than an native character, with a strong devotional tendency. He not known much in this country as a medium. His powers e not more remarkable than those of many others, who were ily use at that time, and during a good part of the time elapsed between the development of his powers and his rture for Europe, his mediumship was confined to a very ll circle, consisting of gentlemen of education, and of means, were through him thoroughly investigating the subject.

Such an investigation by men of science, of learning, of lligence, and of standing, was earnestly sought and repeatedly d by the educated among those who on witnessing the nomena found in it a profound mystery. It was often said at class of men whom we were wont to regard as our teachers leaders in knowledge, "Here is something that we cannot om, come ye to our aid! Here are incidents for which we can no origin in the laws of nature known to us, which we are are not supernatural, but in conformity with nature; come and discover this unknown and extraordinary power which tends to lead us into the domain of the magical and the ulous! Here is an intelligence displayed by inanimate matter,

the reality of its existence, and in some degr
capable of achieving.

As soon as this end was attained in this coun
tions of that character almost wholly ceased amo
communion assumed a new and most interesting
while, Europe lagged behind the celerity of our
as we were beginning to read in this New Testa
to man, we could occasionally hear that other
entering on their A B C. So that when Mr. H
England in possession of a power then quite
country, but almost unknown there, he at once
attention, and it will be seen in the following p
spread and earnest was that attention among the
as well on the Continent as in England. The sam
in these the primary steps of this communion
there that had been seen here some ten years
interest still continues there. I will mention
of this, that some time ago I received a letter f
requesting leave to send me the advanced shee
coming work, in order to their publication her
received those sheets, they came to me not from
a friend, because he had been sent for by the
French, and had departed for Paris.

The office which his book will perform in
somewhat different from that which it will pe
There it will be mainly to establish the fact of
course; with us we have an abundance of test
point, not only in the oft-recorded experience of

s been pretty thoroughly investigated in Europe and America, til a great revolution has been wrought in the public mind as its actuality. The next thing, and we are prepared for that w in this country, is to obtain for the subsequent steps the ne thorough and searching scrutiny.

And it is the object of this Introduction to bespeak for those bsequent steps the closest investigation that science, education, d acuteness can give. It is impossible for any one mind or any all number of minds to do that wisely and well. It requires ry many minds, and numerous observations, and a gathering gether of the results of very many enquiries, before a satisfac- y conclusion can be arrived at, and every possible objection be closed. Just as in astronomy, the discoveries of the last hundred ars have exceeded those of any prior equal period, because of e largely increased number of observers and improved means of servation. It may be the same in spiritual intercourse. Many ings now obscure may be rendered clear; many things now in nflict may be reconciled; many things deemed impossible may shown to be possible; and many things which to the uninstructed nd may be terrifying may be rendered at once attractive and ntary. All that is wanted is patient, persistent investigation.

This appeal of mine would, however, be incomplete if I should it to define more particularly what are the topics for which I plicate a scrutiny, and so I proceed to mention them.

First:—If it be true that the spirits of the dead can commune th us, then it must be that they can reveal to us what is the te of existence into which they were ushered on dying, and hat is the mode of life they are leading there. This they profess do, and this seems to me to be the primary and main object this whole movement. I have myself received a great deal information on this subject, some of which I have already given the world, but there is a great deal more that I have not. I am ady to give it as soon as I find the world ready to receive it; t amid the fervour of superabundant wealth, with all the selfish- ss, luxury, and extravagance which follow in its train, nor amid e evil passions which civil war engenders, but bye-and-bye, when e afflictions which God is bringing upon us shall have performed eir destined office of softening our hearts, and opening them to e entrance of the gentle voices which are now coming to us, in er-increasing tones from beyond the grave.

As the life on earth is never exactly alike in any two persons, life in the spirit-world is never alike to any two immortals. ehold then! how many spirits must commune with us, and how any mortals must engage in that communion, before enough can e obtained for us to be able to say and to feel that we know hat is the life beyond the grave.

as direct communion with departed spirits, and
make his own inquiries, and receive direct answers
thus, from personal observation, he may come to be
he finds it so hard to receive through me. Oth
again doing the same thing, the result would be s
lation of testimony, that there would be as little
subject, as there is now of the actual existen
intercourse. And when that time shall come, w
knowledge of what the great change—the mo
immortality—actually is, shall be substituted for t
of death, which now so often frightens man fro
and enslaves his mind with a worse than Egyptian
imagination can picture the vast increase that w
happiness, the wisdom, and the purity of man!

Second:—Another topic, on which much evide
been received, but much more is necessary to a full
is involved in the question:—In what manner and
are we, in the mortal life, surrounded and affecte
of the departed?

There is abundant evidence to show that
surrounded by them, and much to induce us to bel
mood of mind has its kindred spirit: whence it
follow, that we are ever liable to be influenced for
our unseen companions. But many important q
out of these facts are yet unsolved. For inst
extent and under what circumstances can the a
influence us? And what is our protection against
influence? Can we ourselves control it by controlli
mind? And, if we need help, can we obtain it, a

d the solution of many mental conditions, which ignorant are apt to treat as incurable insanity. I have seen a good ıch cases myself, and several where the physicians had been d to in vain. The ability to cure consisted in the ability . the cause of the disease.

ı not long since that I was invited by one of our medical ı to attend the reading of a paper on insanity by a ı Doctor. In some remarks I made on that paper, I took ı to call the attention of the faculty to this subject, and . to them several of the cases which I had cured; and I in the hope that they would investigate for themselves, whether there was not something in it. Unhappily, in ıblication of the report of my remarks, they omitted this ıd with it an enquiry, which I cannot but think highly ıt:—"Whether the medical profession might not find in ıd cognate cases, something worthy of their most careful ation?"

I now, in this connection I may repeat the question already If the enquirer believe in the communion announced in ıges of Mr. Home, and he can, by availing himself of that ıion, learn the cause and the cure of any number of cases ıity, be they many or few, why not investigate? Does vestigation hurt? It never hurts anything but error, and ıes perchance, the first propounder of the truth, but the self it never hurts.

rd:—Another deeply interesting topic, on which some on has been had, and more may be, is, "What is the soul? r is it connected with the body? What form or covering assume, when corruption puts on incorruption? And e its relative powers before and after death?

this topic are embraced the phenonema of sleep and —of clairvoyance (long a subject of dispute, but now l as a fact, though involved in profound mystery)—of the hotographs—of a spiritual telegraph, and the philosophy planation of spirit communion. On all these subjects acts and principles have already been learned, and many nay be. Enough, however, has been learned to show us ı need not remain in ignorance any longer. For instance: nter, four or five years ago, I tried some very interesting ıents. Two *séances* were held at the same time (allowing ıutes for the difference of longitude), in New York and , careful records of what occurred at each place were pre- ; and, upon comparing them, it was found that the two although 250 miles asunder, conversed with each other esent, face to face. The *modus operandi* was shown to me ny explanations given. The experiments were continued

the spirit life. Several years ago I received from
Illinois, I think—some crude specimens of this
informed what was intended and what it was
attained. Now a more matured form of it has app
and many pictures have been taken, which there
to believe are likenesses of the departed as they e
and repeated observation will shew how this is,
become a well-established fact, surely every one wi
how powerful is the evidence thus given of an e
the grave. Connected with this subject, is the
and delineating scenes and objects in the spir
received much evidence in this regard, and have
some interesting specimens, all of which tend to sh
and the need of further investigation to develope

Fourth:—I will refer to one other topic and
the power of foretelling future events. I have i
book published in London in 1707, in which is det
given through just such a spiritual intercourse
experiencing, that the Bourbon family would b
the throne of France, and the reason was given, t
profligacy, and its persecution of the freedom of
The last time I lectured to the Spiritualists
which was in May, 1861, I read two papers, o
years and the other about five years ago, in wh
civil war was foretold—in one of the papers so
until the events made it clear, but in the other m
distinct. These all related to public events, whe
were published to the world before the events h

eep and abiding interest, in which some knowledge has already een obtained, and more may be by proper inquiries. It is, as I nderstand it, only through the instrumentality of spiritual inter- ourse that that knowledge can be obtained. No man certainly ill use that instrumentality who does not believe in its reality r regards it as a fraud or a delusion. And in this, it seems to me lies e chief value of Mr. Home's book and the lesson which it aches. If the book does no more than merely work conviction some minds of the reality of communion with the departed, it ill be of some value, for it will carry consolation to many a art now suffering under a load of doubt, or affliction. But if goes further and leads intelligent and instructed minds into an vestigation of the higher truths connected with the subject, it ill be a great good indeed.

For my part, I do not believe that we have yet "attained the d of our knowledge of either the works or the word of God."

J. W. EDMONDS.

New York, March 29th, 1863.

TWO HONEST LETTERS.

HE writer of the following earnest exposition of his ideas serves to have a larger audience than the individual, Mr. Home, whom the letter is addressed. Mr. Barge is evidently alous in putting forward his views. His letter is written in a od bold hand, and leads to the conclusion that he must have ceived some education in his youth, which has sufficed for im up to the present time. We do not know of what age he ay now be:—

"Beech Mount, Higher Broughton,
"Manchester, 9th April, 1863.

"SIR,—May I ask you in all kindness, if you consider the world as 'daft,' s the Scotch say? What can you imagine to be the real condition of our minds nd understanding, when you audaciously thrust a book before the public, alled *Incidents of my Life*? I cast it from me with the utmost contempt; and f it finds *one reader* who believes it, I would point thus ☞ to the asylum, and elect his keepers. It is of no use mincing the matter; the book is saturated with humbug!—double-distilled humbug! And for 'Mrs. Hall receiving a lock f hair from a spirit's hand,' it is *rather* '*de trop*,' and makes one's honest indignation rise to boiling point! For grandmammas, imbeciles, nurses, and children, such balderdash might *tell;* but to thrust it under one's nose as an incontestible fact, as you have done, makes the exclamation of Hamlet still more forcible, of 'To what base uses may we not return, Horatio.' I have the pleasure f knowing the talented Mr. Hall,—I respect him; but his *swallow* must be indeed large, if he can take in such a piece of double-distilled humbug as this! I hate anonymous letters, and hence affix my name.

"I am, Sir, yours respectfully,
"THOS. BARGE.

"D. D. Home, Esq., &c., &c."

Wilbraham, well known in the neighbourhood
Barge letter comes, as well as in the wider world
only by his own high character, but as the brother
of Derby. The contrast between his ideas found
observation, and those of Mr. Barge founded on h
striking and complete, and as we have an opinion
is as honest as he is ignorant, which is saying a
him, we commend this second letter to his special

"46, Brook-stree

"Dear Mr. Home,—I have much pleasure in stating th
several *séances*, in your presence, at the houses of two of my i
at my own, where I have witnessed phenomena similar to som
in your book, which, I feel certain, could not have been pro
or collusion whatever. The rooms in which they occurred we
lighted; and it was impossible for me to disbelieve the evidenc

"Believe me, yours ver

"D. D. Home, Esq." "E. B.

We should be glad if others who have witn
nomena of Spiritualism, either in the presence of
of other mediums, would, like Colonel Wilbraham
in the same bold and frank manner to assist in
ignorance and incredulity which are still so preva

SPIRITUALISM AT MALVER

A CONTROVERSY on Spiritualism has been carried
the *Malvern Advertiser*, which has had at least th

from doing many things, that would be entirely incongruous
age of the human mind. We eat the unclean animals,
ilst we contend through our bishops for the essential and
truth of the revelation of every word in the Old Testa-
ven down to the hare of Bishop Colenso, we, in our pro-
elief of its being necessary to salvation to accept, as
e, what is said about its chewing the cud, shew our entire
d of its value as a law, by eating the very hare about
ve are quarrelling. If the verse be eternally infallible
e hare chews the cud, that is simply a collateral reason
or not eating it. The eating it is the thing forbidden,
it is precisely what we are daily doing, though violently
ing, at the very moment, for the infallible physiological
given in the verse, for why it should not be eaten. The
law is thus dealt with in nearly all its essential particulars,
s reduced merely to a clerical repository for fulminating
hich are misapplied for the purpose of the hour.

should be very glad if it were possible to make such as
r. Mr. Lumb see the inconsistency of which they are
n this time of the eclipse of faith, by denouncing all
into spiritual laws, and their relation with material things
h the souls of men. We do not suppose that his violence
s from want of charity so much as from ignorance of the
f the inquiry in which we are engaged. It is one which
re to help us to investigate, would in turn greatly help
is earnest endeavours after spiritual life, for the inquiry is
ed to throw light upon the hitherto hidden operations of
laws. If, as in other branches of knowledge, we are
to begin at the bottom of the ladder, and to observe and
he lowest physical effects produced by these laws, it is
right for him to select these for vituperation and abuse,
g the whole of the inquiry. Under any circumstances,
they be good or bad, they are eminently worthy of
ation, from their manifest connection with the higher
s of spiritual knowledge, and he should have enough
on to see that he much stands in need of the power to
d the wider investigation to his flock.

sees in the spiritual world nothing but the communion
s, whereas the creed which he repeats every Sunday as
the apostles contains the words "I believe in the com-
of saints." We are endeavouring to prove to an un-
and an unbelieving world, how and under what laws
ritualism of the Bible is possible and may be believed,
of being with so many the stumbling block and rock
ce. Shall we not have at some day all wise and good
ls of their flocks to help us? Paul was not convinced

the Mosaic law, and he knew that Christ had a
the higher spiritual law which he introduced wher
figuration he spoke with Moses himself and with E
great prophet of the old dispensation. The new a
"try the spirits whether they be of God," and th
we are doing by endeavouring to discover the law
they manifest themselves to us; and Paul in his e
zeal for the truth, thus pours out his heart to help

"Now about spiritual things, brethren, *I woul*
ignorant. There are diversities of gifts, but th
But the manifestation of the spirit is given to every
withal. For to one is given by the spirit, the wo
to another the word of knowledge by the same sp
faith by the same spirit, to another the gifts of
same spirit, to another the working of miracl
prophecy, to another discerning of spirits, to anoth
of tongues, to another the interpretation of ton
after charity and desire spiritual gifts, but rathe
prophesy. I would that ye all spake with tongu
that ye prophesied. Even so ye, forasmuch as ye
spiritual gifts, (or, as translated in the margin, *o*
that ye may excel to the edifying of the church."

How do such words as these comport with th
of Mr. Lumb? We would much rather ask hi
hibits none of these spiritual gifts. Where is h
knowledge, his faith? Where are his gifts o
working of miracles, his prophesy, his discerning

'ECIMEN OF RELIGIOUS REVIEWING:— THE "PATRIOT" NEWSPAPER.

To the Editor of the "Spiritual Magazine."

—The publication of my *History of the Supernatural*, Mr. Home's *Incidents of My Life*, has proved the *Experi- Crucis* of the Press. There has been an outcry and an destitute of everything like reason or sanity, which gave idea but that the whole critical corps was seized with a fit of the colic. In my work I boldly exposed the rank ty and materialism of the Church and the Press, most of writers were educated in its schools: and the Press has tely justified me by its almost universal trampling on the le of revelation whether in the Bible or out of it. The a collection of examples of divine revelation from the nd Gospels, as well as testimonials to it from the greatest which this or any other country has produced:—amongst entiles, Socrates, Plato, Confucius, Zoroaster, Cicero, , &c.; amongst Christians, the early disciples, the best men succeeding ages, Luther, Melancthon, Calvin, Fenelon, Cudworth, Milton, Newton, George Fox, the Wesleys, &c. these evidences, without discrimination, the critics have spit mpled, and it is clear that every one of them would have Christ, had they lived in his time, with the same un- ng, unreasoning fury. This would have been inevitable, they act exactly as the Scribes and Pharisees did then— n without any investigation.

ere certainly has never been a more lamentable exhibition ty rage, abandonment of examination and logic, and frantic ion by a spirit of mere noise and falsehood, since criticism d its public vocation. All this we may pass by as utterly ess, from this simple fact, that all these critics are gnorant of the subject. Not one of them has dared to orward and say, "I have examined this subject carefully, ghly, and experimentally, and therefore I am entitled to upon it." The Spiritualists are the only ones who have rational examination, and to bring against their collective ents, where their numbers amount to millions, and their r knowledge of the subject in all its phases extends over t fifteen years, mere ignorance, is, to say the least of it, g short of an act of idiotcy. As these critics know nothing, pinions would be utterly valueless, even were they honest. t this is far from being the worst feature of the recent holy display. In almost every instance the so-called criti- have been a series of deliberate falsehoods. I can except

press is a rotten spot in the English nation which
most lamentable results. For examples of this spi
the reader may turn to any of the reviews in
Athenæum, the *Reader*, the *Spectator*, *All the Ye*
Sun, the *Globe*, the *Parthenon*, the *Saturday Re*
He will find them, like a parcel of suborned witne
of justice, not only falsifying both my work and M
exposing unconsciously each other's perjuries. T
says I have given no details of my own ex
Athenæum not only says I have, but quotes them
Reader says the whole book is a chaos without an
whatever; the *Critic* says the arrangement is n
admirable, and so we might run through the whol
them. But perhaps the religious journals set the tr
more unblushingly than the worldly ones. Let us ta
as a sample, for to go through the whole were a w
The *Patriot*, one of the organs of that highly res
the Independents, is especially flagrant in this res
do not recollect to have met, during forty years
with so unlimited a capacity for falsehood in any jou
or profane. The whole of the article is a foa
composition, so excessively exaggerated as to lose
sober truth. The editor is, I am informed, a M
and it is always desirable to deal with responsibl
review, and therefore I name him thus expressly.
assuring us that "It is not truth, it is not moral
not Christ, it is not holiness for which he" (that is,

au-ideal of an unbelieving positivist, coming in 1863" to
hese preternatural things.
w where does this man of brass, this Mr. Patriot Tur-
find any evidence of my being at that time or at any
an unbelieving positivist?" My writings through a
of forty years are before the public, and from the various
s of them, must have passed through some hundreds of
ıds of hands, and I challenge any single one of all these
to produce a single proof from any of them of my being
period of my life "an unbelieving positivist." On the
y, my faith has always been honest and firm in the
of the Gospels, in the whole divine dispensation of
unity. The *History of Priestcraft*, and *The Rural Life of*
d, are the books written at the period referred to by the
, and he must be a clever fellow indeed who can find any
f in the Christian religion in either of them. The object
History of Priestcraft, was precisely the same object as that
listory of the Supernatural—to vindicate the Scriptures from
ruptions of Priestcraft, and to free them from the disguises
ely secular Churchism. The book contains the warmest
of the Bible, the highest homage to the character and divine
of Christ. The *Rural Life of England* may be turned
where for the same spirit and advocacy, but especially to
pter called *Sunday in the Country*, and the introductory
to the second volume, in the more recent editions, the
part. The audacity of these falsehoods is unparalleled in
re; but Mr. Turbeville reiterates them against the
work. "In two thick volumes on the Supernatural,
s scarcely a word respecting the Most High or the Lord
Christ in his character as the Saviour of sinners, in whom
ll the fulness of the Godhead." Now, is it necessary to
ny one who has read the book how atrociously mendacious
tatement? These volumes contain four elaborate chapters
Scriptures and their proofs of divine revelation, and of the
work of Christ, as the Saviour of the world. These
rs are on the Supernatural in the Old Testament, in the
Testament, in the Apocrypha, and in the Early Church.
where the name of the Most High, and of Christ as the
r of sinners abounds, and in one particular place, Vol. I.,
, it is said, "I want a Saviour, and when one has come and
ed his credentials in accompanying miracles and preceding
cies, and then come a set of people and discredit his cre-
s, and endeavour to persuade me that his genealogy has
ll dressed up and falsified, they reduce him from a Saviour to
impostor; and it is then in vain to endeavour to recommend
a philosopher. His ethics may be very fine, but they are

salvation, but a Gospel of damnation. I, on the
in Christ's own words, that he came to restore all
he will eventually restore all things. In fact, the
words of my work are those of Cowper, asserting

But this truth-trampling religious critic goe
"there is very little about the devil and his
volumes." And yet he adds but a little furthe
pages are chiefly filled with stories of phanto
lime-flinging demons." What are demons but
angels? Now, however, look again at the man
regard of truth. The chapters in the two volu
forty-three. Three-fourths of these are concern
dences of the Supernatural in the Bible, in the
in the greatest writers, philosophers, and histo
Rome, China, India, of ancient and modern
Roman, Waldensian, and Reformed Churches
monies of such men as Plato, Socrates, Cicero, S
that of Luther, Melancthon, Calvin, Knox, Cu
Bacon, Milton, George Fox, this Calvinist's
Drs. Doddridge and Watts, Isaac Taylor, and n
like creed; Bunyan, the Wesleys, the Fletche
the persecuted Cevennois; the opinions and narr
Tasso, Petrarch, our own Sir Thomas Browne, B
Latimer, Ken, Hall of Norwich, Heber, and ma
statements of a thousand other such august ligh
religion make up, and must of necessity make u
volumes. But this veracious Mr. Turbeville di

ver my own purposes. I say let the reader also judge of the uth of this assertion. Everywhere I have carefully noted the ork, the volume, the chapter and page from which I quote. My ferences to all quotations from Scripture are minute, and were refully verified as the volumes went through the press. If I had *ywhere* falsified, distorted, or misrepresented the text, or the mean- g of the text, it would have been an act of consummate folly on my rt to make my own refutation so immediate and unavoidable.

The only instance in which the *Patriot* has attempted to show lifferent meaning to mine, is where I assert that Our Saviour ke purposely the law of Moses on the Mount of Transfiguration "seeking to the dead." And in this it has completely failed! at Christ did seek to the dead on the Mount, to Moses and ijah, remains a fact. That He took three of His disciples up to ness that abrogation of this law, remains a fact. And indeed, thout that destruction of this law, Christianity could not have en established, for Christ was about to become the Princeand t-fruits of the dead as well as of the living. As He was the ntain of all life, so He was about to become the prince of the ad. The very first act of His after He passed the gates of death, are told, was to seek to the dead—to go and preach to the rits in prison. All souls hereafter were to seek to Him—the d, and yet the living; through Him—one of the dead—though Lord of Life, every human soul was henceforth only to proach the throne of the Most High. The law of Moses, refore, which forbad all seeking to the dead, whether for good evil, must of necessity be broken, and a new law of liberty, t equally of responsibility was ordained. If any one sought evil spirits, the evil must lie on his own soul. Mr. Turbeville ys I do not warn my readers against sorcery and necromancy, ainst communication with evil spirits. I can only say that is is just as true as the rest of his article and no truer. There e ample and express warnings in the volumes against all rcery and necromancy. I state that the only rule is Christ's own le of judging of the tree by its fruits. I state with St. John, ough Mr. Turbeville says I do not, that you must "try the spirits."

Another of the *Patriot's* flagrant untruths, is that of all the arvellous stories in my volumes, "*not one of them is coolly and refully sifted to the bottom.*" The italics are his own. Now, what ust the many readers of my book think of such an assertion, hen the greatest care is used everywhere to give all the idence that exists on the different subjects. To take one case, hich is enough to shew his falsity, for he says, there is not *one* -let it be that of the miracles at the tomb of the Abbè Paris. have there most elaborately gone into the evidence, and shewn at it consists of the public depositions, before the notaries and

25,000 people in a few years to this belief in would have been a noble triumph; but could th that at p. 183, of Vol. II., the statement on th follows:—"Professor Hare himself, in his work s persons had been converted from *Atheism and Deis* in the United States alone." Such is the veraci critic. But Mr. Turbeville does not even rem statements from the beginning to the end of says, "It would be some encouragement if Mr. I anywhere the retention of the power of doubt mainders of a *judicious scepticism.*" And then admitting that the work affords "an admirabl cultivation of a *judicious scepticism.*"

This may suffice as an example of one cri organ of a very intelligent and worthy dissenti may Dr. Vaughan, in the *British Quarterly*, a the same body, say, "This is not the manner opinions will ever be refuted." It is creditable t that its old organ, the *Eclectic Review*, takes tone; asserts that my declaration that the super *magna* of the universe is a great truth; and ask testimonies as those of Luther, Calvin, Cudwo Baxter, Bunyan, Bacon, &c., &c., are to be tre or of no value. Now where can such a man as this have been educated? Can it possibly have been able dissenting academy? If it were, there must radical impenetrability in his nature to the gr truth. His training would seem rather to have especial care of that very ancient and paternal p

ing themselves to that inglorious catalogue of would-be tructives, but not in writing down Spiritualism. Every day ritualism adds to its numbers. Every day we hear of atheists vinced of spirit and of an eternal world, of men of art, ature, science, and theology, sitting down to examine and g up firm believers. Already, the Press, in some of its bers, shews that the thin edge of the wedge is inserted. *Standard* and *Morning Herald* declare Spiritualisn grown large to be laughed at. The *British Quarterly* avows that ticism has gone too far. The *Eclectic Review* asserts the rnatural to be true and necessary to revive the life of ion. Already the *Morning Star* declares the case of the rnatural completely made out. Already the *New Review* nces so far as to say that, "In prosecuting this inquiry the er will have cause to bless the labours of Mr. Howitt." ady your clergyman in the April number of this magazine its that a great power is in the midst of us, and that more ymen have satisfied themselves of this fact than we are e of. This power is moving silently, but at a rate that is ishing even to the most sanguine of observers, and the day t far distant when the large sect of Nicodemians who are yet imid to approach the subject by daylight, will suddenly look eir neighbours' faces, and there will be a general exclamation What, you too! And you! And you!" The Nicodemians becoming too numerous a body to remain much longer a t unknown. It will be a merry morning when they find out they may lay by their hoods and cloaks, their lamps and candles, come out to the sunshine without taking any harm. And I say they will find some modern Pauls walking with the ples. The fierceness of the persecuting element in some of the ent blind men, seems to augur that they are of the kind who are temporarily struck blind in order that they may in awhile see he better. The heat and thunder which are now in the tical atmosphere foretel refreshing showers, and fresh impulses ertility. There is hope of all but the very stocks and stones earned conceit; even the dullest clods "of the earth earthy," ey cannot burst to life themselves, must serve for more living gs to strike their roots into. As the Greeks were fond of ng, "The earth is yet mingled with fire." Life is stirring er our very feet, and the bravest sceptics would stand appalled hey could see Spiritualism as it will be seen five years hence.

Yours faithfully,

WILLIAM HOWITT.

[We do not know if Mr. Turbeville be also the writer of the cle in the *Patriot* reviewing Mr. Home's book, but whoever

writer.

The writer is professing to make a quotation
of Mr. Home's book, containing the account of
in the air, as narrated by Mr. J. G. Crawford,
that period, a disbeliever in the phenomena of
the writer quotes as follows:—"Thus Mr. Craw
room was so dark that we could not see each
touch me,' "said Mr. Home in one of his aeria
shall come down.' 'I am again ascending, *and fro*
voice we could not but infer that he was actually ri
ceiling of the ante-room. He then appeared to flo
way, then to rise to the cornice of the room w
and we heard him quite distinctly make three cr
ceiling, besides doing some other writing. The
down, and lay stretched out with his back up
which position we found him when the gas was
distinctly saw the marks on the ceiling which w
make.' WHERE IS THE PROOF HERE?" The
of the *Patriot* writer, and he triumphantly says,
proof *here?*" Who, reading such a quotation, co
the writer had carefully left out the main pr
would then ask for it in its forced and fraudulent
yet so it is, and this religious paper is served
omitted the following words, page 137:—"Mr.
'I feel as if I am going to rise.' The room was
said, 'I am getting up,' and as I was only a few
put out my hand to him; I indubitably felt the

SBYTERIAN.*

e used to write in our
read in the pages of
n like setting him
can make of it.
saud independent
nat they are in a con-
a sufficient egotist to
has so much confidence
expects other people to
atisfied the world is on
wants a scientific com-
evidence and the thing
nd unpopular truth soon
just as before, he is only
deluded; men, for the
er growth" that each
candle to believe that
and expects that all his
his example; while little
curiosity rather piqued,
one with the candle, of
t grieved to find it has
eorists whose case is so
atisfy them. Perhaps
e in the stocks," was
himself on the village-
r lock and key. This
e man who when spirits
e of some philosophical
of an unquestionably
When Messrs. Evans
ions in the presence of
the jokes and gibes, the
wiles"
a ghost at a distance
ame room and ready
couldn't stand that."
"are what we want,"
cal spirit of our time,
honest, intelligent, and

* to *Spiritualism*, By Francis

and force to the rest, and we have to conside
separate but the *cumulative* testimony. This is
furnished so many ancient and modern testimonies
—why we have from time to time given examples
in Biography, and have cited such direct and rec
as those of Andrew Jackson Davis, Judge Edmon
Professor Hare. The experience of Mr. Franci
related by himself, is that of one who, if less wi
evidently an honest, able, and diligent investigato
phenomena. We cite some of the more salient
more freely, as the book containing it is little kn
likely to attain an extensive circulation in Englan

Previous to any practical investigation of the
Mr. Smith tells us he had regarded them as "a
delusion," indeed, "downright blasphemy." Whi
a visit to a friend in Washington, in the sum
a neighbour invited their attendance at a circle.
friend, Mr. S. consented to accompany him, "
whether trick or delusion, it could be detected
This is his account of what occurred :—

> We were ushered into a genteel parlor, and found there
> of the U.S.A., his wife and daughter, a girl of some fourteen
> taken our seats at a small breakfast-table, with the hands resti
> it soon began to move; at first sideways, then tipping forw
> at times with some violence. The alphabet being called, sen
> out, the proper letters being indicated by the tipping of the
> founded—all idea of imposture vanished the moment I entere
> thing around me forbade the thought: nor could I see an
> delusion—all was too plain and manifest. The major and h

ritual publication, the perusal of this led to further reading, d to his seeking and obtaining an invitation to a private circle investigators, consisting of two gentlemen and three ladies, strangers to him. At this *séance* several communications re given by the invisibles.

The first sentence was addressed to one of the gentlemen by the spirit of dy who had died many years ago in England. "The grave is not so deep heaven so far off as to separate me from thee." Another heard from a son, was killed in battle, in Mexico, giving the particulars of his death. One of ladies received a message from a Sabbath-school child, who had recently ed away. She came to offer thanks for the kindness and attention that had n shewn her. Then it was asked if Mr. Smith had any spirit friend present? es." The name? "FRANK." "If this be the one I am thinking of, at what did you die?" "You know, dear Pa, five—I died not, but then began to ." It was my son, whose form had lain in the grave more than twenty rs. More followed. I was deeply moved; until, at length, the pent-up ings found vent in tears. I cannot say that even then, after the first emotions subsided, that I was altogether convinced. I wanted more tests, and no ortunity was lost for further investigation. On all occasions, no matter where with what medium, my son was with me, giving test after test; mental stions were answered until at length every particle of doubt was removed my conviction was and has ever remained firm, without the least mis-ing or shadow of turning, that the spirits of the loved, *not* lost, can and do rn and commune with us.

Mr. S. continued his investigations, and received communi-ions deeply interesting to him from relatives in the spirit-rld, through mediums unknown to each other, and strangers to n and his family. He adopted the useful practice of keeping Journal of the facts he witnessed and the communications he ived. The following is an extract:—

May 1.—After a communication from my mother, the medium said that my ther was present and wished to communicate. I smiled at this, as my brothers still living. However, wishing to test the matter, I told her to proceed. mediately her hand dashed off a page, and just as her pencil made the last oke, the table suddenly rose up, placed one leg on my knee, then continued ing until it rested on my head, and then as quietly returned to the floor. It urred about noon, with no one but ourselves in the room, her hands all the e resting *upon* the table; the whole occupying less time than I have taken to ite the last three lines. You may suppose this caused no little excitement, for medium herself had seen nothing like it before; as soon, then, as composure s restored, we read what had been written. It began with: "Dear Brother," ologized for having interrupted my mother, and after some affectionate remarks, id: "You cannot doubt that this is the spirit of your brother. I put the table your head head to show what power I have.—THOROGOOD." "I leave you to ge my astonishment when I read the signature. It was my mother's first ild, and I doubt whether the fact that such a child had been born before me, s known to any member of my family.

Among other phenomena mentioned by him, he says:—

With your hands merely touching the table, the spirits will fasten it to the or so that it will require considerable force with both hands to raise one that n could lift with a finger! The medium having raised one end of it an inch more, the invisibles will raise the other end! The table will be made to rise m the floor, place one leg on the knee, and then up, up, until it places itself the head of every one in succession! I have witnessed these manifestations in and again. Only recently, while visiting a friend in Accomac County, Va.

Mr. S. gives a series of communications from
five different mediums, unknown to each other;
but the first even knew that such a person
Among the spirits communicating was one pu
Sir Humphrey Davy, who delivered to the ci
lectures. Mr. S. says:—

Wishing to know more of one by whom we had been th
I procured his *Life*, the perusal of which suggested three qu
test whether it was indeed the spirit of Sir Humphrey Davy, a
satisfy my sceptical friend, who had been doubting—doubting
emanate from her own mind. Accordingly, at our next sitting,
folded paper, within which was written: Who was Grace
Mr. Tonkin? What of Chloe? I intimated nothing of my pu
his name was announced, merley asked if he could answe
relation of the first to me was my mother?" It was her n
second was the friend of my childhood, of my youth, and wh
my associate in study. The third was my pet dog. I saved h
by a mad dog." Imagine the astonishment of my young
understood that no one present knew what I was about, as I
mation of it, but simply laid the folded paper on the table.
"Life," and see how appropriate were the replies.

As many of our readers may feel curious as t
teachings of the late President of the Royal Soci
an extract from one of the aforesaid lectures, gi
good reason why spirits do not more fully co
requirements of Sir Humphrey Davy's distinguis
Professor Faraday, to make to the world new
physical science:—

"Dear friends, man has searched out the various principle
but there is much yet which has not been revealed, much th
shall be brought to light. If spirits were permitted to tell of
man would have nothing left to search for himself. There
occasion for chemical analysis. The astronomer would no

l ever have something to learn:—Aye, even when he reaches the divine and ious land wherein we dwell.

The following is a piece of what purports to be the spiritual graphy of the eminent sceptic—David Hume:—

'When I left earth's sphere, you all know what sentiments I avowed. I had r felt or understood the mercies of my loving Father. I knew not God. I ed the spirit-world bewildered. I knew not where I was. Can this, thought s death? Am I not still a man in form and feeling? Where lies the ge? A change there must be, for I there behold my earthly image? It ed incredible. I touched myself. I spoke aloud—I shrieked, and all to s my identity. Darkness seemed around, and yet I saw, but could not ver the source of the light by which I saw. I breathed; I knew I lived. re could I be? and wherefore all alone? but not long alone; for soon dark es appeared around me. Here was a man of gigantic shape and form. y, thought I, this be must the spirit of Goliah. I shrank in fear away from so huge he was. Others surrounded me; some dark and black, some tall, others seemed mere dwarfs. They laughed, they hooted, they shouted, ming me to go with them, where I knew not. I feared myself. "Oh!" I untarily exclaimed, "there must be a God!" The words were scarcely ed, ere I beheld a ray of light shining beside me. "Is there, oh, is there an nal Master," I shrieked; and in my agony, threw myself upon the ground, ared in my excess of misery. How long I laid there, I know not, but nly it seemed as if a bright light was all around. I raised my head, and d standing before me a being whose glorious perfection of beauty I shall find words to describe. She seemed lovely as an angel's dream of supernal

Her skin of alabaster fairness—her hair, you have no words to apply to : reached to her feet and was intermingled with heaven's loveliest flowers. ress was white and she wore a girdle of golden leaves that sparkled in that ant light, till it seemed to me each ray was composed of numberless onds. On her head was a wreath of the same, and yet its light seemed ent. Its rays shot upward, and the thought came to me, If there be a God, y this lovely being's purity and love are carried upward to her Heavenly er with those rays of light divine. She spoke to me in tones of matchless e. She told me of her life on earth—how she had been as I; aye worse; how through the love of that God, whose existence I doubted, she had been l and raised to the happiness she now experienced. She told me of her heaven-garment; how it was black and spotted like mine; and now, I ived for the first time, how dark was the dress I wore. She told me of the ings of her angel-guides—how they had prayed and wept for her; and she each tear that fell on her garment of sin, changed the spot to a lighter shade. all we, my friend, she continued, cleanse *thy* robe by the tears of repent- ? Shall we pray to our Heavenly Father to purify thee? His existence no longer can doubt, therefore, will you not seek to do His will? Oh! me as one of our little lambs. Will you not seek to reach the abode of equals in intellect? Yes, I feel that you will; and mine is the charge ide your onward steps." That lovely angel whom I learned to call my ur-guide, never deserted me; she it was who, when temptations beset led me away and wept for my sin. She taught me the truths of our heaven- e. Her task was arduous, but she never seemed to feel it so; and I noticed as I progressed, her garment became still whiter, and her face still more lic; and I learned that each effort of hers to save me had purified her still . Long I labored against my prejudices, but in time I progressed to a con- tively happy state, and am now fast advancing to the realms of endless light, rein the spirit shall know no pain, the heart no thought of sin below."

One George Dennis, who had been a slave, communicates as ows:—

'I was drowned. I was in the Patrick Henry, coming from the West Indies. on board were lost. The ship was loaded with sugar and molasses. A

Providence. We should have gone there then, but Captain
sick and could not go. Captain Marmouth was captain. I
another trip when Captain Billy Revel went captain—then w
Indies. Mr. Nat. Topping was one of the owners. Captain
captain because he knew navigation better than the rest. I
Parker said he knew all these persons, and the facts, as s

"Then a number of spirits gave their names: Parker
Revel West, Edwin West, Harry Walker, Elizabeth Wes
James Poulson—all strangers to me, but each known to some

Of the power of spirits to cure disease, M
himself a living instance. His eyes had been
inflammation twelve years previous, and his sigh
become so impaired that he could only read large
he was obliged to tie bits of paper to the bishops
them from the knights, and he had to guide his
street lamps when walking out at night. He ex
be totally blind, and believed his case hopeless, b
physician that the disease was paralysis of the op
spiritual magnetization and magnetic shocks, an
a simple course of treatment which the spirits pre
quickly enabled to dispense with the opaque glasses
necessary to use; he could write, and read the fi
out spectacles—which he had been using on all occ
years previously.

Several instances are given of correct answ
questions, and replies to questions, written on
folded and placed in carefully-sealed envelopes;
the present content ourselves and readers wit
testimony:—"That the experience of the last

SPIRITUALISM IN AUSTRALIA.

II.

HE following letter we think will interest the reader as a record phenomena similar to those so frequently witnessed in England, the Continent, and in America. Like the former one published our number for February last, it originally appeared in *The pire* newspaper, from which, with a few unimportant omissions s now reprinted :—

To the Editor of the "Empire."

ir,—The following report of phenomena, which I have had an opportunity of rving, will add, more or less, to the evidence adducible in favour of ruth of Spiritualism :—

n the month of February, 1862, I was one of a circle of six persons who d themselves round a common cedar table, and placed their hands on the ce of it. We had not thus sat many minutes before the table began to k in a strange and curious manner, the sounds at first resembling a faint tick, afterwards increasing in loudness, so as ultimately to become distinctly ble to all persons in the room. One of the ladies present asked if the person, ing that was rapping, was a spirit, and the response consisted of a number aps, which we interpreted to be an affirmative answer. The following gue then occurred between the rapping agent, and the members of the e :—Mr. S. "Will you answer our questions by giving three raps for ,' and keeping silence for 'No?' Spirit. Three raps (meaning 'Yes.')" members of the circle then asked successively whether the spirit, while in flesh, had been related to them, but the invisible dialogist maintained strict ce, which we understood to be an answer in the negative to each questioner.

Ir. S. "Are you a relation of mine?" Spirit. "Yes."

Ir. S. "I will name several degrees of relationship, and should I mention which you sustained to me will you please to rap?" Spirit. "Yes."

Ir. S. "Were you my father, sister, brother, nephew, niece, aunt?" Spirit ."

Ir. S. "Were you my uncle?" Spirit. "Yes."

Ir. S. "Were you, or are you, my uncle James, Alexander, William?" it. "No."

Ir. S. "Are you my uncle John?" Spirit. "Yes."

Ir. S. "I will mention the names of different kingdoms and countries; when I name the country in which you died, will you please to rap?" it: "Yes!"

Ir. S. "Belgium, France, Germany, Italy, America?" Spirit. "No."

Ir. S. "Scotland?" Spirit. "Yes."

Ir. S. "Did you die a natural death?" Spirit. "No."

Ir. S. "Did you die by violence?" Spirit. "Yes."

Ir. S. "Were you killed with a bludgeon, shot, poisoned, or murdered in other way?" Spirit. "No."

Ir. S. "Were you drowned?" Spirit. "Yes."

Ir. S. "What age were you when your body died? Give a rap for each ." A shower of raps came on the table so rapidly that we could not accu- y count them.

Ir. S. "Were you forty?" Spirit. "Yes."

Ir. S. "Fifty, Sixty?" Spirit. "Yes."

Ir. S. "Were you seventy years of age?" Spirit. "No."

n answer to questions put in this way, we obtained the additional information our invisible friend was between sixty-four and sixty-five years of age when as drowned.

Towards the close of this *séance* the writer's son asked the spirit to give one ect knock as a test of its existence, and as a proof of its ability to under- d his question, and one distinct rap was heard on the table. "Louder,"

guilty of playing off a hoax, but, nevertheless, we watched ea
as possible, in order that we might detect a physical and ordi
sounds we heard. The culprit, however, remained invisible.
the rappings were being produced, the hands of all persons in
the table, nor was there any appearance whatever of anything
sounds obviously proceeded from some cause outside of ours
operations of which we had no control. The phenomena we h
so strange and wonderful that they very naturally excited
witness them again, and to know more about them. Accord
quent evening, we assembled, and after forming the ci
commenced, and were just as demonstrative as they had been
We asked the rapping agent to give one rap at each of the l
whilst we repeated the letters of the alphabet, and in this w
spelled out the name "E-l-i-z-a K-i—," the name obviousl
Strangely enough, one of the ladies in the circle, and who w
to be the medium, had an aunt, recently deceased, named
following colloquy then occurred:—

Mr. S. "Does space affect you as it does us, that is are you
are?" Spirit. "No."

Mr. S. "Can you go to London in five minutes?" Spirit.

Mr. S. "Will you please to go there to——street, No.——,
Mrs N——is?" Spirit. "Yes."

Mr. S. "Have you been to London?" Spirit. "Yes."

Mr. S. "How is Mrs. N——? Is she well?" Spirit. "N

Mr. S. "Is she ill?" Spirit. "Yes."

Mr. S. "Is she very ill?" Spirit. "Yes."

Mr. S. "Will she die of her illness?" Spirit. "No."

Mr. S. "Will she recover?" Spirit. "Yes."

At this stage of the proceedings, two of the ladies became
séance terminated. This *séance* was held on the 16th of Febr

The next circle meeting took place on the following Satur
connected with a banking establishment was present at it, a
proceedings. The following dialogue took place:—

Mr. S. "Can you tell us anything about the missing ma
Bombay was then overdue about ten days.) Spirit. "Yes."

Mr. S. "I will mention various causes of detention, and a

on the Mauritius. Strange to say also, the Bombay steamship, was detained rough imperfect machinery, for she broke her screw on the voyage, and had to t into the Mauritius for repairs. Those who were present at the *séance* derstood that the telegram which the spirit said would be received on the 25th, s to contain the news brought by the Bombay's mail. This, however, was ely an inference of our own, and was not stated by the invisible interlocutor.

At this *séance*, a very curious phenomenon occurred. The agent that was swering our questions sometimes seemed to lack power to make the table ock—or, at least, I supposed that it lacked that power, because of the length time it took to answer the questions we put to it. At length, a question was t, and we were all anxiously waiting for a response, when some strange fluence began to effect my hands and arms causing them to become stiff, rigid, d cataleptic, and pressing them down with great force upon the table. ether this rigidity or spasm of the muscles was occasioned by some obscure d of automatic mental action, or by animal magnetism, or by electricity, or by eichenbach's odic force, or by reflex nervous action, or by the agency of a irit, I leave others to determine; but, *certes*, whatever may have been the cause, effect was to me extremely curious and interesting. It seemed to be produced something outside of myself, operating in conjunction with abnormal voli- nary impulses, so obscure as to be almost imperceptible to consciousness. lthough I knew and felt that I could stop this effect by a direct act of my will, nevertheless allowed my hands to operate without check or hindrance, and tched the result with much interest. When the rigidity in my arms had ched what appeared to be a culminating point, and had begun to produce ght pain, my hands rose involuntarily from the table, made a few mesmeric ses over it, and then slowly rising about a foot, or a foot and a half above it, ained stationary. All this might have been automatic, that is to say, might e been produced by some obscure action of my own brain; but what followed, which seemed intimately related to this supposed automatic action, must e been produced by something distinct from myself. Whilst my hands were d over the table, the latter began to crack, and then an affirmative answer to e question we had proposed was rapped out. This occurred repeatedly, and iformly with the same effect, excepting in one instance, in which the rapping gent would not give a response, until my hands were brought within an inch so of the table, when a distinct rap was produced immediately beneath them; gain they rose and descended, and a second rap was heard; and a third time ey rose and descended, and a third rap was heard; the three raps thus con- ituting an affirmative answer to our question. While these raps were being roduced, no part of my person was in contact with the table, nor did my clothes uch the wood of it in any place. The raps seemed to be produced in the ood at the edge of the table, immediately beneath my hands, and were heard ly when my hands were brought close to the table. During the time this antomimic and apparently ridiculous performance was taking place, I remained s passive as possible, and allowed my faculties to be made use of by another; t I watched the changes that took place in myself very narrowly, and thought at I was able to discriminate that portion of the effect that was produced by y own agency, from that portion that was produced by the agency of another. f it be presumed that the spasm or rigidity of my muscles was produced by urely automatic action, how can the production of the raps be explained? nd more especially, how can we account for the bewildering fact that purely utomatic action caused an unintelligent substance to manifest intelligence?

At our next circle meeting we did not obtain any manifestation of spirit-pre- nce; although the same persons that were present at the previous meetings, ere present at this; and the circle was formed in the customary manner.

Early in March we again met to test the matter further. When I sat down o the table I had some doubts on my mind as to the mode in which the raps had een produced. I thought that perhaps after all they might not have been roduced by spiritual agency, but rather by ourselves; that we might have unconsciously pushed the table, and so caused it to crack; that we knew, or ancied that we knew the answer to each question; and that the dominant houghts of our minds imperceptibly influenced the pressure effected by our

other mode we pointed out. We inquired the name of rapping, and the raps spelled out "Collins," and then, in an —What is your other name? "Col." was made out, which tion we could get. We asked then if the second name wa told that it was not. The spirit then promised to meet afternoon, at five o'clock, and to communicate with me; but at the time and place appointed, I received no manifesta that, if the spirit was really there, it was rather un unable to perform what it had promised. At this meeting on the piano at first, but towards the close of the *séance* th come upon the table *and they did so.*

On the 26th of March we formed a circle at the mediu heard the raps. They came upon the table, on the ceiling, on a second table that was in the apartment, and on the which the medium sat. The medium averred that she felt touches on her back. My arms were strangely affected, with great force upon the table, then raised from it as if attraction, the table meanwhile oscillating, and cracking, an a thing alive than an inanimate substance. Every time off the table, it followed them along the floor for nearly returned to its former position at my request. Possibly I effect upon the members of the circle whose hands were o them to push the table after me when my hands were raise it back to its former position when I desired it to retur therefore, regard the phenomenon as a conclusive proof of raps, however, were unmistakeably produced by an invisible answered our questions. A spirit purporting to be related asked what it died of, and then was spelled out by means of t Another spirit told us that it was a year old when it entered and it gave its initials; the length of life stated, and the ponding to the circumstances connected with the death of the medium. The following is a portion of the dialogue th

Mr. S. "Can you bring the spirit of Dr. M——y, former recently deceased, into the room?" Spirit. "Yes."

Mr. S. "Is he here now?" Spirit. "Yes."

Mr. S. "Will he communicate?"

No answer could be got to this question, nor could we obt

The spirit clearly fell into a mistake, or else we misunderstood it, or it stood us. Had there been any thought-reading in the case, the rapping ght have seen, by looking into my mind, that the mail would certainly the following morning.

e early part of April, I invited a number of ladies and gentlemen to my residence on a particular evening, for the express purpose of ıg manifestations of spirit presence, in order that they might be con- f the truth of Spiritualism by the testimony of their own senses. I ; however, that I had reckoned without my host. We formed a circle, ıd the spirits from the vasty deep, but they would not come to us. ere manifestations, certainly, but they were of a very refined and ıature, and very far from being sufficiently broad and glaring to attract e of sceptics. A few of the gentlemen who attended on that occasion, d on the following evening, and sat in circle for about half-an-hour, the medium being present, and without obtaining any indications of sence. On two subsequent occasions, I had opportunities of testing sterious rappings, and on each of these occasions, I received indubitable of the presence of an unseen intelligence. In both cases the raps were away from the medium, as well as close to her, on the table, on the he room, on matting that covered the floor, on a child's chair, and on of the medium's chair. None of us could have produced these raps, the others detecting the trick, unless, indeed, some sort of machinery employed for the express purpose of imposing on the credulity of the As the *séance* took place in the writer's parlour, any machinery that must have been there with the writer's cognizance and sanction, and t have been there otherwise. But it is unnecessary to pursue this s supposition any further.

here remark that raps, cracks and noises can be made by any one, a child, and can be made, too, in such a way as that they shall appear r questions. These noises can be made voluntarily, and, perhaps, are s made involuntarily by persons sitting in circle; and, in either case, ıtless, often mistaken for veritable spirit-raps. But they are quite rom the rappings of spirits, and can scarcely be confounded with these by anyone who has heard both. The slipping of the skin of the hand surface of the table, slight pressure, producing almost imperceptible the table itself, the movement of the body in the act of breathing, the of the chairs, owing to the slight rocking of the bodies sitting on them, ng of the foot in the boot, or of the boot against the leg of the table, ectively produce noises, and creaks, and raps; and hence, those who lay at the game of imposture may by these, or other means, deceive ıd make them accept ordinary sounds as manifestations of spirit-pre- l power. But all these sounds are localised and easily detected. They nove away from the place where they are at first produced, when you n. If the raps are produced by the creaking of the chair in the first the chair must continue to produce them, otherwise they will cease to

All this must be obvious. Spirit-raps, however, will as a general ıade in any way the members of the circle choose to dictate. Some- leed, they are made quite contrary to the wishes of those present, and of the reach of every one in the room, thereby showing that the agent es them is independent of human control. I have heard them made ng which no one standing on the floor could touch.

ears to me that the only way of testing the truth of Spiritualism is to ıestion to Nature—that is, to experiment. To sit round a table giggling, cracking jokes, and deriding Spiritualism and Spiritualists, as I have y do, and as I have done myself, is not the way to discover the truth. of Spiritualism are circumstanced exactly like the facts of the physical The chemist, or the electrician, observes a fact and makes a statement ınd that statement is believed, because there is no reason to doubt its d because everybody knows that any man can test the truth of the ct whenever he likes. Hence hundreds of facts are believed solely on the of one or two persons. In fact, the belief of a large portion of man-

We have received the following letters confirmin
the spirit of Mrs Burley appearing to her nephew
page 227 of the last number:—

"Sir,—My friend thought the Rev. T. Mills had omitted
particulars which were quite necessary before the story coul
fact he concluded, or nearly so, that the young man, for anyth
in the account, might have given the story long after the de
Mrs. Burley; and he half reached some other conclusions wh
were just as fatal to a full reliance on the story. I said, th
was implied in the narrative. I suggested he should write to M
two accompanying letters are the result. Your obedient se

"18, Victoria-stre
"Apri

"Dear Sir,—In your narrative of the death of Mrs. Thor
appears in the *M. N. C. Magazine* of this month, you rela
incidents in the postscript, which have formed the subject
between Mr. B. and myself, on account of their similarity to m
nomena in connection with Spiritualism. I shall be glad if y
with a reply to the following queries:—

"1. When did the boys return home?—was it immediately
stance, and before or after the aunt's death had been mentione
to them?

"2. Has the other boy corroborated the account as given i

"3. Has the family which was 'startled' by the occurre
where the incident happened, corroborated the statement?

"4. When did the boy first give the account referred to?

"5. Have you had the accounts direct from the boys and fa

"I remain, yours tr

"Rev. Thos. Mills."

"Wolverhampton.

THE

Spiritual Magazine.

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SPIRITUALISM IN BIOGRAPHY:—IGNATIUS LOYOLA.

The Saints and Servants of God is the name given to a series of works that would well furnish a separate gallery of illustrations of Spiritualism in Biography, as presented in the history of pre-eminently devout men and women of the Roman Catholic faith. We do not, indeed, find that these present any phase of spiritual manifestation that may not also be found in the pious of a different faith; but there is this difference, that generally, the biographers of the latter regard all facts of the kind, and all belief in them, as an evidence of weakness, of which they feel rather ashamed, and for which they make the best excuse they can; while the biographers of Roman Catholic saints, in general, so far from being afflicted with any scruple, on this head, regard these facts rather as evidence of saintship; hence, while the Protestant biographer keeps experiences of this kind out of sight as much as possible, the Catholic sets them forth with, perhaps, a little ostentation. With the one, the temptation is to keep them back, or explain them away; with the other, it is to magnify them beyond their actual proportions, and to accept and record as verities whatever accretion of supernatural legend and myth may redound to the glory of the saint. In the one case, a vigilant prosecution is required to ascertain all the facts; in the other, it is necessary to accept those recorded as such with some degree of reservation—to endeavour so to discriminate that while not rejecting those which have a legitimate claim upon our belief, we may not be deceived by the well-meaning, but, perhaps, too easy faith of the devout.

Among the modern saints included in the series of works above-named, and published with the sanction and approval of two Roman Catholic bishops; the most eminent—the one who has had the greatest influence, and whose history embodies most completely the varied phases of spiritual manifestation which now call forth so much opposition, as if they were a new thing in the world—is,

Being of noble birth, he was sent as a page to
Ferdinand, where he acquired a knowledge
and distinguished himself as courtier, soldier, a
thirtieth year of his age, while bravely defen
Pampeluna against the French, his leg was b
ball. The clumsy surgery practised on him re
for his leg to be broken a second time, to be
followed by violent fever, extreme weakness,
symptoms, so that his physicians declared he
days. On the eve of the feast of St. Pet
sacrament, as it was believed he could not
morning. He, however, with great confiden
tercession of St. Peter, who appeared to him
a touch cured him. When he awoke he fo
danger, his pains left him, and his strengt
Though he looked upon his cure as miraculou
the spirit of the world." During his conv
away the time, he called for some book of ro
of tales of chivalry; but as none such were
brought to him instead two others, one, *The*
other, *Lives of the Saints*. He began them m
ment, but soon read with very different feelin
entirely absorbed in the *Lives of the Saints*
days in reading it. A new purpose—a
dawn upon him, and to take possession of h
these hermits, these holy men—they were of th
himself; what they did he also might do.
and feelings revived—the love of glory, the f

though they inflamed his imagination, and were attended with a present delight, left behind no satisfaction, but rather a sense of bitterness and heaviness of heart. At length, after much serious reflection, and "impelled by an inward instinct," he resolved to follow the footsteps of Christ and of his saints, and to devote himself to a religious life. One night, in the fervour of devotion, before an image of the Virgin, he consecrated himself to the service of her Divine Son, and vowed an inviolable fidelity. "Whilst he was engaged in this act of devotion, suddenly the whole palace was shaken, and in the chamber of the saint, more particularly, the wall was rent, and the glass of the windows broken to pieces." His biographers are doubtful whether this was "an effect of the rage of the Devil," or whether God, by this sign, testified His acceptance of this sacrifice, "as a like sign happened in the place where the faithful were assembled after Christ's ascension (Acts ii.), and in the prison of Paul and Silas (Acts xvi., 26)." "Another night Ignatius saw the Mother of God environed with light, holding the infant Jesus in her arms. This vision replenished his soul with spiritual delight, and made all sensual pleasure and worldly objects insipid to him ever afterwards."

As soon as his strength permitted, he left Loyola for the monastery of Monserratto, clothed in the dress of a pilgrim and penitent. Here, with the utmost contrition, he confessed his sins; and "having read in his books of romance how knights, before girding on their swords, used to keep watch a whole night under arms, he adopted the same custom, and applied it to the spiritual warfare he was about to begin, determining to watch all that night before the image of the Blessed Mother of God. This he accordingly did; sometimes standing and sometimes kneeling; lamenting his past sins, confirming his good resolves, imploring her assistance, and commending himself to her protection. At the early dawn he received the blessed sacrament, and hung his sword and dagger before our Lady's altar; he then gave his mule for the service of the monastery; and when the day broke he quitted the place in haste, turning aside from the beaten road to Barcelona, in order that no one might hinder him from executing his design."

At Manressa, a little town about three leagues from Monserratto, he entered the hospital of St. Lucy, where he attended the sick, and performed for them the most menial and disgusting offices. He also practised the greatest austerities and mortifications, insomuch that he often fainted from weakness, and was found lying on the ground, cold and apparently lifeless. He subsequently confessed that such excessive acts of penance were sometimes an impediment to more important things in God's

the conversion of the Mahometans; but, in ob
authority of the provincial superior of the Fr
staying there but a short time he returned
studied, first, for two years with great assiduit
and then for a year and a half at the Univer
labouring at the same time in the catechisin
and in the reformation and conversion of
worldly persons.

At Alcala he was accused of heresy and sor
examination he was justified by the inquisitors.
ever, forbidden to wear any singular habit, or to
in religious matters, as being destitute of authority
"so many testimonies were brought forward of th
holiness of his life and of his good deeds, that
like a process for the canonization of a saint th
demnation of a criminal."

Finding that he could do but little good in Alc
to the College of Salamanca, where he expected
studies and labours without hindrance, but i
again disappointed. It was a new and str
Salamanca to see a layman publicly discharging
apostle; and the priests, shamed by his exampl
tions, looked upon him with suspicion. Calumnie
circulated against him. He was again thrown
his limbs chained. While confined in prison,
prisoners broke open the prison-doors and escape
his two companions alone remained. In twenty

med the celebrated Society of Jesus. With this Society, as its nder, and first General of the Order, till his death in 1556, the story of Loyola is henceforth identified. He framed its laws d administered its affairs with singular prudence and ability; d by his modesty, meekness, humility, and considerate regard r others, won the affection of all with whom he was associated. o society, probably, ever called forth warmer eulogy or fiercer vective than the Society of Jesus. Both alike testify to its wer, and to the force and fervour of conviction which brought rth such mighty results. In less than a century from its foun- tion, in 1534, its members had increased to fifteen thousand, nd it had eight hundred religious houses in all parts of the orld. It occupied the chairs of philosophy; directed the course f education; influenced statesmen and governments; and its issionaries and emissaries explored the world, and penetrated nto every class of society. As Luther was the leader of the rotestant movement, Loyola was the leader of the counter- ovement. The Society of Jesus was the great bulwark of the apacy in the sixteenth century, regenerating it within, while fending it from all attack without. Europe and the world are this y something otherwise than they would have been, but for Loyola nd the Society of Jesus. The only body at all corresponding this Order in the history of Protestantism is the Society founded y John Wesley. Though separated by a whole continent of octrine, there is, indeed, much in common between Loyola and Vesley. Both alike were saints and servants of God; both were rnest, diligent, methodical, with great capacity for government; oth were men of prayer and faith, self-denying, full of love to hrist, and of zeal for the salvation of souls; and both were rm believers in that intercommunion between the natural and he spiritual world, of which no man, perhaps, had larger or ore varied experience than Ignatius Loyola.

Butler, in his *Lives of the Saints*, remarks of Loyola:—"The saint was often favoured, amidst the tears and fervour of is devotion, with wonderful raptures, visions, and revelations; nd some of these visions and other supernatural favours St. gnatius mentioned himself in short notes which he wrote, and hich were found in his own hand after his death, some of which otes are published by F. Bartoli; others are mentioned by Bibadencira, who inserted in the saint's life, as he declares, only hat himself had seen, or had heard from his mouth, or from ersons of unquestionable authority, and whose life of his holy ounder, by the order of Saint Francis Borgia, was carefully xamined and approved by the principal persons then living, ho had frequently conversed with the saint—as Salmeron, obadilla, Polancus (who had been the saint's secretary),

verted to Loyola's vision of the Virgin Mary a
Loyola, which confirmed his conversion. Seve
cially at Manresa, he again beheld her in vision.
on his voyage to Palestine, and again at Storta, l
visions of Christ; insomuch that his biographer
the appearance of the Lord Jesus, and the m
minations he received, so deeply impressed this
the mind of the saint, that he resolved to give
Ignatius tells us that, "Out of the house, in t
whilst celebrating (the mass), I saw the heavenly
Lord thereof, so as to have intelligence of the
and in the Father, the Second and Third. H
light and strength; having entered the chapel to
more properly speaking, saw, by some supernat
Holy Trinity, and Jesus as the Mediator of it,
me, to communicate to me that intellectual (sp
On a second and a third occasion, he saw the
Divine Essence in the form of a sphere; and t
felt and saw, not obscurely, but clearly, and in m
in appearance as the sun, or exceeding it." He
had many revelations of the Holy Trinity, by
was illuminated beyond the reach of study. Som
riences exactly correspond with what is related
and Jacob Böhme.*. One day, "as he was
Dominican Church, the wonderful order observed
creation of the world was revealed to him; and
confessed that he saw these secrets, though he co

h other truths of natural science, were revealed to him, and so abundantly and so clearly that he himself said that if the spiritual light which his spirit had received from God, to the time when he was more than sixty-two years old, d be collected into one, it seemed to him that all this know- e would not equal what was at that moment conveyed to his . From that time forward his mind was enlightened as if he become a different man." This was almost immediately fol- d by an experience which he regarded as of altogether a rent kind. "When he had returned to himself from the ation of mind caused by this visitation, he went towards a which stood near, to thank God for this signal favour, when ion appeared before him which he had often before seen in hospital. This consisted in a certain luminous appearance, hich he could only say that it appeared to him to resemble pent more than any other form, and that, as it were, from a itude of eyes, but not from real eyes, a vivid light proceeded." Ignatius understood to be the Devil, and we are told, that many other occasions, both at Manresa and on his journeys ome and Paris, the Deceiver appeared to him under the same e, but his aspect was always hideous and deformed." One vision I will relate. On the death of one of his companions, ed Ozzes, Ignatius saw his spirit, surrounded by bright rays ght, carried up to heaven by angels; and not long after, as as hearing mass, "a band of the blessed spirits presented selves to his sight, in the midst of whom Ozzes shone with auty surpassing all the rest. This vision left such an impres- upon his mind that for some days afterwards it was always ent to him, and he broke out into cries of joy."

Levitation, Luminous Phenomena.—In the process of canoni- n, it is stated that Ignatius was often seen seized up st in prayer, and elevated about a cubit's height from the nd. He had no use of his senses on these occasions, and breathing was alone perceptible. Pasquali, in whose house dged at Barcelona, and who secretly watched him, affirmed a oath, that he had seen the saint kneeling in the air, st his chamber was full of light. At the church of St. lamo he was "seen by the nuns remaining immovable as a e, for many hours together, before the altar of St. Matthew; knees were bent, and he was elevated, and his face beamed one of the blessed."

A little before his departure from Barcelona for Jerusalem, e was assisting at a sermon, surrounded by a number of dren, at the foot of an altar, a noble lady of the name of ella Roselli happened to cast her eye upon him, and saw that head was surrounded by a bright light, and at the same time

of producing light was in the room.

Alessandra Petronio, a celebrated philosoph
in Rome, made a public and formal deposition
he once saw his own chamber, which was the
windows being shut, filled with a dazzling ligh
entrance. Luigo Gonzales, who assisted Loyol
ment of a college, has recorded that the face
to such a degree that he was frequently struck
nishment. Maffei relates that at Manresa he
about four cubits from the ground, and his fa
light. Nicholas Londy testified that he once
on his head whilst he was saying mass. Bort
flaming tongue was seen to rest upon the head
he wrote the constitutions of the Society of
Phillip Neri, who often visited Ignatius, us
friends that he had seen his face resplendent
light, and emitting bright rays which proceed
the internal beauty of his soul. It may be not
death, the body was seen by many witnesses t
over with small bright stars.

Trance.—At Manresa, Loyola remained in
week, during which his corporeal senses and fa
pended, "and his state so much resembled deat
have been buried if it were not that a faint
heart showed that he was still alive. . . .
himself he opened his eyes, as if he was just a
placid sleep, and exclaimed, with accents of

ing at Rome. The account given of this, by Mariani, is as lows:—

At the time that Ignatius was living at Rome, he appeared to Leonardo selio at Cologne. Leonardo was a Fleming and an aged and holy man, who s the first rector of the college in that city, and who governed it for a long e with great reputation of sanctity. He had a most fervent desire again to the holy father, and to have the happiness of speaking with him; he informed n of this desire in a letter, and begged as a great favour that he might journey r the three hundred leagues, which lay between them, on foot. Ignatius swered that the welfare of others required his stay at Cologne, so that he must t move, but that perhaps it might please God to content him in some easier y. Whilst he therefore still remained at Cologne, one day, when he was not eep, the holy father showed himself to him alive, and held a long conversation th him. He then disappeared, and left the old man full of the greatest joy at accomplishment of his desire in so marvellous a way. This account is taken m Ribadeneira.

Thought-Reading, Clairvoyance, Prevision, Prediction. — lariani says:—"God often revealed to him the secrets of men's arts, and many things which happened at a great distance, or future times." He gives several examples. A young man ho had joined the Society was in great trouble and perturbation f mind, and thought of returning to the world. Ignatius having had this revealed to him by God," sent for him in the iddle of the night, disclosed to him all the secrets of his mind, the young man's great astonishment, and entirely cured his iritual disorder.

Once in Spain he had been kindly and hospitably entertained by certain nks in their convent, and he told the superior that two of the brethren were epared to forsake their religious habit and run away. When their design was unexpectedly and wonderfully revealed they were struck with compunction d repentance, and asked pardon on their knees before the whole community, d gave up to the superior the disguises which they had prepared for their ight. When the holy widow Agnesa Pasquali ended her days in peace at rcelona, Father Antonio Araoz, who was present at her last hours, sent an count of all that occurred to St. Ignatius at Rome, who looked upon her as his ther, and received great benefits from her piety at Manresa, and at Barcelona. t the letter of Araoz brought no new intelligence to the saint, for he had own all by divine revelation.

"Dr. Michele Arrovira, of Barcelona, while staying at Rome, et Ignatius one day coming from Aracœli, and showed him a tter from Francesco Borgia, duke of Gandia, who was at that ime married and governor of Catalonia. As they were talking f this letter the saint said to him, 'Know that you will one day ee the writer of that letter General of the Society of Jesus at Rome.' Many years afterwards this prophecy was fulfilled."

To Giovanni Pasqualï, when a young man, he foretold the uture course of his life, and its many afflicting accidents. These were all so remarkably and circumstantially fulfilled, that late in ife, when any consoled him with hopes of better fortune, he used to answer, "Pray that I may have patience, but do not promise me what I shall never have, for no word of Ignatius's

—"Twenty-four predictions of the same kind a
all of which were accomplished."

Exorcisms, Hauntings, Rappings.—He is a
had a wonderful power over evil spirits, of which
are given. Thus it was related in consistor
Gregory XV., that he delivered one Eleuterio P
evil spirit, by whom he had been grievously
tempted for more than two years. At Rome, a
Fathers, named Matthew, was attacked and torme
spirit. His features were hideously swollen; he
the earth, and clung to it so firmly, that it som
ten men to lift him up. "Ignatius took the ye
and after making some short prayers, he bro
entirely free. It is true that the devil, in re
suffocate the Saint whilst he slept, and bound his
that when he tried to invoke the name of Jes
speak, but making a great effort he forced ou
salvation, and the monster fled in confusion, leavi
great a hoarseness that for some days afterwards
speak." At the College of Loretto an evil
appeared to a novice, and "endeavoured, by
words, to persuade him to abandon religion,"
tempted him, "but he infested an empty room, a
if all the furniture was being shifted about and
ground, although nothing was ever found out of it
times whilst the brethren were at prayer he kn
bench they were kneeling at, and sometimes

peace. And the rector tells us:—"More than once it ppened that when the evil spirit had been thus adjured he me and knocked at my door." Once, "there came an im-rtunate knocking at the door, in the middle of the night; I swered, 'Come in,' supposing it was one of the brethren; en he knocked again a great many times, and then perceiving was the devil, I said, 'Open now in the name of God, and do t which you are empowered by Him to do.' Suddenly, with great rush, he dashed open the door and the window opposite, that I feared it was broken to pieces." Another time, at the her end of the College, the rector heard "a noise like an earth-ake, and all that part of the roof was shaken." On advancing e noise approached towards him; as it came nearer something me towards him like a great black mastiff, with horrible flaming es, and barking with a deep hollow noise, flew at him but without ching him. The rector wrote to Ignatius, who recommended ly water, exorcisms, and prayers. Finding that despite these medies the evil increased rather than diminished, the rector ain wrote to Ignatius, who then sent another letter encouraging e brethren to endurance, and to place their trust in God, ding that he would pray for them, and that by God's grace y would soon cease to be molested. From the time that this er was read out before the fathers and brethren of the College molestation ceased. "Neither devils or devilry had any more wer in the College, nothing was henceforth seen or felt." his took place in the year 1555; and the occurrences were lemnly deposed to by Oliver Manareo, rector of the College, being examined before the Court in Flanders.

Again, we read of Ignatius, that at Alcala:—"He was dged in a room that had been for a long time uninhabited, on count of its being haunted with nocturnal visions and fearful oises. Ignatius had full experience of this on the first night. Not having expected anything of the kind he was at first rrified; but presently recollecting himself, and taking courage, e offered himself up to God, to undergo whatever he might ave to endure from these visions, or from the malice of the evil. But the Lord was mercifully content with proving this agnanimity, and rewarded his good dispositions by ridding that om for ever from all molestation of evil spirits, and by taking way from his mind all fear of their terrors and cruelties."

His spirit appears after death.—On the morning of his eath a noble lady of Bologna, named Margherita Gigli, "was woke and terrified, by what seemed to her to be an earth-uake; at the same moment her chamber was filled with brilliant ght, in the midst of which appeared the saint in celestial eauty, who spoke to her these words:—'Behold, Margaret,

later, when the news came of the saint's deat
time of the vision, all their doubts were removed

In 1568, the body of Ignatius was removed, i
room for the foundations of a new church.
Mancinelli, a great servant of God, who wa
frequent divine visitations and graces, being a
Rome, and knowing nothing of the translatio
take place, began in the evening to hear cele
divine music, which continued all through tha
day following, whilst the translation was going
heard afterwards what the festival had been."
father subsequently received many visitations fr
one of which, "on the 1st of August, 1610, he
certain matters for the good of the Prince de Sti
then preparing some magnificent decorations t
approaching festival of the saint in a church at

In a village of Paraguay, called after Ignatiu
was in prison, under a false accusation, which so
mind that he resolved on suicide. "In the midd
when he was fixed in his resolve, he saw a li
prison door, and supposed it was some friend
him. This friend was Ignatius, who appeare
beauty, and he mildly said to him, 'God preserv
then he laid his hand upon his head, and said
yourself, for you are innocent and will soon b
Upon this the young man uttered a cry of joy
the gaoler to the cell, by whom the door was fou

r from heaven what my present life is, when you foresaw it so exactly upon
:h. Ah! if you do not grant a remedy to my evils, at least obtain me
ience, that I may through these afflictions attain to the eternal salvation
ich you promised to me." After uttering these words he began to hear a
ant sound of marvellous sweet music, which approached nearer and nearer
there appeared at a door to the left of the altar a numerous band of
sicians and angels, and men in ecclesiastical vestments, surpassing all
thly beauty. This procession formed wings on either side the altar, and
ived in the midst of them a priest of very venerable aspect vested in a white
. Before this the church had been dark, for the clock had only just struck
third hour after midnight, and it was winter-time. But at the entrance of
priest it began to shine so brightly that every place seemed full of light.
priest went up to the altar of St. Eulalia, and after a profound reverence to
Most Holy, he took the thurible from the minister and began going round
altar and incensing it many times. When this was done the band of blessed
its approached the door at the right of the altar where Giovanni was kneeling,
ost in ecstasy at the sight. The priest turned towards him, and looking
dly upon him, as if wondering that he was not recognised, beckoned him to
proach. Upon this his eyes were opened, and he perceived that it was
natius, and ran to meet him. The saint received him with a most joyful
pression of countenance, and addressed him in the most familiar manner,
ying, "Do you remember me, as I can never cease to remember you?" He
n consoled him, and confirmed him in the hope which he had held out when
was alive, that he would save his soul. Giovanni wished to embrace him,
d as he was asking his permission, the saint gave him his blessing, and the
ole vision disappeared. Upon this he cried out, "O my father, O my father
natius!" and some priests who heard these words hastened to him, and found
almost beside himself, weeping bitterly; they asked him why he cried out
hat manner and wept, and he told them all he had seen, and ever afterwards
dst his greatest calamities the memory of this vision used to appease his
row, and bring peace to his heart. This vision is circumstantially described
Bartoli and is attested on oath, though very briefly, by Pasquali.

Healings.—Many marvellous cases of healing are said to have
en wrought during the life-time of the saint by his prayer and
y his touch. A cook whose hand had been dreadfully burnt, had
t made whole on the prayer of Ignatius. A poor man, named
estida, who for many years had been subject to the falling
ickness, "one day was taken with the disorder in the presence
f Ignatius, who being touched with compassion lifted up his
yes to heaven, and, after a short prayer, laid his hand upon his
orehead, upon which he immediately came to himself, and was
ever again attacked in the same way." A poor woman in the
ast stage of consumption, and apparently at the point of death,
pon receiving his blessing suddenly regained her strength, so
that she was enabled to walk without help. On another occasion,
one of his companions being attacked with the fever, was visited
by Ignatius, who affectionately embraced him, saying, "Take
courage, brother Simon, for most certainly you will not die of
this illness." He had been praying earnestly for the life of the
sick man, and it was revealed to him that his prayers were
heard. This he had immediately told Peter Faber, one of his
companions. In fact, improvement began upon the arrival of
Ignatius, and brother Simon rapidly recovered his health.

to our college to publish the miracle that had
him."

In the year 1601, a boy of ten years old, named Gir
Etruschi, of Gandia, received a horrible blow on the e
temple, so deep that a finger's depth of lint was laid into th
entirely swollen up, and a violent fever ensued. Pietro
who was called in, did everything in his power for a whole
purpose, for the wound instead of healing began to supp
surgeon was greatly astonished, and was possessed with
the bone of the skull must be fractured. Since it was a v
tion to lay the wound entirely open, and examine what m
called in Giovan B. Cuebas to a consultation. Accordingly
to visit the boy, and when the whole account of the case ha
former surgeon to his companion, they proceeded to remov
the head, when, to their astonishment, they found the wou
Not being able to understand the marvel, the mother of
them that it was the work of Ignatius, to whom she had
boy's recovery. The two surgeons openly confessed the mi
God, who is wonderful in His saints.

"At the village of Munebrega, in Spain,
had a withered arm, which had been benu
pieces of the bone had been taken away by the
attempts at curing it, and then they had aband
despair. Encouraged by the mercy which the
to the other woman, she said, 'O St. Ignatius, i
me also, I too would show my gratitude!'
spoken than she felt a sudden crack in the bone
return of life into it, and so she also raised
exclaimed, 'And I also am healed by the favour
and threw her arm about as if it had nev
without feeling the slightest pain."

nd, and that instead of ridicule he had written eulogies. ught this was some fantastic error, so he scratched it out nt on in the strain he wished; but the words were again of praise. Still the man was so blinded, that without ing it he began again the third time, but with the same Again he commenced, when the pen was struck from nd his own hand struck him in the face. Then at last, in ing astonishment, he changed his design and his opinion saint." The spirit of Ignatius also cast out evil spirits nany who were possessed by them, at least, so it is said rits themselves confessed. Among others were four noble of Modena, in whom the spirits "showed themselves by st signs. They spoke in various tongues, which the had never known. They related things which were appening in distant countries, and divined other things took place afterwards. They walked on all fours with knees fastened together. They knew and recognised the ce of hidden relics. Various parts of their bodies suddenly l, and the swelling as quickly subsided, with other strange ." After being taken to various churches in hope of relief, th no effect, the spirits, according to their own acknowledg- were expelled by Ignatius. "One of the fiercest of them" ned:—"There goes forth a flame from his mouth which me. St. Ignatius, St. Ignatius drives me away."

ese are only specimens of a hundred and fifty pages of similar, en more wonderful relations, "selected out of great numbers, it would occupy too much space to recount." And, says ii, "'I have mentioned none which are not proved by the est evidence. All which are here given, and which are ntained in Bartoli, are carefully authenticated;' and Bartoli f says, of those which I have taken from his pages, 'The es which God worked after the saint's death are so numer- at the number of those alone which are juridically proved t to hundreds, and those which I here give, with the ion of a few which were already in print, are taken from ll of canonization, the report of the auditors of the court of ota and other juridical acts, and from the public processes blic documents made in various places.'"

the process for canonization, all alleged supernatural events be juridically proved. An officer (popularly called "the s Advocate") is appointed, whose function it is to raise objection—to sift the evidence, to cross-examine witnesses, f possible, shake their testimony. It has come to be a b among Catholics, that "The greatest miracle is to get a e admitted at Rome." The Rev. F. W. Faber, in his *on Beatification and Canonization*, says:—"Looking at

Clement XI., without feeling the utmost conf
rative of facts, however supernatural, which c
trial confirmed and approved upon the whole:
merely speaking of it as a question of human
has come out undestroyed from the long, intri
cross-questioning of a most ingeniously contrive
and objection. A fact only requires the appe
supernatural to awaken against it every suspicio
of surprise and detection is at once in array
allowed no mercy, no advantage of a doubt, and
than the benefit of clergy. . . . Many a c
would be surprised, if he only took the troubl
of the processes of the Congregation in matter
and canonization."

The *Edinburgh Review*, some time back, in
aforesaid Devil's Advocate sometimes betrayed
client to the enemy, but no proof of the asser
The similarity of many of the events record
Loyola, and of other Roman Catholic saints,
manifestations through mediums in our own da
give them a new interest; and it certainly grea
probability in favour of their general truth, w
they are not the distinctive marks of any cre
evidences of special sanctity, but that they resu
pendent action of free intelligent powers, whene
co-operates with suitable conditions.

Loyola had an unbounded, absolute trust in

d students; and so did God provide for their wants, that all others suffered from the scarcity, his subjects were plenty. Luigi Gonzales said that he looked upon this as cle. "How a miracle?" said the saint. "It would be a e if it had happened otherwise, and if God had failed to t those who trust in Him. Is it the first time you have ked that our supplies always equal our wants? Let us only of serving Him, and leave to Him all thought of ing for us. For myself I would take upon me, if need to support one thousand instead of one hundred, for one as easy to God as another." To another father who said could not understand by what rule of prudence Ignatius uided in this affair, he said, "The more hopeless matters are, ch the more ought we to trust in God." T. S.

LETTER FROM JUDGE EDMONDS.

MONITION.—DR. J. R. NEWTON, THE HEALING MEDIUM.

"New York, May 18th, 1863.

An article, in the May number of the *Spiritual Magazine*, a case of premonition, admonishes me that I have to omitted to put on record a similar incident which once ed to me.

In the early part of 1854, I started on a lecturing tour, to I devoted about three months. My tour embraced a of country between Boston on the east and St. Louis on est, including a belt extending as far south as Cincinnatti e Ohio River, and as far north as Milwaukie on Lake gan. I travelled over 3,700 miles, and delivered some ty discourses.

When I got through my lectures at St. Louis, I intended ng on a Saturday morning for Chicago, resting a day at go, and on Monday to begin my journey west and north of lace.

The mode of transportation then was by steam-boat up the sippi River to Alton in Illinois, and thence by railway to go.

On the Friday evening before I was to start, the spirits me if I could not remain over at St. Louis till Monday? aking inquiries, I found that I could, without any other venience than travelling all night on Monday, so as to keep ppointment west of Chicago on Tuesday, and as I had by ime got pretty well used to travelling all night, I consented nain over, without stopping to inquire why they made the

do not have wharves at which boats are moore
fall of the water is too great to permit that. I
boats are moored to the sloping bank of the r
and the consequence is, that when a boat is abo
trip, the most of the passengers, in order to hav
shore, are crowded together on the upper deck, o
boilers and engines, and near the bow of the bo
so assembled on this occasion, and the explosion
as to destroy most of the upper works of the b
the passengers in all directions into the river
were torn all to pieces, different parts of the
scattered around.

"The disaster made a profound sensation a
the more so, that though the number of passeng
not exceeding 30—if I recollect aright, not o
escaped death or injury.

"On the Monday following I resumed my
never occurred to me that my being withheld
Saturday had anything to do with the steamer
about a month afterwards, when I was on my re
was in Auburn in the State of New York, where
my last discourse, and while waiting for the c
expected about midnight, that it occurred to
spirits whether there had been any connexion b
matters. It was answered in the affirmative, and
I should be particularly informed when I shou
at home, and be fully rested from the fatigue of

ht stem, at the upper end of which was a handle, by the use which the engineer could let in or stop off the water, and hich, by its position, told whether the boiler was being fed or t. The spirits had discovered in this instance that the valve d got loose on its stem, and that while the handle would tell the gineer that water was flowing into the boiler, the valve was in closed, and not open, and the boiler was not being fed as the gineer would naturally suppose; and so they saw the great nger there was of an explosion. They therefore had desired to delay my journey for a couple of days, expecting that hin that time the explosion would happen, or the engineer uld discover and remedy the defect.

"I did not know enough of the steam-engine to know ether this account was a true one, or whether there was such upply pipe, and such a valve, and I made inquiries of an perienced engineer how that was. I learned from him that at time such valves were in common use, but owing to the very nger of their getting loose on the stem, that mode of con- cting them had been pretty generally abandoned. Some of old fashioned ones were, however, still in use, he said, on the kes and on our Western waters, though rarely used in the ts on the Atlantic Coast, where the modern improvements been more speedily adopted.

"I give you the story as it occurred, leaving you to judge or yourself. This I know, that but for the request to remain r preferred to me on Friday evening, I should certainly have n on board the steamer at the moment of the explosion, and st likely on the spot where all the passengers were assembled.

"There is another topic, touched upon in the the same number the *Spiritual Magazine*, on which I desire to say a word, d that is, 'Dr. Newton, the Healing Medium.'

"The Doctor was in this city for a year, using his powers, and had a good opportunity to learn all about them. Many of his es were very wonderful, and the fame of them drew crowds round his house, so as to obstruct the side-walks. When I wrote my 'Letters to the Tribune' (included in my published Tracts), I knew something of his healing powers; but when I mmed the seventh of those letters, I did not include him in my t of cases, because his powers were not then fully developed, as they were afterwards.

"I had become acquainted with him prior to that time, and it is to the manner in which I became thus acquainted that I wish to call your attention. This will not only tend to shew you the process of development, but also shews you what our mediums have sometimes had to endure in this country.

not endure much longer.

"I called upon the man, and discovered
insane; that he was in a condition of high ner
and was a medium in the process of developme
himself aware of the true state of things, nor di
to do with the manifestations that were real
beyond his control. He knew, however, that h
and was determined not to return to the asylum

"He had been a merchant in this city, in
his brother; had shown capacity for business, a
cessful. But this nervous excitability had affe
mentally and physically, that his brother and
profound ignorance of what it was, had resor
ceedings, had readily obtained the necessary a
insanity from ignorant physicians, and procur
warrant for his commitment.

"He had been confined for several weeks i
was in real danger, from the consequences of hi
being made crazy.

"As my first step in the matter, I sent fo
for the superintendent of the asylum; and fr
with them, I learned their view of his case, a
firmed in my own opinion of it. My next ste
the man himself as to his own condition, and to
cure himself.

"After telling him that he was a medium,
that what was affecting him was that which I
so many cases of development. I had to teach
matter under his own control, to show him how

cessary self-control, and to test him I subjected him to a severe deal. I required him to voluntarily return to the Asylum, in mpany with a police officer, and that in the presence of his other, and to remain in the Asylum until he should convince e superintendent, and every one else, that he was sane.

"It was very hard work for him to consent to this. His ffering at the Asylum had been so great, that the thought of turning to it was horrible to him, but I deemed it necessary in der to satisfy him, as well as myself, that he had acquired a fficient self-control. I reasoned the matter thus with him, and consented to what I required. He returned to the Asylum. three or four days afterwards he walked into my office openly, lling me that he had convinced the superintendent of his sanity, d had left without opposition from him or any one. He proeded at once to arrange his affairs; left his family well cared r, and went West to seek his fortune. I occasionally heard m him as doing well, and in about a year's time he called on me at my lodgings in New York.

"Originally I had discovered that he had medial powers, t what shape they were to assume I did not learn. But now w that he was to be a healing medium, for his power began eady to show itself in that direction.

"He was then on his return to the West, and I heard no re of him for a year or two, until I was informed by a friend m Boston that he had been fully developed as a healing dium, and was then using his powers in Ohio, where this end had seen him. Shortly afterwards he came East. He mained in this city a year, during which time he saw some 2,000 patients, and worked many wonderful cures. Since then e has been practising in Philadelphia, and he is now in Boston. nd everywhere his remarkable power as a healing medium is splayed to the knowledge of thousands.

"This man is the Dr. J. R. Newton, spoken of in your May mber. It is, I believe, his intention to visit England, in me. If he does come among you you will find him worthy of your regards, not only from his powers, but from his large tegrity and benevolence."

The *Banner of Light*, May 2nd (Boston, U.S.A.), contains a tter concerning a short visit of Dr. Newton to Baltimore, from which we make the following extract, as a pendant to Judge Edmonds's letter. After telling us that the crowds seeking health nd restoration of sight and limb had become so great that business in the immediate neighbourhood was obstructed and almost suspended, the writer adds:—

It would be impossible to enumerate the many wonderful cures performed

the parlour, with assistance, and spoke, though feebly, to h

I refer to these to show the character of some of his c
They were paralleled by many among the wealthy and
citizens.

In one case an extensive ovarian tumour melted un
under that of heated iron. A most interesting and acco
who had been confined to her rooms some three years by a
down to her breakfast next morning after a visit from Dr.

I will not trespass further upon your space by referri
but will only say that they may be counted by hundreds, a
hearts are appealing to heaven to pour its blessings upon t
his race.

"May God preserve and prosper him," is the prayer o
felt the vivifying power of his touch.

He has also exhibited a most large-hearted benevole
pecuniary aid among his needy patients. His charities
unprecedented as his cures.

Yours, &c., WAS

Baltimore, April 19, 1863.

THE HAUNTED TOWER OF SPEDL
WORD OR TWO MORE ON THE P
OF GHOSTS.

By William Howitt.

The old castle of Spedlins stands on a richly-w
bank of the Annan, in Annandale, Dumfriesshi
Scotland, the river issuing into the Solway
miles from the celebrated Gretna Green. Opp
other bank of the river, stands Jardine Hall, t

:etches of Torthorold and Lochmaben, and also of the re Old Mortality was found dead, near the place of his , and his pony standing beside him. We had just left en, when the sky began to darken, and we could see the gathering all around us. It was a mountainous country, hunder began to roll fearfully among the hills."

natural desire of the artist, on reaching Jardine Hall, ketch the picturesque old tower of Spedlins, and Sir Jardine, then a young, active man, set out to accompany his friend across the river. The weather had proved s they had foreseen, and they found the Annan swollen ins. They had to cross by a conveyance peculiar to the called the "trows." This consisted of two long boxes ogether at one end, and the two other ends kept pretty t by an iron bar fixed about half way between them—▶ ous punt thus assumed a triangular shape, and it was across by Sir William, who stood at the acute angle, ed down a pole into the water, betwixt the angle and iron bar, his two passengers occupying each the poste- of one of the boxes. Our artist thought the transit in rather critical, for there were several small islands in and the mountain stream, swollen by the rains, eddyed ese so vigorously as to threaten capsizing. On nearing r bank, Sir William, taking the rope used to moor the in his hand, leaped on shore; but the rope, grown rotten xposure to sun and rain, snapped, and the two strangers mselves rapidly hurrying towards a waterfall, which d roaring below. Sir William, hastening to a point of which they neared in their perilous course, arrested the by a pole, time enough to allow them to leap into the to their chests, and so wade to shore. Some men on also managed to secure the "trows."

ng in this drenching condition, the artist and his friend mselves also drenched from above. The storm had ced with fury: the rain fell in torrents, and Sir William, return home to an engagement, and having, in vain, em to return with him and change their dress, left rs to find shelter in the tower. Some mischievous ad, however, filled the lock of the door with stones, could not enter. In this plight the artist lost his friend, but made his way to a cottage, the light h he saw. There he stayed till it was growing dark, in vain for the ceasing of the deluging storm. At issued forth, and sought his friend at the old tower. it open, but called in vain. He ascended the ancient the old baronial hall—descended the gloomy steps into

flung his portfolio to the shore, snatched at a
and found himself, to his own amazement, on
this is a very fitting introduction to a haunted
the artist's own account of the circumstances wh
a ghostly reputation on the place.

"*Spedlins Castle.*—The tower of Spedlins
one of the best accredited and most curious gh
ever printed. Sir Alexander Jardine, of A
time of Charles II., had confined in the dunge
Spedlins a fellow named Porteous, a miller, su
wilfully set fire to his own premises. Being, so
called away to Edinburgh, he carried the key
him, and did not recollect or consider his pris
was passing through the west port of Edinburg
the sight of the warder's keys brought the t
Sir Alexander immediately sent back a couri
man; but Porteous had, in the mean time, di
is said that famine constrained him to devou
hands; and some steps of a stair, within the s
shown, on which he was found stretched out
condition. No sooner was the man dead, tha
to torment the household, and no rest was to
tower of Spedlins by night or by day. In
Alexander, according to old use and wont, s
legion of ministers to his aid, and by their stre
teous was at length confined to the scene of h
where, however, he continued to scream occ
'Let me out! let me out! I'm dcean o' hung

irit in order. On one occasion, indeed, the volume requiring be re-bound, was dispatched to Edinburgh; but the ghost, tting out of the dungeon and crossing the river, presented elf at the new house, and made such a disturbance—hauling e baronet and his lady out of bed, etc.—that the Bible was alled before it reached the capital, and placed in its former nation.

"The good woman at the tower, who told Grose this story, in '88, declared that, should it again be taken off the premises, no nsideration whatever would induce her to remain there a single ght. However, the ghost is either tired of its hauntings, or it re not make its appearance in these modern and reforming nes, for it is now several years since the present Lady Jardine d the Bible removed, and laid upon the hall table as a curiosity, here I have seen it. It is of Barker's printing, dated 1634, d, besides being well bound, is carefully covered with rough f skin.—T. M. R."

There may probably be another reason than "these modern d reforming times" for the disappearance of the ghostly ller. Those to whom he owed his miserable death, have ng disappeared from the place; and his revengeful soul may t find the same satisfaction in annoying their innocent de-ndants. Who knows, too, as his landlord, who forgetfully used his death, has long been a denizen of the same spiritual orld, whether he may not have found some means of satisfying s injured mind, or that Porteous himself, as we may reasonably pe, has advanced into a more Christian temper. The burning wn of his premises indicates a fiery and revengeful nature, kely enough to seek every means of wreaking his resentment a his injurer. It would be a woeful idea that there are spirits revengeful that no length of time could avail to raise them to a nobler tone, and yet some of the records of this kind ould indicate that hundreds of years may elapse before such ark passions fade out of very degraded souls. This is one of ose deep mysteries, which the revelations of the invisible world rough apparitions open up awfully before us, and which make s feel how few and feeble are the glimpses permitted us, after all, f the future home of all mankind.

If evil and earthy spirits still hang around this outer life of urs, as a thousand circumstances indicate that they do, for even ges, what is the nature of the liberty thus accorded to such base r ignorant natures? What is the order of police there? What rpose is served in the great economy of God by this sufferance f the lingering and crowding of these earthy essences about the rlieus of humanity? Is it the retributive dispensation of cor-pted souls,—of those who have given themselves up as the

morphosed by one sole material passion; one h
ambition, into a life that was so kindred to t
drew forth its hidden properties by something
pathy—by a homogeniety of nature? Is it the
those who denied that God and Christ still
valves of their inspiration to men: who flung
fanaticism and superstition; who believed that
walked and talked with man at all, did it only
time?—of those who lived in the pride of inte
themselves and their own genius all the merit
which came through them—who thought scorn
and philosophers should receive new and "gl
the ministry of angels?—of those who, huggi
the idea of *their own* intellectual strength, fo
good and perfect gift comes from above?" Is
of these, and of the merchant, and the statesm
else grasped at the world and its fames, and
honours, and built up great families and name
God the glory?"

As these refused the kinship and compa
spiritual, as they smiled, in most complacent
at the hints and evidences of a higher life ev
breathing around them—are they destined to
cast off, for a time,—to our ideas, how lon
suffered to gravitate to that old and sordid s
they loved? Is it what is meant by that which
those days shall men seek death, and shall not
desire to die, and death shall flee from them?"

y, the sensually, the grossly low? Strange yoke-fellows,—
by one common link, the wanting of the heavenly, but so
e still in taste, feeling, habit, temperament, and fancy, that
proximity itself must constitute the most exquisite of tortures?
an this be the condition of those who by very different
s, but by one great error have forfeited their right, at least
great disciplining period, to the "tree of life," and to "the
through the gates into the city." That, indeed, is a
lar and a startling passage in the last chapter of Revela-
, where when the spiritually and heavenly-minded have cast
e last soils of earth, and have passed into the presence of
Alpha and Omega, the beginning and the end, the first and
st," who have made good their "right to the tree of life,"
he entrance into the eternal city—these are shut out. At the
gates of this divine capital of purified and enfranchised
it is fearful to find the crowding swarms of these earth-
ipping souls. "For without are dogs, and sorcerers, and
emongers, and murderers, and idolaters (all those who
ip whatever is not divine), and whosoever loveth and
th a lie."

t is a very common idea that tales of hauntings are some-
to make merry over; but if there be any truth in a
and revelations by apparition, or otherwise, as by the
iar condition of Swedenborg, in statements in different ages
nations, there is no philosophy, and few religions, which
a doctrine so awful as these hauntings. What do they tell
Of souls tortured by the crimes of this life, by the memory
the deeds done in the body." Of souls who are ever
ng and knocking, kicking and thundering at the gates of
which have closed behind them, in the vain endeavour to
themselves heard by their fellow-men; who long with a
ng desire, hot as that of the tongue-scorched Dives, to
h the seemingly poor consolation of speaking out to those
behind, the crime which festers and corrodes within them.
bound to earth as by an almighty spell, and yet not
tted to that earth. Unable to advance to purer regions,
se the word stands written on the eternal oracles that were
life-time offered to them, day by day, that as the tree falls
lies. The word which says, "that which is earthy, let it be
y still," and that "still," if not a for-ever, yet of such a
ion as seems to the human imagination almost a for-ever.
, the poor Squire and Dame Children had been flitting
t the wretched grange of Ramhurst from the days of
ge II., yet incapable of taking hold of a single angelry in
nfinite world into which they had entered. The miserable
master of Wimmenthal, whose haunting of the House of

in that ward were often made violently sick b
smell, realizing what Plato says of such gross
tombs and graves. There are said to be eviden
haunting Willington Mill, having done so to an
same spot for 200 years, and a clairvoyant from a
unacquainted with the facts of the case, Mr. Pr
asked to go in a trance to this mill a few yea
accurately described the two spirits frequently
said that they were gone down so deep into the
in so fearful a condition, that she was afraid to
and in great agony entreated those about he
The history of haunting presents numbers of su

Now, what inferences are we to draw from s
there is no regulation in the first region of the i
bordering on this earth, for the marching of s
their destination? That God has no police th
here? That such disorderly souls are suffered
about the outlets of this planet, and block up t
of onward life for ever? By no means. That
such spirits still hang around us, the revelation
assert, and those of Spiritualism confirm. I
because the first stage of spiritual life is the on
such gross and heavy essences can attain. Th
advance into the next and purer state than we
of our material atmosphere. There is a natu
moral obstacle; or, rather, the moral and nat
same. There is, in the words of the Gospel, "a

tedly, will send them off, up or down, some day, from thus
g up the postern doors of existence; but his patience is
ful—his processes are often slow to our thinking, "one
ng as a thousand years, and a thousand years as one day"
n. As Philip Bailey says,—

"He takes a thousand years to lift his hand off."

r, whilst our critics, who refuse to learn, go on telling us
iritualism teaches us nothing, there are such tremendous
s these, amid other and more consolatory ones, that it
ing us—that Scripture asserts a plain truth, and not a
gure of speech, when it says, what we sow here we shall
y reap hereafter. If we sow to corruption, we shall reap
ion. If we sow only earth, we are not likely to reap
but something a very long way short of it. The old
of pulpit theology, that no sooner shall we cast off our
bodies than, by a kind of spiritual hocus-pocus, we shall
our present tastes, habits, sins, and follies, finds no place
evelations of Spiritualism.

itualism teaches that this earth is a birth-place of souls,
s they acquire a consciousness of their peculiar existence,
mselves presented with a Divine Manual explaining the
of their creation, and the rules by which these are to be
ted and attained. They see there, and every day's expe-
onfirms the fact, that this stage of existence is but a mere
nary; but it is the school of the infinite and the perma-
That here we are to grow and form ourselves into what
to be, and that not too much time is allowed for the
e. Yet the bulk of mankind, though they see all this,
it, and profess to act upon it, immediately fix their nails
e earth as barnacles attach themselves to a ship's bottom,
t as though they were resolved never to let go. They
build, scheme, accumulate, fashion their tastes, mould
esires and sentiments, all to the genius of this temporary
n. Their hour of exit, spite of this, comes; they are
ed off from their sticking place by Death, and they enter
r second stage as thoroughly unfurnished for it as a cater-
s for flying. Pulpit theology says,—"Cry to God at the
oment"—the God whose manual and vade-mecum you
ll along had, and the plainest text of which is, that you
t to expect to gather 'figs from thistles;' and, heigh
all will be right!" Plead Christ's merits, without having
your own, and he will instantly perform a miracle—turn
om a very worldly, scrubby, and gnarled old sinner, all
and crusted, and cankered through with this worldism,
varice and pride, and with a selfishness as tough as ten

gutta-perchas, instanter into a mo
and God-and-man-loving angel, a
company for those who have gone
and been all their lives "doing just
humbly with their God."

Spiritualism believes in many
miracle as that. It does not be
modelled at pleasure like soft,
believe that if you choose to m
monkey of yourself, during the w
tive life, you can be metamorphos
without a pretty long process, a
If we do these things in the gree
what shall we do in the dry? If
absorb us, and infiltrate and perm
earthy, as petrifying water conve
step into the spiritual world we
with its higher conditions, and th
fearful tale of the age-long diffi
ethereal life which we have aband
of time.

And now let us imagine what
tification to ambitious souls—to
earth were resolved to be somethi
who strained all their powers, a
ciple to take the first rank, to hav
be of "the upper crust of society
their composition but the finest
set down in the lowest regions of
the very reptiles of grossness and

transition approaches, when that great awakening comes on
e very worst and the very best, that what the country people
ve for ages called "the lightening before death," when the
ul sees, knows, remembers everything of the past existence in
moment, when a great cloud seems rolled away, and the
pression is, "Vanity of vanities, all here is vanity." When
e silver cord is in the act of loosening, the golden bowl is
aking, the pitcher is breaking at the fountain, and the wheel
the cistern, then what thousands of loving and trusting spirits
ar music of celestial orchestras, see sights that kindle their
es with a divine beauty, and irradiate them with smiles of
ishment. The beloved of the past and the happiest days
nd round them, and say—"Up! come with us! we are all
re, the oldest and the youngest, ay, the very little ones who
d away so soon that they have long been dead to all the world
t to one little, sacred, never-forgetting spot—the mother's
art. All are here!" Jacob Böhme asked his son if he did not
ar that heavenly music, and bade him set open the door that
might hear it better. Mrs. Jameson, who in her day-time
ed to look very wise over the matter of Spiritualism, in her
t hour looked up smilingly as at something above her, and
r last words were, "Beautiful! beautiful!" The good Dr.
ifchild, whose very interesting life has just been published by
i son, said to his niece, just before he died, "What! don't you
ar it? don't you hear it? those heavenly harps?" and then, as
losing all cognizance of this world, he added, in soliloquy,
You can't all go in with me. I must go first; but keep close
hind me, and open the gates wide, wide, wide for all!"

The annals of the good are voluminous with such divine
cognition. If they tell us anything it is that those, "not dead,
t gone before," come then faithfully; have long been working
r that advent of the kindred souls; and come in troops and
th instruments of music and instruments of protection, a
estial guard through the low first borderlands, haunted by the
avy souls and the unclean souls, protecting them from "the
gs that are without," and escorting them to their appointed
houses, not made with hands, eternal in the heavens."

Numerous too are the narratives of great men, and so-called
ise men, of the earth, whose ends have taught the other
d fearful side of the lesson. "Who have come in with vanity,
d have departed in darkness." The veil that is lifted by
ese ghosts, who ever and anon, give us some glimpses of
emselves, and are received by the other wise men who have
ceeded them in their vanity and darkness; with merriment
d scorn, is the accordant sequel to such ends. In a word, the
uch ridiculed history of ghosts is just one of the things in

without examination, nor to take every story
tion; but that, having sifted and winnowed yo
be some grain left, don't be so foolish as to
A man may be wise or foolish in dealing wi
assuredly that is not wisdom which neither thra
but flings chaff and corn together upon the
pedant. And this is my idea of the philosophy o

Happily there are visits of ghosts of anot
apparitions which do not attach themselves p
spot often for a long period, and frequently
purpose, but come like a flash from heaven
occasion and then are gone. These are suc
body in some far-off place, notify to their frie
sence the fact. Such as are drawn by a natural
a passing good-bye to those they love, in the v
to a higher life. Such as come to warn of de
and having discharged their loving mission, a
This is the bright side of apparitionism, as kindl
in its nature as the other is dark and yet instru

BEN JONSON A MEDIU

Ben Jonson, says Drummond, of Hawthornd
1711), told me that about the time the plague
being in the country at Sir Robert Cotton'
Camden, he saw in a vision his eldest son, th
and at London appear unto him with the

MYSTIC NUMBERS.

writing a work on the Book of Daniel and examining
ct of prophecy, I was led to investigate the subject of
as presented in the Scriptures, and arrived at some
results which produced these conclusions:—
ideas were originally expressed by a presentation to the
quantities and forms, the latter taken from animal life.
nbers are universal and have never varied, nor can man
n; that they are of Divine origin, whilst letters and
ious combinations into words are a subsequent invention

e when an idea was given, it was expressed by a number;
arious modifications and attributes of the idea, by the
ombinations of the number. Hence also when a man was
f, the idea was expressed by a number, and all his
by combinations of the number; and this pervades the
s. I find the number of man was nine,—the highest
numeral.
are many persons who understand the singular attributes
mber nine, different from all other numbers; but for the
d I will give a few illustrations. Take any sum you
y 42, multiply by nine or three and three, and the product
e sum total of which numerals is 18 or twice nine, and
sum total is once nine. Now that sum may be multiplied
umber again, and it will not destroy this property of the
r,—that is, that the sum total of the numerals of which
ct is composed shall be an even product of nine; as for
378 multiplied by 4 equals 1,512, sum total 9. Again,
ltiplied by 6 equals 9072, sum total 18 or twice 9.
ll the numerals (from 1 to 9 inclusive) combined amount
9; and if you multiply all the numerals (123456789)
sum will be 9 ones; multiplied by 18 or twice 9, the
be 9 twos; and so on up to 9 nines or 81. These are
the many attributes of this number, not possessed by
except to some extent of the number 3, of which 9 is
re. These computations extend beyond mathematical
as does the formation of man.
notations to the letters of the ancient languages I take
r predecessors,—the spelling having been first done in
Thus man in the most ancient Hebrew was spelled
thus A. 1, d. 4, m. 40.
number nine pervaded the calculations and expressions
st previous to the Israelitish church; but in that period
of calculations based on the number 7 was inaugurated.

248, amounting to 14 or two sevens.

The representative men of those days, Eno saleh, &c., contained the sum of nine in thei Nebuchadnezzar, to whom the Israelites *went ba*

These are by no means the only evidences o the East previous to the Babylonish captivity. built to represent the idea of a man. They were a man. The Jewish temple was built upon Di plans and measurements (II. Chron. iii. 3.): its cubits, its breadth 20, and its height 120; hence were 144,000, or the measure of a man—conta The measurement given (I. Kings vi. 2.) gives but 36,000 cubits, yet the principle is the same— Josephus gives us yet another, being 72,000 an the same principle. And this extends throughou the numbers of rooms, the measurements of the an extent, *without* any exception, as to exclude being an accidental coincidence.

We next come to the temple seen in vision b the angel had a measuring reed "six cubits long a hand in breadth." (Ezek. xl. 6.) The bread ing was one reed or six cubits or 18 spans or 3 or 108 thumb-breadths or 144 finger-breadths measures then used. And the height was one 100 cubits, giving a solid contents of 36,000 c same sum of one nine. And so with the measur out this vision.

srael. . . . After those days, saith the Lord, I will
w in their inward parts, and write it in their hearts,
e their God, and they shall be my people, and they
ı no more every man his neighbour and every man his
ıying, Know the Lord, for they shall all know me," &c.
spiritual state or city was foursquare, the length as
:he breadth, which was 12,000 furlongs, the length,
nd height being equal. This gives a surface measure-
4,000,000, or solid measurement of 144,000,000,000,
ining the *nine*,—"And he measured the wall thereof
, according to *the measure of a man, that is, of the*
Again all these measurements are on the same prin-
ı which we may plainly understand the Scripture thus:
litish being a church of types and symbols, the temple
the microcosm of humanity, to the innermost part of
High Priest went at stated intervals and received the
n the Holy Spirit.

this system passed away, Christ inaugurated a new
rein the type gave way to the reality, and man was
ıto his position as the Temple of the Holy Spirit, ac-
the same measure, and what John saw was the idea
generate man or the true measure of humanity,—a
longer made with hands, but the temple that Christ
hree days, where no priest is needed to teach his neigh-
is God; for God is in the Holy of Holies of His newly
nple in the New Jerusalem. Hence it looks as though
he measure of a man, or true temple of the Lord's spirit.
here is another *man*, and to express him we require
mbination of the *nine*, and we have it in Rev. xiii. 18.,
ds thus: "Here is wisdom. Let him that hath under-
ount the number of the beast: *for it is the number of a*
his number is Six hundred threescore and six," *i. e.*
to 18 or two nines.

not multiply these illustrations, but if you think this
can give some researches in chronology as respects the
criptures, wherein I produce results from the number
trange and interesting as the above. R. A. W.

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enborg states that all numbers in the Word signify
l states. The most ancient people, who were celestial
ırsed with angels, formed ecclesiastical computation by
whereby they expressed universally those things, which
:hey expressed singularly; but in process of time what
bers involved became lost, except some general idea
; certain numbers which have always retained a sym-
acter.

vived the knowledges concerning numbers that
ED. of *The Crisis*, America.]

PARALLEL PASSAGES.

"And I felt that thought and action were no longe
earthly tenement, but that they were in a spirit-body in ev
the body which I knew to have been mine, and which I no
less before me on the bed."—*Home's Incidents in My Life,*

"Sudden arose
Ianthe's soul; it stood
All beautiful in naked purity;
The perfect semblance of its bodily frame
Instinct with inexpressible beauty and g
Each stain of earthliness
Had passed away; it reassumed
Its native dignity, and stood
Immortal amid ruin.

Upon the couch the body lay,
Wrapt in the depth of slumber;
Its features were fixed and meaningless,
Yet animal life was there,
And every organ yet performed
Its natural functions; 'twas a sight
Of wonder to behold the body and soul.
The selfsame lineaments, the same
Marks of identity were there;
Yet, oh how different!"

Shelley's Q

COUNT DE M——, when Minister at Stockho
at the house of the Count d'Uglas, after the

EXTERNAL SPIRIT MANIFESTATIONS.—HOW PRODUCED.

is admitted by the scientific that certain substances and lo-ities generate, absorb, condense, and concentrate the electric nent. Spirits mingle and temporarily interfuse their own eral electric emanations with this pervading physico-electric nent, which then serves as an intermediate agent by which r act upon grosser matter. This is in perfect harmony with own experience in daily life. How do *we* move, walk, ick up? Neither our legs, arms or hands, do this or that hemselves. They are but *agents* acted upon and moved by e hidden force. We say the mind. But the mind, so far oved from the grossness of obvious materiality, must itself e intermediates. Bone, flesh, muscle, the *electric* and *magnetic* es, and the still more refined nerve element, afford these. y all push one upon and into the other; and so the chain, menced in thought, is carried along and ends in action. rits, then, by this interfusion of their *vital* magnetic and tric forces with the in-dwelling and surrounding local *physico*-tric and magnetic elements, get into connection with pon-able masses. The mind conceives, the will starts, the magnetic electric currents expand and contract, the motion shoots ig the line, takes hold of every fibre of the mass, and grasps substance itself; *that* is obedient to the intelligence guiding and under its direction the manifestation is produced.

How do spirits rap? Upon the identical principle educing thunder-clap. Two clouds, the one charged with the *positive*, l the other with the *negative* electric element, meet, and hwith the shock and clap takes place. The *positive* cloud hes upon the sufficiently substanced resisting *negative* one, and detonation, proportionate to the vigour of the charge, and measure of resistance, strikes upon the auditory sense. Now rits must have a sufficient quantity, and a proper quality, of positive and negative *physical* and *vital* electricities, to give *rap*. They use a nicely adjusted battery. All the difficulty, n, in making the detonation rests in the procuration of a per battery. Hence, though they find in our bodies a cer-n amount and quality of the *vital* electricities, and in tables, rs and walls, a given measure of *physical* electricities, they *erally* do not, without a special developing process on their t, find the adapted quantity and quality in human forms and inanimate substances. So they must prepare the physical stitutions of mediums to evolve the necessary forces. Occa-nally, it is true, they discover mediums whose natural

table; then they positively *will* from themselves, a
streaming, in a fine current, obliquely downwar
force positive to the element filling the interstices
The shock ensues, and the *rap* is heard. The res
projected force is from the pores of the wooden ma
by the negative electric element. You may beat t
huge a club as you can wield, but no sound save th
the club cleaving the atmosphere is heard. There
in the cloud, an *adequate* resistance. Now the ele
table is the medium through which the positive de
takes hold of as it *strikes* the wooden substance—a
—the *rap* goes forth from that. The need is of a
pared *resistance*—a fitted battery. Electricity fr
or spirits has a certain affinity for the electricity in
does not strike the wooden substance primarily—
resting resistance—and shoots along and through
the table into it, and forcibly impinges upon its
You can't get a rap on the *air*. A cloud is a certa

When spirits desire to rap on walls, floors, o
metallic substances, the *modus operandi* is the sam
these reside certain electricities, which may be in
quantity, or modified as to quality, from the f
medium's prepared electric sphere. We have u
electric in its general and convertible sense. It is
or force, but it differs in its kinds and qualities.

And spirits, also, *tip* tables, chairs and pond
of heavier weight. To do this, the human mediu

fficient density. Suppose the table is to be tipped. The edium, one either naturally so, from idiosyncracy of physical nstitution, or prepared and developed in this sphere by the propriate manipulatory magneto and electro-surchargements d *equalization* of the spirits—is seated at it, with hands upon surface. Affinities ever fuse, or seek fusion. The evolved diatorial electricity, streams from the body and hands, en-opes and fills the partly naturally charged table, *marries* with indwelling life, and they—these forces—become one. So the dium and the table may be said to be *sphered* together, ough the fusion of the electric elements. Spirits take hold of l tip the table through the mediatorial electric sphere enveloping l permeating it. The will to tip goes forth in a stream of ir own aromal electricity, fuses with that surrounding the dium, strikes into the pores of the table, grasps its mass, ch, obedient to the intelligence moving, tips as directed. The s of the medium are as wires, along which the current from willing intelligence rushes. The individual is emphatically a *dium* between the moved substance and the mover—a spirit, pirits. They do not so much operate upon the current in the s of media, as they grasp the table itself. Hence, if they ire, or are requested to move or lift a particular *leg*, they take l of *it*, through the medium of the surrounding and permeating ctric element. How this is done, we think we have shown.

Undeveloped spirits from the grossness and density of their eral emanations, and so, from being more in affinity with gross tter, more readily move solid substances; and frequently are ployed by higher authority to give physical demonstrations. ucated or advanced spirits cannot so easily, if at all, from ir spheral evolvments—so fine and refined are these—*without pared apparatus*, take hold of and move gross matter.

Spirits *write* by control of the arm and hand; they control nervous centres, and voluntary motions leading to the arm. ey so get in the sphere of a man that, mingling theirs with , the spiritual will operates upon the mediatorial organism, ercepting the electric flow between the arm and the battery—brain. There is no need of absolute paralyzation of the will, t only of a sufficient abeyance of it as respects the voluntary of the arm on the part of the medium. Then they grasp the n—say at the wrist and above the elbow—just as they take ld of any material substance as heretofore explained. The al voluntary control is held in abeyance. The arm, then, be-nes, in part, an unresisting machine. They move that machine. ey take hold of it through the medium of the electric element. e arm is full of that. And just as we, each of us, by an exercise will, shoot along the nerves currents of electricity, positive and

proportionate to their willing force—may, indee
write through a medium. Let the medium sit p
in an easy rest—with pen in hand—then the
freighted with a strong, guiding will-power, descen
through all the muscular fibres and nervous tiss
controls these through the medium of the indwe
and uses—and *writes* by that member and its han

In some individuals the *involuntary* resistance
in others—in some to that degree as not to per
automatic control. Hence, it is sometimes ne
medium to be magnetized before the spirits can su
the hand to write through it. In some cases
sufficiently continuous repose to admit of spirit
cause of this is either an irritable nervous conditio
ing activity of temperament, approximating to
condition. It is clear to the writer, that if this m
could be generally and easily obtained in the me
it would the more manifest its work; for spiri
their exact thought, even if they cannot give it th
Ideas from spirits coming even by automatic
writing, apparel themselves in part, from the min
medium. Those conversant with this method of m
know that fact. The thought may be from a disc
gence, but the orthography and syntax will often

Notices of Books.

one occasion, after having preached at a distance from home, the text, 'Lord, if it be Thou, bid me come unto Thee on the ter,' he found upon his return, on a dark Sunday night, a con- erable part of the road completely overflowed, and the waters ing higher and higher. At first he drew back; but recollecting text from which he had been preaching, he chid himself for unbelief, and boldly committed himself to the waters. He borne along safely, but in what manner he never could ermine. He declared that he was filled with divine peace and sfaction of mind, and, to his astonishment, he found himself, r some considerable time, safe on the other side. Even on death-bed he retained a recollection of the peace he then yed."—p. 13.

"Our family," says Leifchild, "was not without its tales of der and superstition. My grandfather's credulity has already mentioned; and one of his daughters could a tale unfold would enthral the young, if it only amused the old. One is sisters, also, was a believer in ghosts and ghost-lore, and d narrate a tale which she solemnly declared to be a true ry. This shall be related in my father's words, as it hap- d in his St. Alban's period.

"'I will give an account of an occurrence which soon after l my aunt, for the truth of which, as an event, I can vouch, of which I can offer no solution. She was standing in a shop fronting the street while a customer was being served. a sudden, her absent son passed in the street before her, and, e passed, gave her a look of recognition, which so surprised overjoyed her, that, forgetting everything else, she rushed the street after him. When there, she could not see him, and cluded that he was gone to the alley, which led to the abbey, father pointed this out to me, and the place of apparition) meant to hide himself away. We went, as soon as we ld assemble, in search of him, but could not discover any e of the son. My aunt then concluded that she had seen his it, and fell seriously ill. I noted the circumstances in writing he time, and pondered over them.

"'A few weeks afterwards my father came to see us, and aunt truly divined his errand. He had received a letter from captain of the ship in which her son was sailing, stating that unfortunate lad had fallen from the mast, and fractured his ll. While lying on his death-bed he directed the captain to te to my father, whose address he named. The dates of this fortune and the hallucination corresponded precisely. The eased was a clever, amiable, and handsome youth; and his her never completely recovered her animation after his th.'"—p. 21.

It is worth while to ask here, i
men will continue to use such wor
nation, in relating psychological fac
credulous? Here we have Mr. Le
his family had its tales of wonder a
as one of those superstitions, the ci
his father asserts to be "an ever
Here we have Dr. Leifchild himsel
Gospel, relating as an event a moth
son who was killed that moment at
seeing him an "hallucination." No
to mean "unnecessary fear, or a
without morality; false religion; r
objects of reverence; over-nicety
Let Mr. Leifchild apply any of thes
and see what nonsense it makes.
apparition of her son—a fact prov
"an unnecessary fear, or scruple i
without morality?" was it "false
not proper objects of reverence?
exactness too scrupulous?" or wa
fact, which Mr. Leifchild was afrai
and therefore fell into some sad tw

But the learned doctor, his fathe
same moral cowardice. This, wh
which he can vouch," the mother
of his death far away at sea—an "
hallucination? Turn to Walker,
a mistake." Where was the err
Certainly not in the mother, who

"From this text I preached, and it was 'Weeping may dure for a night, but joy cometh in the morning.' I preached th great liberty, and in the course of the sermon I quoted the es—

"'Beware of desperate steps! the darkest day—
Live till to-morrow—will have passed away.'

"I afterwards learned that a man in despair had that very rning gone to the Serpentine to drown himself in it. For this pose he had filled his pockets with stones, hoping to sink at e. Some passengers, however, disturbed him while on the nk, and he returned to Kensington, intending to drown him- in the dusk of the evening. On passing my chapel he saw a nber of people crowding into it, and thought he would join m in order to pass away the time. His attention was rivetted he sermon, which seemed to be in part composed for him, and en he heard me quote the lines alluded to, he resolved to ndon his suicidal intention."—p. 101.

At page 119 Dr. Leifchild both asserts his belief in "a special ributive providence even in this life," and in his own occa- nal gift of prophecy. The passage provokes some remark, ether there was not rather a triumph in the good man's id over his fallen enemy, and as to what others might and en do call a coincidence; but we give it as it is, and are glad find the same persons who hold spiritual revelations at one e to be superstitions, and at another to be hallucinations, at ers admit them to be religious truths. A brother minister had ligned Dr. Leifchild, and his son and biographer thus ceeds:—

"The good man's rooted conviction was that all such persons his unamiable backbiter would certainly be punished, either themselves or their children, for such misdeeds as the one cified; and this belief he held most strongly in relation to all uries inflicted on God's righteous ministers. Of course, refore, while he endeavoured to forgive his base brother, he phecied in his own home that the said brother would be nished in this world, in himself or his household, though he nself might not hear of it. But the remarkable thing is that *did* hear of it, and in a singular manner. Later in life a lady, o was in urgent need of money, applied to him by letter, and nded his claim to notice on the fact that she was the daughter his old friend (!) at Bristol, naming the very minister who had en the base brother. My father shewed me the letter with the of a man who finds a long-maintained theory strikingly con- med. 'Here,' said he, 'is the fulfilment of my prophecy. ere is the daughter of my old enemy in absolute distress. ho could have conceived this would happen when I was at

Bristol, and he was in the height o
a sovereign, not because she has an
I wish to prove to my own mind th
malignity.'" And he said it, says
to the past, of which the daughter

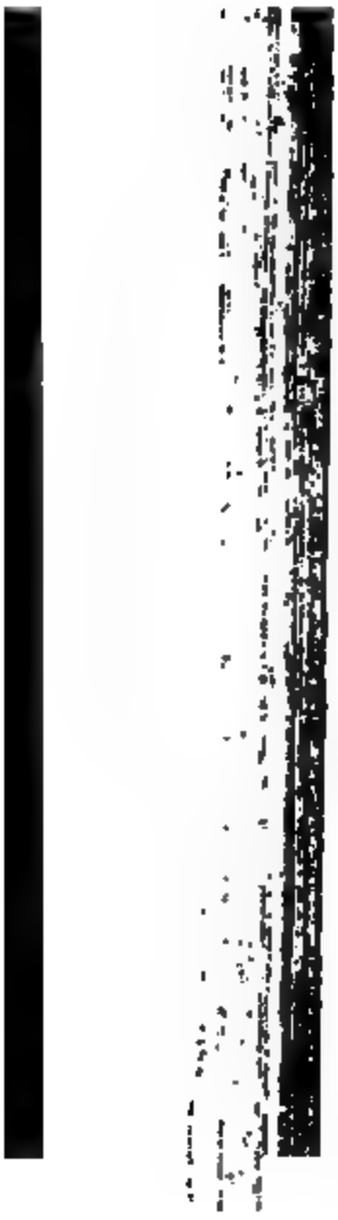
At Bristol, Dr. Leifchild became
the celebrated author of the *Essay*
rance, and many other composition
human nature and acute analysis of
warrant the high estimation in whi
gationalists and a large public be
that "Mr. Foster had a firm belief i
appearances;" and, says Dr. Leifch
I doubted the reported facts of tha
occurrence of such visitations. On
that greatly, he exclaimed—'Why
clusive against them? Did you n
extraordinary powers at Bristol, w
sponded, and that he had been supe
had previously been altogether incr
Priestly wrote to this young man
correct, adding, that if he did not d
silence as an affirmative, and that i
own opinions on the subject.' I
disbelieved."—p. 162.

At page 197 we have a curious
check which the spirit of modern e
Spirit in preaching. "I was once,"
at Craven Chapel, upon the subjec
from the narrative of Jacob wrestli

s, what a condition we should be in if I were not able to quell s excitement after they had risen. I feared it might advance extravagance. This, too, was the time when Mr. Irving's votees were vociferating in strange tongues, not very far from in Newman-street, Oxford-street, and disgracing themselves enthusiastic outbursts, with which I feared any excitement ongst us would be confounded. On the other hand, I thought this were the work of God, I might offend him, and retard it my timidity. All this passed through my mind instantaneously, l while I paused for a moment or two, I inwardly invoked d's influence and direction, and I then determined to proceed in lispassionate strain, and thereby I calmed the minds of the ple.

"I have never yet been able to determine whether I did ht. But my brother, who was then attending upon my nistry, came into the vestry after this sermon, and declared t he had been in such agitation, between a strong impulse to up and speak aloud, and his sense of decency and order, that would on no account voluntarily suffer such excitement again, would rather go out of the chapel."—p. 198.

This account is very expressive of the crippled state into which n the best condition of the ministry of the pulpit is now brought the paralyzing efforts of mere school theology. The ablest and st honest men act, under its influence, as paralytics, not sure their own movements. Dr. Leifchild was a powerful preacher, d produced strong convictions in many minds; had he learnt e the apostles, and like the great disciples of all times to rely ly and confidently on the divine spirit and its inspirations, and s on the modern system of sermon manufacture, how infinitely ch more he might have done. What a vast distance there is tween the condition of those who went forth taking no care as what they should think, or what they should say, assured that the proper hour it would be given them, and of those who ve now placed their chief dependence on a careful pre-compo- ion of a discourse framed on the model approved and taught theological seminaries! Such preachers, with the reliance on eir own work instead of God's work, and the fear of criticism fore their eyes, at the very moment when the true spirit comes on them, stand confounded by its effects, and dare not trust teachings. On the very verge of a grand spiritual effect, they use, reason, and are lost. Had Whitefield or Wesley done this, ere would have been the mighty works which "shewed forth emselves in them?" Where would have been those thousands d tens of thousands startled, appalled, shaken, and broken to ces—those stocks and stones raised in the fire and whirlwind the spirit into living and new creatures? Where would have



coming in upon him and his hearers, and he t
move another step. It is conscious weakness
The cripple dare not leap for he knows that h
left to the healthy subject. We read nowh
stopping the in-rushing of the mighty wind
it should produce confusion or extravagance.
think them drunk, but the people were adde
the amount of three thousand at once. Dr. L
tell to the day of his death whether he had d
in calling down this invocation. For our pa
been continually haunted by the awful words
Spirit." And how are we to understand the
his filial biographer? "One prominent ch
preaching was its stimulating and quickening
work. Instructive and informing as it was i
sermonic topics, the issue of all was to infu
ceasing activity into all willing hearers. He
gregation distinguished by its zeal, energy, an

These remarks seem rather adapted to
gives free scope to spiritual action, under the
mind accustomed to divine influence, than to th
which stops the rising effect, and then wond
done right or wrong. Such a system may
respectable congregations in an orderly but l
greenish unfruitfulness, but it is not the system
quickening power for Christian work." And
any blame of Dr. Leifchild, who was a vigorou
useful minister, but in regret that such a ma
bondage of church or chapelism when he r

In closing these remarks we may note the singular disclosures hich this volume gives us of that fear of criticism in preachers which we have alluded. Dr. Leifchild was terribly afraid of eaching before Robert Hall—Robert Hall of preaching before . Chalmers! The sense of the man and the scholar was too ch alive for the sense of the Apostle, which knows nothing Christ and Him crucified, and fears no man when it stands the circle and amid the lightnings of God's Spiritual Sinai, ore which the greatest intellects forget critical propensities, l tremble and worship. We hear of no such critical terrors nting the inspired fishermen.

TWO MORE HONEST LETTERS.

The following letter has been addressed by Mr. Barge to . Home :—

"Beech Mount, Higher Broughton,
"Manchester, June 1st, 1863.

"DEAR SIR,—I have to thank you for your courtesy in ding me to-day the *Spiritual Magazine;* in which, to my prise, you publish, *in extenso*, my letter of April 9th! You er it to the public in juxtaposition with a name, honoured l respected in Lancashire, Colonel Wilbraham, who compli- nts you upon your '*séances*,' and negatively cushions my jections to your book.

"I admire your pluck, fairness, and candour; aye, even ar criticism; but you are somewhat hard upon my 'igno- ce.' Come now, Mr. Home, this is too bad! To be norant' is my misfortune, and not my fault; and for my nt of capacity you ought not to *twit* me; but I am sadly aid that, underneath the surface of your *attempt* to be funny, re is an under-current of annoyance, although you *do* try to k composed, and to pun on my name, and speak of 'London rges' as being adapted to 'carry heavy goods and *rubbish* of kinds.' Not of 'ALL kinds,' good Mr. Home; for when your ok was brought to my 'craft' as ballast, it was deemed too erior, and was instantly pitched overboard! I immediately wrote u. This made you angry, and you publish my letter, meant you only, in to-day's Magazine. It will do you good; and interlarding it with personality will *tell* well for you, and do no harm. I hope, some day or other, to take you by the nd, and make your personal acquaintance! *we* will talk about rence, and speak of a namesake of yours, for it cannot be s? who gave a *séance* in that lovely city; and (let me speak

it '*sub silentio*') *phosphorized th*
trick was discovered by a quick-
Spiritual Lecturer was compelled
morning, in order to escape a so
Don't let us tell this to a gaping
and less for myself. So now, Mr.
sticks and draw the curtain.

"I am, dea

"*P. S.*—As an emetic I recor
tralia,' page 283, in to-day's Maga

"D. D. Home, Esq., &c., &c."

[Mr. Barge is quite right in
phorus incident does not apply to
obliged to Mr. Barge if he will pu
sighted Englishman" and get hi
which we shall be happy to publis

A good example is not long
much pleased to find that Col. W
letter has been the means of o
letter from the literary veteran, M
trust that others will be induced
those who believe were only tru
convictions, we should in one sho
laugh entirely against the silly p
think that their din can prevent th
that their ridicule is sufficient to ex

THE

Spiritual Magazine.

ol. IV.] AUGUST, 1863. [No. 8.

MARY JANE.*

JAX defying the lightning and struck down by the trident of eptune in the midst of his impious menaces, an enduring spec-cle for all succeeding time; the antediluvian stealthily treading the slime of creation, as he seeks his prey, and making indented otsteps which harden into fossils by means of which the Water-uses and Owens of the latter days will construct for you the cture of his life; the ancient Scythian burying his king in one those majestic mounds, and placing him on horseback with a urt of vassals surrounding him, all transfixed and gaunt, and nd after thousands of years by us when we occupied the Crimea, l holding the same grim position as described by Herodotus; se and similar examples have been brought to our mind, by rusing the work with the above feminine title, one more ap-opriate, it would seem at first sight, to the *Family Herald* in scribing the loves of the kitchen, than to any explanation of piritualism, "chemically," or otherwise.

Who or what is Mary Jane, that these grandiloquent ideas ould connect themselves with her? That must be now our siness to shew. One of the great props of materialism has llen. Ajax has been struck down. We may examine the silized footsteps at our leisure. The old Scythian king is nding for our convenience in his old armour transfixed upon s horse, and will stand for all time. The materialist and the offer have been struck down. We need not be in a hurry, for e have succeeded in obtaining photographs of these curious stances for the benefit of our readers.

In the annals of the human mind changes are not counted by nturies, but by differences; and ideas may undergo all the hanges from the budding spring to the icy winter in a moment—ey may become fossils in an hour and lose their life, preserving nly a stony form of what once they were. An instance of this

* *Mary Jane, or Spiritualism Chemically Explained, with Spirit Drawings; also ssays by, and Ideas (perhaps Erroneous) of "A Child at School."* London, 1863. rice £1 1*s.*; to be purchased only of THOMAS SCOTT, Printer, Warwick-court, olborn.

his will to be an inquirer and a
own wife's mediumship. The v
expense, and told throughout th
of humour, and of the sort of
the materialistic mind. Not
materialism, but nevertheless l
class of marvellous phenomena
book as he projected it, to dispr
according to the very title of his
chemically explained." It wou
more for the present, and we
stalment, which is a full ackn
throughout his life, and still de
the scientific public.

The book takes the scienti
while they think that they a
They have now once more the
Spiritualists and the Anti-Spirit
comfit them, as it justly shoul
which even science and critici
most unwelcome fact. The next
will be to admit the facts and t
and for this last purpose the
"Mary Jane" will be an assist
long. It is certainly ingenious
ment—possibility.

This curious book appears

ligion," "Creation," "Infinity, &c." We should have thought "Infinity" would have been large enough for one essay with- he "&c.," and he has taken particular pains with the essay the Origin of Jewish Religion," in which Moses appears to uch more severely handled than even by Dr. Colenso. This brings us to page 300 of the book, which is published in some small folio, in fine type, and with a splendid margin, t was evidently intended to be the closing chapter, when y remarkable and unexpected incident occurred, which ged the even current of the author's life, and the destiny ven the title of his book. On the evening of the day on his book was to go to the binder, he became a Spiritualist! most unfortunate part of the business was that his book all printed, and the only choice lay between destroying heets containing these brilliant chapters, or honestly to t himself by publishing the whole as it was written, for the it of the scoffing world. To his infinite credit he chose orny path which has given us the theme we are dwelling One by one he saw his choice and favourite essays dropping his book, and the views of a lifetime changed in an hour, has the sound wisdom to perceive the immense value of the est spiritual phenomena when once scientifically proved, and s, what is even more rare, the candour to acknowledge his ction. The closing chapter of the preface should be a n to all who are warring against facts and hugging favourite baseless theories. The author naively says:—"I must also rk that the whole of the work was written and printed, and for the binder, before I had the slightest knowledge on the ct of Spiritualism or Odylic vapour, as my original article Belief," proves; *but, if my present views on this subject are t, all that I have written on light, instinct, intellect, spon- us generation, the principles of human intellect, and other gous subjects would require to be remodelled;* as the con- tion of every subject touching or relating to the production, e, and progressive changes of organic life, of all descriptions, f instinct and progressive intellect, *must be influenced, or must take a new track, by the indubitable certainty that issues from the human body, totally unconsciously, a vapour, ning power, thought, and the power of expressing that thought;* y the strongest chain of circumstantial reasoning, analogous rs exude from every particle of organic creation; *nor do I that this description comprehends the whole of this vast t.*"

here are several quiet hits at "table turning" and "spirit- g through some of these chapters, but our author does not enter upon the subject until we come to his essay on

town for such visions as these invisible rapp
saw that he had been led for all those year
wilderness of unbelief. He endeavoured now
pliment to his old friend by converting him
facts of Spiritualism, and the author tells us
it, and what was the result. He says:—

My old, esteemed, and valued friend W——, a few d
sonal matter of reproach to me, that I did not believe all t
he stated to me to have personally witnessed at a *séance*,
persons called mediums and other parties of distinction
Now I have known W intimately for many years (with
was abroad); and, certainly if there be a truthful man in
one of those men who, in former days, would have glori
than allow that he gave up an iota of belief;—a man w
strong, that he not only firmly believes a thing himself
body else ought to believe it too. He pressed me so, on
believe him was a personal affront, that if I had not po
patient temper, I should have been affronted; indeed,
rather put out, until I had collected my reasoning faculti
that he had no right to insist on my believing; that beli
viction and not of force; and thus commenced the train
question, "What is Belief?" gave rise.

Before proceeding on that question, some of the pre
interest or amuse you. Before I left England, W. was
termed a very materialistic character, such as might be
"I believe what I see, and I am not to be gammoned by
W. heard from a mutual friend of my return, he wrote m
usual congratulations, went at once at great length into th
become a convert to Spiritualism, requesting me to go a
honest mediums in London. *I replied that I thought the b
to go to some highly respectable lunatic asylum and state
entitle him to immediate admission:* and as for the mediums
to London to the Exhibition, that would be time enough
So he came up to London, and I found my old friend as dee
as ever a piece of cotton which the linendraper tickets "
to wash well." Whatever subject was talked of seemed

told that the spirits did not always spell correctly. A lady present was by a spirit "*You shall have power to believe yourself, and convince your husband.*" On our return home, I summed up the *séance* to my friend W., as follows:— ou took me to see a table move, and to hear certain raps, which, through the habet, spell certain words, and you asserted that there was a communication of lligence in those raps, not emanating from the media, but from unseen spirits. id not see how the table was moved, as we were all round it, nor do I know the raps were produced; but as to any communication bearing the slightest logy to your representations, that has not taken place; and I certainly would spend another half crown on such nonsense." Some days after, W. and I, B., were at the Exhibition, and the "ruling spirit," like a cork, came upper- t, and he asked if I had any objection to have the media at my house. "None the world," said I; "but I have a great objection to pay them half-a-guinea coming, besides their cab hire." "I'll pay that," said he; "I want to sift subject to the bottom," and away he went; and at seven o'clock the two dia came. By half-past ten, we were at a dead stand-still; still W., feeling t his cause was lost, persisted in sitting at the table and adjuring the spirits; last, the elder medium said to the spirits, "Will you say any more to us?" e assenting raps followed. We were going to be gratified—the alphabet duced—and the spirit said the important words, "We are off!" followed by diminishing rapping, indicating going away. The media put their hands off table on their laps, and said it was all over. W. paid them at least half- uinea and their cab hire. When they were gone, I summed up as before. We e seen tables, and chairs, and a sofa move; but they did not move unless the ds of the media were on them, or their feet could get at them. Further, we this time that we can imitate the movement of the table ourselves, keeping thumb and fingers of the hand on the table, by the pressure of the muscles he hand behind the thumb. W. got very angry, said if I would help him to stigate and discover the fraud, he would be glad to send them to the tread- l. I replied, that if they ought to be sent to the tread-mill, and I was the istrate with full powers on the occasion, I should send him to the tread-mill for not having made proper use of his reasoning powers.

Shortly afterwards he tells us that the mediums moved the les themselves, and that he thinks so because he does not ieve in spirits at all, and is not aware of any invisible electric ce that could move a table, so that for him, as he thought, the stion was settled, and for ever. But when he thought, good, y man, full surely his book was finished and going to the der, strange things appear, and an appendix has to be itten, from which we shall now make considerable extracts:—

March 20, 1863.

The foregoing was written five months ago, and to get at once into the middle he very singular events which have happened to me since, I copy part of a er.

"*Monday, March* 16.

"My dear Mary,—Thank God, as the people say, I have done reading about its. I have read the following works:—

The reality of spirits and their direct writing, by Baron Guldenstubbe	pages	216
The Book of Spirits, by Allan Kardec ...	,,	474
The Book of Mediums, by Allan Kardec	,,	506
Incidents in my Life, by D. D. Home	,,	288
Spiritualism in America, by B. Coleman	,,	87
Spirit Magazines	,,	300
Researches into the Vital force, by Baron Reichenbach	,,	463
Heaven and Hell, by Swedenborg	,,	560
	Pages	2,894

[illegible]
and that the parties have so well they s
to remark, that to our eyes the sun
reality. I will trouble you to look ba
by a spirit you shall have power to be
Now *this lady was my wife*, and if the
made me utterly discredit the so-calle
nication; because she herself believed t
however, that the [illegible] prophecy w
tenfold corroborated.

My friend W. came again on a vi
and proposed one evening a general
young ladies being home from schoo
was fully occupied. I did not sit dow
as it had already been demonstrated
that the very sitting down with intent
a movement; and other scientific men
nervous action was brought on, by
party was totally unconscious of givi
and one accused the other of pushin
turning evenings do—in nothing bein

THE RETURN

The next day, when I returned fr
turned for her. "*Indeed,*" said I; "
"yesterday evening Mrs. ——— decl
moved for her, declaring she was no
for her. I did not see why it should
it a fair trial all alone, and I took the
steady at it for half-an-hour, and if b
altogether. Well, in about twenty m
I got frightened and got up. Recover
it, and then it moved in five minutes
three minutes after I put my hands
However, after tea, I sat down with
table moved about in a very unaccou

table really moved without any lateral pressure whatever; and the nearest approach I made to that was with a small round slate chess table, on which I laid a napkin or muslin handkerchief. Now, the slightest attempt to move a table—putting the hands on the handkerchief—is detected by the handkerchief wrinkling up. Yet, when my wife put her hands on the handkerchief, the table moved without causing the least wrinkle of it. So matters went on. The fact of the table moving on the one hand, and the absurdity of it on the other.

SCIENTIFIC EXPERIMENTS.

The next question was: Where did the motion originate? My wife said she felt it come from the feet of the table; that they seemed to drag and commence the motion; was the motion, then, commenced by the effort to get rid of the power given by the feet? I got a large piece of glass, and laying it on the table, she put her hands on it; *but the glass moved immediately semi-circularly off the table.* I then got a four feet circular sheet of zinc, which covered all the table, but when she put her hands on it, *the zinc moved semi-circularly off the table, till hung down*; the table did not move. I got a wooden top made, placed it on the table—*that moved off similarly without the table moving.* It was clear, therefore, that the power was a surface power, and not a power which acted by forcing the whole table. At times the table became very violent indeed, tilting and striking with one leg so violently that we desisted, if it was late, in order not to disturb the house. It was clear that something issued from the hands which was a moving power, and the question arose whether it issued equally from the feet—to test which, I had a flat deal framework made two feet square and three inches thick, and supported on small castors. When my wife stood on it, there was evidently an endeavour to rise, when any inequality of the flooring permitted it; but when she sat down, and placed her feet on it, it began moving violently, so as to twist her ancles, and finally launched itself violently four or five feet distance from her. The power, therefore, emanates from the feet as well as from the hands. Now arose another question: Did this power pervade the whole room, or was it confined to the furniture only? To test that, I took the four feet zinc plate, and had a deal framework made under it, so that it could be hereafter converted into a table (on which, in fact, I am now writing), and, by means of a new sash line, which led to a pulley, suspended it, face downwards, by the lamp hook in the middle of the ceiling, directly over the table. We had not very long to wait, for, in the course of the evening, the zinc plate was seized with a most violent rocking.

FURTHER DEVELOPMENTS.

Two evenings after that, we had supped as usual, and, before going to bed, I had occasion to go into my study, adjoining the sitting-room, leaving my wife seated at the table, under the zinc plate. All at once, I heard a most fearful shriek; and hurrying back, found the room in darkness, and my wife fainting, and the zinc plate lying on the top of the supper table. I lifted the plate off—nothing was broken, though the table was covered with decanters, glasses, &c.; the lamp was upset, but not broken. My wife said that, while sitting waiting for me she looked up at the zinc plate, and saw it all luminous, and saw it descend gradually to the table, when she shrieked. I wanted to replace the zinc plate, with a stronger cord, next day, but she said she would never enter the room again if I did. However, here was clear proof that the motive power pervaded the whole of the room, and this serves as corroboration of the statements that Mr. Home is carried up to the ceiling, and writes his name there, while so borne up. Here is the case of a lady, who looking on the whole in the light of a conjuring trick, sits down to try a very light table for half an hour, and succeeds in getting it to just move in twenty minutes; and, within three days, from a consciousness of her power, causes the heaviest table to move,—*not only the table, but I got on it, and it still moved.*

AN UNDEVELOPED MEDIUM.

Matters were in this state when, one day, a lady called who had given much attention to Spiritualism; and, on our relating our experiments to her, she said,

"Mrs. —— *is an undeveloped medium.*" Singular term; however, we were not destined to remain long in suspense as to her meaning. She sat down to the table with my wife. The table began moving as usual. She struck the table three smart raps with her knuckles, and said, "Come, good spirits, rap." The good spirits or the table immediately rapped in response. She then began talking to the table in the manner formularised in the spiritual books, and the table answered. She then made an alphabet, and began making the table talk. I was present, and must say that the poor table exhibited great want of grammatical education, for it put a dozen of incomprehensible consonants together worse than a Welsh or Polish name, at last ending with baby. However, this was a new and great phase, for we were beginning to get tired of a table which only moved about in a most irrational manner; so, I made myself acquainted with spirit language, which consists in conventional rapping; that is, one rap means No; two raps, Doubtful; three raps, Yes; five raps is asking for the alphabet; when, in reading over the letters, the spirit or the table will rap three times at each letter it wishes written down, and so communicate its ideas.

A NEW CREATION.

I found myself now in presence of intellect; in fact, of an intellectual being; for, as I was satisfied that the phenomena depend on the emission of certain elements, and that the phenomena cease the instant the hands are withdrawn from the table, it was clear that the intellect was *a quality or property of these elements—or, perhaps more correctly, of that combination of elements.*

THE CHRISTENING OF MARY JANE.

This matter had to be investigated chemically, and *this new Being had to be christened;* for, as I did not wish to make a single false step, even in nomenclature; and as I had no proof whatever of its being a spirit in the sense usually attributed to that word—that is, the soul of a departed person—and, as I had already one clear cause for the movements of the table, in the same emanation from the human body which produce mesmeric sleep and the (probable) sleep of the sensitive plant, I did not choose to embarrass myself with two causes even by the adoption of a name, until intimate scientific conviction should oblige me to. *Still an intelligent being to be talked to, must have a name,* and the house was full of children from school, and country servants. How it was I don't know—having no relative, nor knowing any lady of that name—*but I christened the new comer "Mary Jane" and it answered to Mary Jane, and from that time* [illegible]

. One night after we were in bed, I was talking with Mary Jane, and I
ed that my wife was getting sleepy, and it entered my mind to test
r the emanations continued during sleep, so I continued the conversation.
ees, *the responses became slower and fainter, and by the time I was convinced*
wife was fast asleep, they ceased altogether. Matters were in this state,
e changed our residence, and some very highly talented lady friends
taken a great interest in these phenomena, and being also mediums,
not of the power of my wife, we agreed to hold regular *séances* excluding
r visitors.

MARY JANE ANSWERS MENTAL QUESTIONS.

agreed perfectly that each person should treat the phenomena as he or
eved; and, consequently, we adhered to talking familiarly with Mary
They addressed it as "Dear Spirit," or "Good Spirit," and it appeared
responses they got satisfied them that they were talking with the spirits
ted relatives. We did not know what questions they asked, for they
Dear spirit, will you answer me a mental question?" "Yes," the reply
en. "Yes," or "No." To the remark "Are you quite sure?" three
w and distinct raps were the confirmation.

AUTOMATIC WRITING.

it this time another phenomenon took place. At the house of a lady
pencil and paper had been put under the table, and a so-called spirit-
had been produced. I bought a porcelain slate, wishing to see whether
y Jane would write or draw under the table; so the next evening I said
ife, "We will put the slate and pencil under the table, but previously
slate on the table, and hold the pencil in your hand for a little time, so
smerise it." She did so, and immediately exclaimed "My hand is being
"Let it move," said I. The left hand covered the end of the pencil,
moved rapidly, and then three raps were heard, and the hand stopped,
ded me the slate, and a sentence was written on it. Since that time
continually written; *or rather, Mary Jane has guided her hand, she her hand with her black silk apron, writing rapidly any opinion Mary Jane give, but utterly unconscious of a letter she had written.*

MARY JANE HAS MUSICAL TALENTS.

st not omit the musical talent of Mary Jane. At a *séance* (out) my wife
a guitar in her hand under the table, and it had been played on by the
irits of that domicile, so I could not do less than procure any and every
ent Mary Jane might like to play on: and I purchased an excellent
an accordion, and a child's drum, and borrowed a violin; none answered
cept the guitar; the accordion and drum were sounded a little; as for
in, after Mary Jane had sounded a few discordant notes on it, she undid
egs, loosened the strings, broke down the bridge, and wrenched it out of
's hand.

THE MUSIC MASTER.

oks very easy to play the guitar, so my wife determined to take lessons,
ave rise to a curious *quid pro quo.* A relative of Mr. W., who performed
iolin, mentioned Mr. W.'s name, to that relative I mentioned the phen-
, that if a medium held a guitar, and another played a violin, the so-called
ould accompany on the guitar—and the said relative promised to bring
n some evening to try. I mentioned the circumstance to my wife, that
ht not be surprised if a stranger called, but I did not say a word on
lism to the staid guitar master. Now, it is much easier to see a guitar
than to play it one's self; and in the first lessons, the strings hurt the
and the notes are very puzzling. My wife, who was in the habit of
her hand guided by Mary Jane, got out of patience, and thinking it was
N. that I had mentioned about the guitar being played, exclaimed, "Oh
wish Mary Jane would teach me to play." "Who, ma'am?" said the
naster. "Why, Mary Jane," said she. "And pray, ma'am, who is

[illegible] in [illegible] the "spirits" said, [illegible] led me to surmise that there issues from [illegible] magnetism of much greater power than we [illegible] and that probably this stream of magnetis[illegible] from the hands. Now I happened to sit [illegible] my body slightly to the left. I could see [illegible] upright, I could not. Imagine now the fa[illegible] and accompanied by the guitar; when I h[illegible] the strings, the guitar ceased playing instan[illegible] the guitar resumed the accompaniment. I [illegible]

THE TABLE KEEPS TIME

In the midst of this concert, my wife b[illegible] floor, in her right hand, when moved her le[illegible] table, on to a small light circular deal table [illegible] with [illegible] immediately this light table b[illegible] [illegible] footing it with one of its th[illegible] [illegible]

The poor music master was fairly conf[illegible] when I was out of the room: "What is [illegible] you have got under the table?" My wi[illegible] table, I don't know what [illegible], Mr. S. [illegible] name?" [illegible] as instantly always [illegible] would, if you told her that, for family reas[illegible] [illegible] "Good Spirit" would have alar[illegible] Jane" alarmed nobody.

THE TABLE MOVI[illegible]

Before getting to our séance I must r[illegible] which I saw the greatest physical manifes[illegible] [illegible] Mr. H[illegible] [illegible] to t[illegible] [illegible]

Accordingly, we put [illegible] the table [illegible] [illegible] and stamping [illegible] frigh[illegible] and took off all but her little finger, still [illegible] to explain to them the phenomena philosop[illegible]

total darkness, was as essential to the production of some of the phenomena
t is in photographing—I got some cotton lining and strong elastic, and made
ind of petticoat to the table reaching nearly to the floor. When this was put
it was pulled off downwards over the border rim of the table twenty times;
to the question "Mary Jane, did you pull it off?" the answer "Yes," was
en. Next day, the piece of elastic was missing—could not be found; I
ught another; we hunted for the elastic everywhere; my wife took an
rella and felt over the tops of the picture-frames. That or the next evening,
y Jane said, "Look in the umbrella,"—and—tucked in closely and neatly in
top of the umbrella, was the elastic—the missing elastic. Another elastic
missing; Mary Jane said, "Look behind you;" and, stuffed in the bottom
the arm-chair that was found. By-and-bye, all the elastics (three) were
ing, and I took a cord to fasten on the petticoat. On asking Mary Jane,
ave you hidden the elastics?" "Yes." "Are they in this (drawing) room?"
o." "Are they in the back drawing room?" "No." "Are they down
rs?" "Perhaps." And we found them all in a bundle on the bookcase in the
our down stairs.

D FOLDS UP AND STOWS AWAY THE INDIA-RUBBER COVER.

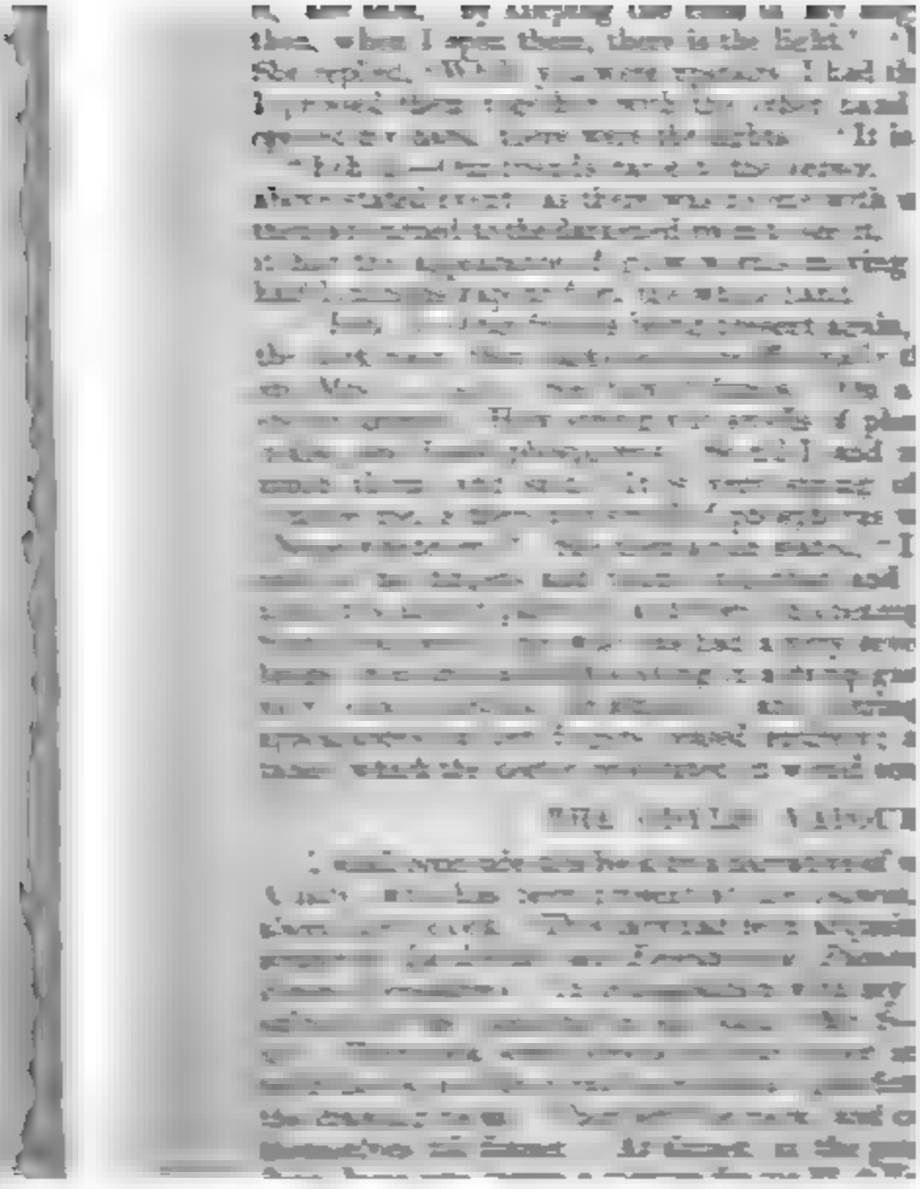
Another circumstance proving (if no trick), the power of this phenomenon.
anted to try an India-rubber covering on the table. I asked Mary Jane if
would like it. "No." However, I went and bought a piece of India-rubber
, and my wife and I laid it on the table in the drawing room, and went to
er in the parlour. When we came up to tea, it had disappeared. Now you
ld think that a roll of India-rubber cloth, 4½ feet square, could not be easily
en; we could not find it at all. Mary Jane said she did not like it, and had
en it, and would not tell us where it was. Four or five days after, it was found
ly rolled up and hidden behind my wife's guitar case in the corner of the
: drawing room. When I found it, I thought—well, if you will not let it be
on the table, it can be put under the table, and will be smoother for you to
t on than the carpet, so I laid it on the floor and put the table on it; it re-
ied there that evening, but next day it was gone. It was not found till, in
ing for some missing cards, it was found (not rolled as before) but neatly
d up and stowed away in a cupboard in the back drawing room, which was
r used. We feel sure that our servants had nothing to do with these trans-
ions, nor would I relate them, if the same sort of action was not recorded in
Home's and Mr. Coleman's work.

HOW MARY JANE STOPS ALTERCATION.

To revert again to the conversation—our Mary Jane has always been a kind
good adviser, and would never allow any disputing; and, once, when an
rcation was getting unpleasant, she stopped it with a crash like a sledge
mer on the table that made the bottles and glasses ring. "There," said I
y wife, "you had better say no more: Mary Jane won't have it." If the
iment she wished to express was more than Yes or No, she rapped five for
alphabet, and always spoke quite to the point in the fewest possible words.

ECCENTRICITIES WITH THE GUITAR.

If my wife is holding the guitar, Mary Jane will carry on the conversation
ounding chords on the guitar, in preference to rapping on the table. Another
ous phenomenon for science is the following:—We were three, at a lady's
se, at the table; my wife held the guitar, which was being played on.
hout thinking of any results, I got up and went to the fire. The guitar
ped. "You have broken the chain," said the lady. I sat down and placed
hands on the table. The guitar resumed the tune. I repeated this three or
times. Again, Mr. W. was playing the violin, I and my wife at the table,
guitar accompanying. I told Mr. W. not to stop playing at anything I might
I got up from the table—the guitar ceased responding. I went to the
r side of the table, and, standing as far off as I could, took my wife's other
d. In ten seconds the guitar resumed playing. I dropped the hand, the
ar stopped; I took it again, and it continued.



a lady at the table said, "Good spirit, please to make the table heavy?" hen told me to lift that side of the table, and it was excessively heavy. w make it light," she said, and I lifted it like a feather; this resolves the omenon into a law of nature, and there ends reasoning. Quicksilver has the rty or quality of being liquid at ordinary temperatures; it is a law of e, I never heard any reason given for it. The same may be said of water ing ice; it is a fact, or we may state it in this way. Water, quicksilver, on are naturally solid, but the addition of different degrees of caloric render all liquid. So it may be a law of nature that the emanations from organic may possess the power of overcoming the principle of attraction.

AUTOMATIC WRITING.

oking at my memoranda, I find the following on the subject of the medium's being guided:—As to any collusion, the following method destroys that ly. I write a question on a slate without my wife seeing it. I turn that ver on the table. She covers it with her silk apron, and Mary Jane guides nd. She neither knows the question I have written, nor the answer Mary has given; and yet, in every instance, the answer is perfectly pertinent to estion.

DIRECT DRAWING.

ow come to the most singular, and though not more extraordinary than her manifestations, still, perhaps, the most valuable. I mean the direct ng. Monday, Feb. 9.—When I went up to tea, I found the ladies round ble, making Mary Jane tell them which dominoes to play—the dominoes turned face upwards. By-and-bye, Mary Jane asked for the alphabet, and "Have patience and you shall have a flower." The ladies had put two of paper and a pencil on the carpet under the table. Perhaps half an after, Mary Jane was asked if she had written anything. "Yes." The s of paper were found folded up with a flower drawn on each—the one a , and the other a Rose, drawn in that style of Penmanship in which school- rs draw swans, rather roughly done, but quite clear drawings of the flowers. ladies were highly delighted, thanked Mary Jane, and asked who the ngs were for—and in this, and all subsequent drawings, the same ceremony bserved, Mary Jane answering "No" until the right person was named.

ECT PAINTING, MARY JANE FINDING HER OWN COLOURS.

ur *séances* became now more interesting; for, every evening, flowers of sort were sketched with the pencil, and the style of sketching improved— a new phase took place. We had been out at a *séance*, when, among other productions of that hospitable mansion, was, on a paper folded up very small, y "smudged" design of flowers, in colours. Where the colours came from, e knew. *I asked Mary Jane if she wanted any colours.* "*No.*" Considering this mysterous being might possibly condense colouring matter out of the sphere, possibly photographically, I enumerated all the photographic ma- ls—nitrate of silver, iodine, &c. &c., all which she negatived, except chloride ld, to which she gave an affirmative "Yes." So I took some straw paper, soaked it in an extemporised solution of chloride of gold and iodine; the s put under the table what paper they pleased—thin letter paper, French paper, &c. *From that time we ceased putting any pencil under the table, as t a kind of crayon-stencilled-looking flowers.* The paper seemed indifferent, ther chemically prepared by me, or French glazed note paper. As I con- ed that every production of this mysterious being must have its origin in imagination of some one present, I thought that the stencilled-looking rs might represent some pattern in one of the papers of the rooms. But no. ever, to try, I went and bought a very pretty room paper, with a pretty r design on it, and, cutting off a piece, made a covering to the table with it, idering that my wife or the other ladies sitting and having it before their might give a clue. *The next day the paper was found torn by invisible hands, finally carried away in bulk, and hidden in the cupboard of the back drawing , but an endeavour had been made, or was the next evening*, by the same

invisible agency to copy the flower cert
done by damping, super-position, and
tinued by Mary Jane; but, in return, ev
in the style of execution and design, t
of which preclude the idea of human a
them state their utter incapability to co
or where the colouring matter could h
evening a lady asked "Dear spirit, con
was, "To-morrow;" and next evening
paper with other drawings of flowers,
was for the lady who had applied for it,

MARY JANE VARNISHES T

To return to our *séances*, every even
table, and asked Mary Jane if she wi
about ten o'clock, divided, or rather
drawings we found under the table; h
preserve them, as they are done in a ki
yellow, and blue—artistically but inc
susceptible of damage by rubbing. So
when one lady said, "Dear Spirit, co
affirmative three raps said "Yes." W
Mary Jane is going to varnish them for
our pictures, we all remained mute with
up *was in a style entirely different from t*
What shall we arrive at next? we as
paper and cards, which each has boug
table—no colouring matter of any so
paper books: and yet, here are exquisite

We lost ourselves in surmises when
the colours; we knew she was quite ca
stairs, and hiding them, and three or
we also knew, from our own experienc
she could write and draw flowers w
the colours—did she steal them from th
box of crayons? Or did she condense
seem to get their colours? We can nei
the same [illegible] throughout with the s

he earlier drawings, those in black, a pencil or crayon was put under the This was discontinued as soon as coloured drawings began to appear. urs nor pencils were then put under the table—nothing but the paper. es the paper was put under the table at one o'clock, and a short *séance* d resumed at seven or eight o'clock. Sometimes some of the paper was n at the evening *séance*. At about half-past ten, notice was given by abet, "Look under the table"—and the drawings were found; sometimes letimes six. The drawings were single, each on a different sheet of er.

a postscript of the 21st April, 1863, the author says:—

FURTHER DESCRIPTION OF THE DRAWINGS.

April 21st, 1863.

chromo-lithographer tells me it will take fourteen days to lithograph ne's pictures, and that there are seven colours to be printed, one a-day. ıder, the originals of those pictures were made in the following manner:— adies bought French note-paper in Regent Street, each according to her ıd I generally prepared some paper with photographic chemicals. All pers were put under a four-feet rosewood table—sometimes one lady ıt all her paper in a book, another would put it loose—sometimes it was r the table, and a *séance* held at one or two o'clock for an hour—some- me papers were placed at the beginning of the evening *séance*, say at lf-past seven. At about half-past ten Mary Jane would say, "Look e table." If asked before, she would reply, "Not yet;" and when we the papers we found those drawings—sometimes two, sometimes six. *re no colours nor water, nor anything but the plain paper put under the* d the parties engaged in the *séance* sat round as usual, and generally played at cards or dominoes, and talked with Mary Jane or, as they , "good spirits," during the whole time; and whenever the question an important shape, as clear proofs shall be forthcoming as that the sun

MARY JANE DRAWS WITHOUT THE MEDIUM.

st return again to our Mary Jane. I write now for the guidance of those dy the phenomena — hitherto all the manifestations have seemed to ny the continued flow and presence of the Odylic vapour—it is true y Jane has, at various times promised to visit the ladies present at their ses, and to make her presence known, but these promises had never been ; at least, to the knowledge of the parties. However, the following :—On Sunday last, we were saying that, now that our drawing medium e to Paris, we could get no more crayon drawings—when my wife said, Jane, will you make for me a coloured crayon drawing?" "Yes." "For " "Yes." "Will you give it me to-day?" "No." "To-morrow?" "On Tuesday?" "Yes." "Can I depend on it?" "Yes." We ed occasionally as to whether she would fulfil her promise. Tuesday at half-past nine, Mary Jane, by the alphabet, indicated to me a drawer and there I found a coloured crayon drawing. Now, it is only by at similar events that we can realise this phenomenon—that is, a first ion, then work done in the absence of the medium.

ving now given a short statement of some of the principal nena mentioned by the author, we find that our space will ow of our going into the equally interesting series of de- ıs and reasoning to which they gave rise in his mind. eas are both novel and bold, and they are put forward in ıuine spirit of a philosopher and man of science. We o do justice to both him and them in our next number.

e have had the pleasure of making the personal acquaint-

repeated, and when the box has been opened
afterwards as many as six coloured drawings h
it, whilst the paper was found to have been
same has occurred when the box has been ent
tightly gummed paper; also when blank piec
been placed in sealed envelopes, they have b
upon when the envelope was afterwards opene
no means however the only phenomena whicl
this, which is one of the best attested and mos
of mediumship, or Mary Jane-ism.

SIR WILLIAM & BECKETT TH

"A Daniel come to judgment, yea, a Da
Me

Our readers will be surprised and delighted
facts with which they are so familiar have at len
passed upon them by a legal celebrity of no co
The ex-Chief Justice of Victoria whose name
of this article, enjoying his *otium cum dignitat*
of this metropolis, has once more assumed the j
disposed of the evidence, and delivered judgme

The occasion of this important event was
Home's book, *Incidents of my Life*, in the *In*
an organ of the Unitarians, in which the learne

ngs to which we instinctively give our faith, so there are others which we instinctively refuse it, and it is in the latter we class phenomena which Mr. Home invites us, in his book, to consider the work of spirits." Thus does this judicial luminary, with harming frankness, exhibit his radical and dominating principle judgment, and, with a modesty quite Hibernian, dispose of facts before him, notwithstanding that, in a previous portion of review, he has admitted that the facts "have been witnessed too many persons of unimpeachable veracity to justify our ting them either as illusions or delusions!"

True, our cautious critic adds, "So far as the eyes and ears of spectators are concerned," as if there were salvation in that nst his admitting too much! Overpowered for the moment the weight of the testimony, and conscious himself of the whelming force of "instinct," the only escape for his ticism was this attempt to limit the competency of the esses. To their eyes and ears the facts no doubt *appeared* ake place; but, for his part, he requires something more ble than the evidence of the senses even of "many persons nimpeachable veracity."

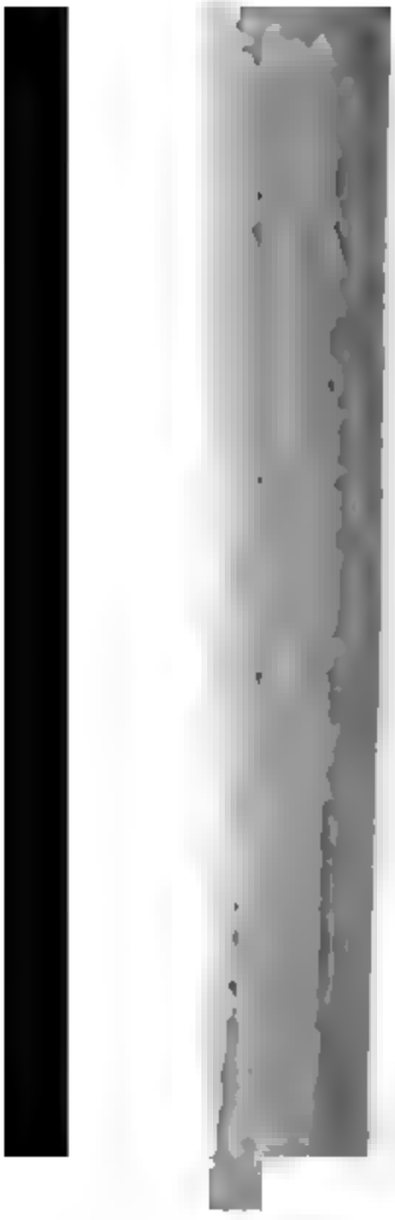
Lest our readers should imagine the Judge to treat the ties of his fellow-men with exceptional contumely, however, is hasten to apprise them that he does no more by theirs he would do by his own. Of the "*séances* presided over Ir. Home," he says, "we confess to our curiosity having excited to learn a great deal more respecting the latter *it would be possible to obtain as a spectator of his manifesta-*." What species of evidence would suit him better than he could derive from his own observation he does not con-end to say. When, however, he thus discredits his own rving powers it is no wonder he disbelieves in other people's. assumes to know (by "instinct," we suppose) that there are gs to learn respecting the *séances* which no spectator is per-ed to witness, and he desiderates that some one behind the es should give him the information. In vain we point to the mony of "persons of unimpeachable veracity" and univer-admitted ability, that no such things were there; that the ts took place in their own homes, under their own arrange-ts, excluding the possibility of the deceptions he insinuates. knows better: "there are things to which we instinctively our faith;" and these be of them!

This, then, is the outcome of Sir William à Beckett's ex-ation of Mr. Home's book, *viz.*, that Mr. Home is an stor, and that those who testify to the validity of the facts cords are, simply, "Mr. Home's dupes." Could the force instinct" further go?

art would surely give them
tricks and contrivances if he ha
these ordeals for the last dozen
phenomena which occur throu
witnesses, with one consent, a
detected any contrivances by
manifestations they witnessed,
could have any without their
accordingly affirm their belief i
phenomena. Further, Mr. Ho
as a welcome guest and friend,
every way the equals of his ca
sesses a name in literature co
à Beckett's is that of a nobod
Home's book, borne testimony
Mr. Home's character and aim
own infallibility bordering on
sets up his own instincts again
the knowledge of these witnes
acknowledged ability, and dec
and these men his "dupes!"
he dubs these men who have in
clusions by strict intellectual p
observed by themselves, "cre
decides by "instinct," without
being, of course, the only true
misapplication of terms was sur

Sir William would seem a

ncommon hangers-on about the purlieus of law courts, we nderstand—is naturally prone to imagine deceit and imposture. he one may be unduly credulous of good, and incredulous of vil intent; the other, his counterpart, incredulous of good, but e veriest slave to suspicions of evil—both may be equally redulous, only of opposite things. We suspect Sir William's ias is not towards the former. The force of the instinctive dgment under which he commenced his review is seen roughout the entire article. No finer illustration is within r recollection of the power of "dominant ideas." The only rallel we remember is that of the author of the paper on this bject, which appeared some years ago in the *Quarterly Review*, d was said to be the production of a distinguished physician d physiologist. There the author was so dominated by his n idea, that he could neither see the limit of the principle he s expounding, nor the validity of its co-ordinate; and the sult was, one of the most partial criticisms upon the phenomena hich had, up to that time, appeared. Similarly, Sir William à ckett, in the article before us, is so completely dominated by e aforesaid instinct, that he cannot, apparently, perceive the consistencies into which it has plunged him, nor even appreciate e meaning of his own language. No imperfection of expression Mr. Home's part, however easily explicable, but is construed to support of this omnivorous instinct; the Bench is vacated r the Bar; and certainly no Old Bailey special-pleader was er more pragmatical, word-catchy, or one-sided. "What it ay be in connexion with Mr. Home's organization, which makes airs move, tables rise, floors tremble, accordions play, hand-lls jingle, we cannot even conjecture; but to have the fact rust upon us as a proof of spiritual agency would, if we were accept it, be such a violent jerk from the ridiculous to the blime as to go far towards displacing our sanity." Yet his very ext sentence supplies the "conjecture" of imposture, to which e have already adverted! He is so demented by his instinctive pulsions that, as we have said, he has ceased to appreciate the eaning of even his own language. But it is to the enumeration f the phenomena just given, as occurring in Mr. Home's pre-nce, that we would now direct attention. And we would k him, "Why, O Upright Judge! stop short in your enumera-on just where you do? Why not go on with the other facts firmed by the same unimpeachable testimony, and some of em inseparably attendant upon even those you do mention?" rom a retained special pleader the *suppressio veri* is to be looked r, as a matter of course; but from a Lord Chief Justice, let us dmit, we are shocked to meet with so little justice, and so hallow and self-condemnatory a subterfuge. The manifestations



in the supernatural? Why, for instance, su
"*the handwriting on the wall*" has its mod
apparitions of individuals passed from earth ap
and known by those present with whom they
as a certain Saul of Tarsus was arrested on his
by One who is recorded to have appeared, af
once to favoured disciples? Nor would it
extravagant acquaintance with the facts if yo
that the appearance of the same One in a
when the door was shut, had likewise been
"modern instances;" that even His condesc
ness of one Thomas, by embodying himself
the sceptic's touch, in proof of identity, was
greater in degree, commensurate with the g
Agent, and possibly the peculiar fitness of t
him, but in no way different in kind from the
in more than one of which, recorded in the bo
own eye, proof of identity is given by the gra
would it have been any more than justice if
been added analogous to those which other h
yourself at least profess to believe, notwit
evidence for them is not, either in quantity o
of that in support of the modern facts, cre
and they "instinctively refuse." This, ho
implied a really judicial mind—one less p
conceited, and wilful—one possessing mor
fishermen, and less with the Scribes and Ph
in short, very different from that of the au
before us.

——— is the subject of the following exposition and comment:—

"On his second evening at the Chateau, as the family were about to take tea, a table from the further end of the room where they were sitting 'came up with extreme violence.' No damage seems to have been done to any person or thing, 'but,' says Mr. Home, 'we were all rather startled, as we were not expecting any manifestations.' This is a strange confession for one who, throughout his book, is constantly informing us that he is conscious of no mental or physical connexion with the manifestations which occur in his presence, and that 'as to the peculiar laws under which they had become developed in his person he knows no more than others.' If this be true, how can he ever have any *expectations* on the subject, and why should he be startled by their appearance at one time more than another?"

Astonishing penetration! Mr. Home must be confounded now. What sort of a world has our learned pundit been living in? Of course he never presided over any cause in which an unexpected altercation took place between opposing litigants; and never in his life was surprised by a squabble among the polite, sweet-tempered, smooth-tongued gentlemen of the long robe? At any rate, if unexpected "violent manifestations" of his kind ever did occur in his presence, it *could* not be true that he "had no conscious connexion" with the production of them; or, if true, how could "he ever have any *expectations* on the subject, and why should he be startled by their occurrence at one time more than another?"

Equally profound and inexplicable is the Judge's difficulty as to the non-occurrence of manifestations at some of Mr. Home's *séances*, "*although* persons were present most desirous of witnessing them;" which he is pleased ingeniously to interpret as meaning "that the manifestations are greatly helped by the presence of believing spectators." And then, with marvellous perspicacity, he sees there is no possible reconcilement between this fact and the principle, that to be too eager and expectant of spirit manifestation "*had a strong tendency to defeat the object;*" and to render the incompatibility more emphatic he puts the quotation in italics, as we have presented it!

But in further illustration of the puzzles with which he imagines that he poses the Spiritualists in general and Mr. Home in particular, and for the solution of some of which he actually speaks of "waiting for a second edition" of Mr. Home's book, the following is, perhaps, the most unique piece of pragmatical dialectic the controversy has yet developed:—

With reference to the quality of this peculiarity, we demur altogether, if it be as independent of his *volition*, as Mr. Home alleges, to the designation of it as a

they made their private communications to m
rappings. Nor does he inform us whether th
appear at his *séances*; but if not, how came
latter as to be justified in predicting their no

The hypothesis is, that some cha
Home's constitution or state which
through its medium impossible for t
"peculiarity" was to leave him f
manifest themselves in virtue of his
obvious an explanation to suit the c
imagination of our poetic judge se
posing and improbable one of differ
one another! Then, descending
deference to the enquiring minds
the interesting and profitable query
have *such* control over the other as
their non-appearance?" How, inde

But the great card of our critic i
the "blasphemous pretensions" of
"to convert the infidel, cure the sic

If Mr. Home were really under the be
sincerely desirous *of performing it, he would*
of persons who most stand in need of his aid.
tions to palaces and chateaus, and the mans
have thought a more available crop of the
might have *been found by him in those wretch*
a name too holy to be profaned by mention i
have disdained to visit. * * * * We
tained by experience that the furniture of h
spiritual manifestations, but, as he says he

tand far less than these in need of the revelations of the future xistence, of which Mr. Home and others are the mediums. It s precisely in the classes amongst whom Mr. Home has moved, n whom the lower intellect has been cultivated at the expense of he higher, that scepticism of the future life, and of the very xistence of a spiritual principle distinct from the bodily organiza- ion most prevails. With this scepticism goes necessarily the ack of consolation to the mourners of those classes who are 'weeping for their children because they are not." The ringing of conviction to them, that those they mourn for are ot lost, but only gone before; nay, may be even now more ruly near them than when they lived in the body before their yes, at once dispels their infidelity and dries their tears. To ay that Mr. Home has been instrumental to this end in thousands f cases, is only to state the bare fact. His "mission" therefore equires no other vindication, so far as these relations of it are oncerned. How much still remains for him to do both in these espects and in "curing the sick" is somewhat beside the ques- ion. Enough has assuredly been done to at least justify the odest claims which Mr. Home really makes, so far as he per- onally makes any; and certainly there was a weight of evidence n the book under examination which ought, if candidly accepted, o have shielded him from the contemptuous imputations of one f the most narrow-minded, bigoted and prudish critics who has itherto assayed to pass judgment upon him. We venture to dd the opinion that no one needs more than Sir William Beckett himself the very proofs he so much despises. A mind ore utterly closed against human testimony, in this matter, ore cramped by prejudice, and yet possessing many attributes f a respectable if not high order, we have never encountered. ven the review before us, notwithstanding its glaring defects, ears evidence of a conscientious industry, and manifests his aving really read the book he has criticised. The vexing thing , that his wilful "instincts" have completely overborne his etter judgment, coloured every dubious passage that arrested is attention, and suggested always the worst of alternative nterpretations; so that his very conscientiousness has only been mpelled to ransack the book for proofs in support of his foregone onclusion. The result is briefly told—and we take a cheery ood-bye of the learned judge, by frankly assuring him—that his eview of Mr. Home's book is, of all we have yet seen, at once he most painstaking and the most preposterous.

a future opportunity, I propose to
examination of the following quest
physical, moral, and intellectual—l
man in the spiritual spheres of exi
to say on the subject at present is
tion towards an answer to this ques
of my own mediumship. The facts
a given medium is concerned can
to such a question. For a generi
rience of a multitude of mediums

Shortly after the date of the la
I became acquainted with a literar
that he was a medium for spirit-w
attended to the faculty for some
which was most frequently writte
a specimen of such writing. Hol
presently to be grasped by anoth
page of writing was done, partly
not. The writing was in various
question, addressed to the invisibl
a medium for writing, the answer
opposite this medium every time
as if ready to write, and we shall,
In about ten days, sitting thus w
alone, I at length found my fingers
of letters; then, after some days
words; at length, after some week
exercise, a perfect sentence was

ıed me to patience was the fact that some of the communi-
ns exhibited thought and feeling commending themselves to
critical friends as well as to myself. It was evident to us
I was open to the *rapport* of spirits of diverse conditions.
could I secure that of the better sort, and keep remote the
r? The friend whose presence had facilitated my being
ght into this exercise was not surprised at my experience—
s similar to his own—and he had preferred to continue his
tion to the subject by means of a seeing medium and a pre-
l mirror. But such mirrors I found—employed with a
ribed formula of adjuration—were not free from the in-
on of undesirable spiritual presence. Seeing, then, no
iar virtue in the method by the mirror, I resumed the mode
y hand and pencil, or pen.

he writing was always preceded or accompanied by certain
tions: sometimes it was one of aching in the shoulder, and
was so painful occasionally as to compel me to throw down
encil; at others, it was one of galvanic prickling at the
r; at others, of numbness of the hand or fingers. I dis-
ed, after a time, that the writing which was accompanied
ıe sensation at the shoulder was associated with an influence
malevolent kind. Sometimes, being incited to hold the
l by one of the other sensations, that of the shoulder would
nly come on. I learnt, also, not only by this sensation,
y a certain style of handwriting, certain turns of phrase,
in obsolete words, to recognize the *rapport* of a spirit of
city and malevolence, although the invisible mover of my
might sign the name of one or other of my departed rela-
and friends.

adopted a modification of the adjuration employed in using
nirror. Did this keep off such? Not at all. Whatever spirit
in operation, it seemed to be competent for another to put the
er aside. Again: a communication, quite unexceptionable,
ıt be commenced; to finish it I had to turn over the page;
ng my hand to the paper again, behold! a different influence
operation, with the gnawing sensation at the shoulder. This
rapport of some spirits, and the facility with which lower
substituted theirs, was at length recognized: thus, some-
s the subject of the writing would be suddenly dropped, and
njunction "Lay down the pen," be written.

Did any action of my own mind mingle with that of the
t in some obscure way? Questions like this are common,
I will answer it by a quotation from my diary. I find there
r. 26, 1857) that, much wishing that I might receive a com-
ication from a well-remembered friend, Dr. Alexander Clarke,
ased twenty-seven years, the following came through my

hand:—"The spirit of Clarke m
because he lied the last time: he
sphere—he is in the first—he mu
is a lying spirit of malignant cha
some weeks before, that Clarke
recognizing such a sphere, I had
some miserable joker. I said, "
"The Clarke I speak of," was t
life September last year; the
Clarke, of Lewisham." Hereupo
having departed a year before,
had escaped my memory. Now
somehow the active operator in
have traced something about Al
and not of another for whom I fe
from the intruding Clarke which
pany in the spiritual state, altho
same in kind as when in the bod
company which was attracted t
supposed. I asked myself, Is the
external and magnetic? This
course of my experience. But I
purpose, taking what I have said
my diary communications as the
omitting very many, making on
necessary to understand them. I
months from the commencement o
the wheat from the chaff during
unpleasant if not unprofitable.
I headed a page thus—*Holy gif*

The name of an uncle of my wife was one evening about the e time written through my hand; I said that I was sure his e would be glad to have a message from one whom she loved. e answer was:—"W. D. loves his nephews and nieces as mes a Christian spirit; loves their children; loves all man- d; but desires to express particularly his love for her and her Robert whom he remembers well as a fine boy of eleven, n he deceased from the earth to enter upon the state of ortal peace and joy of God." Then followed immediately:— am her uncle—I am her uncle William. Love one another, God will bless you. How great and good are the works of ! How loving are His words to man in His word—the le! How great, how good, are the shadows of his redemp- on mankind at large!"

Dec. 7, 1857.—I had been visiting a sick friend who com- nicated to me the sudden death of a Mr. C., whom I known through his having become from assistant the pro- tor of the school where my son was at the time. My friend , "And to think of his being cut off just at the moment completing his alteration of the house; I am told that he has ed it into quite a palace." I said, "I hope he has turned his rnal along with his external house into a better condition: change—if all said of him be true—was needed; for a to die in the full course of self-seeking, who held all ties ept money-ties with a loose hand, for such a man to die denly seems to me a serious thing." "What, according to r notions," asked my young friend, for I had spoken to him ut Spiritualism, "would be his state now? I think he was at you say." "When such a man," I said, "wakes up in the r world he finds himself, I conceive, with spirits who, un- own to himself, have long been his associates: hitherto his pters and servants they are now masters from whom he can more disengage himself than can a nail from a magnet. I imagine his dismay, for there was much natural good in him. hile in the body he could divert conscience by the excitements sense; but now he is in a sphere of evil unmitigated. The good him may revolt; but how can he escape? Only by magnetic *port* with spirits in a higher state. But for this he has to through an ordeal of inmost repentance, renunciation of self, d prayer to God. But these he used to laugh at." "You w a dismal picture," said my friend. "Yes," I said, "and may not be exact; but similar pictures are drawn in spiritual mmunications, as to men of similar history. But, after all, it not for us to pass judgment; we all need a merciful one." aving my friend, I came home. After dinner, while reading nething from my diary to my wife and son, I felt the writing-

heard that morning of his death from
family he had been intimately acquai
some remark, I said that he always s
The pen went on again:—"World
cannot, great God! call you friend.
shewn his love to you, but you will p
a sinner! How often I have laughe
of clairvoyance. You should both l
my prayer; Let my cry come unto

Turning over my diary, now, I fi
communications from long-forgotte
chiefly on a low plane—short and sh
and injunctious to lay down the pe
mencements of sensible writing endi
"S. M." With respect to these letter
to hold the pen after they were writt
would come on. Questioning once th
was written that it meant to intimat
malice. Short prayers I also find
some in behalf of the writers, in whic
With respect to the latter the followi
1858. My dear medium—You are
mingling your magnetic aura with t
himself evil. Blumenfeld makes m
by your prayers; but you were p
rapport with many good spirits by suc
Then comes in a handwriting almost
writing of Blumenfeld, the German
history I related in the *British Spiritu*
love of truth is the all-important gui

My dear medium—Many times you are at the disposal of the
licious spirit on account of the great many people who come
you; but a man of good brings good spirits with him—such is
r cousin who has just gone. Make him welcome."

The following was written after reading a sermon by Spurgeon
The Mission of Jesus Christ:—"I believe that Jesus Christ
me in the flesh. I want to address you on the same subject.
u are to understand that man was created male and female.
us Christ was male in the body and female in the soul. To
derstand that you must read the Old Testament. My dear sir,
u read that the man was created double: that woman was
arated from him when in a deep sleep. What is meant by
t is that man is not monadially single ——." At this point
was called away; on return I hoped that the subject might
continued. "You are not at mind with the spirit who wrote,
d he has gone. Much depends upon the state of the mind when
u write." This was written very slowly, and signed by a
me which, through the medium before-mentioned, always fol-
ved rapid writing. I said, "You don't write fast through me."
No; you are more impressible to the thought-action of spirits.
u are a medium for impressions more than for mechanical
vements; but you do not distinguish the impressed ideas from
r own. You are sometimes in a good state for our acting
n your sensorium. You might make yourself more impres-
le to us, my good sir. You are most impressible when you
most disengaged from things around you."

Soon after my being used in this way, it was intimated by
spirit signing the name of my father—who had left earth
arly a quarter of a century—that my two children (the first
ll-born, but at maturity; the other deceased at five months old,
enty years previously), would be enabled soon to write through
r hand. And at various times I had had, as if from the latter,
aps of sentences in a minute writing. It was also intimated
t I should know the former by the name of Thomas Theodore,
d the latter by the name I gave him, Jacob Secundus D.
is is one, *Aug.* 29:—"My dear mother, mother, mother,—
u are not much better than when I wrote before. Why do
u weep? I am happy. My good father and mother, make
happier by making your own Father in heaven more the
ject of your thoughts and meditations.—J. S. D."

Sept. 5.—We had just bid a farewell good morning to a
ighbour, whom we agreed to be of the obtusest in everything
t of his business: this we though a pity as he was such a
friendly good fellow." I felt the vibration, and, holding the
n, this came:—"Many duties or occupations are accommodated
individuals of ordinary capacities, on account of their being

build, and they will say afterwards that they own." Then in different writing:—"Ma suggest thoughts,—move the mind. So n now that it is difficult to write all we would

Nov. 20th.—In the interval between this pleased the Almighty Father to remove from our dear son Robert, whom may He ever ble cations from him, and on his account, I may a separate register; I cannot yet. Spirits, kinds, I continued to find, were able to instit hand, spirits, by their own declaration beneat for prayer in their behalf, others not; spi prayed for me, and who made confession of found that communications from all but t likely to turn out spiritual annoyances. I rule to have no writing not heralded by a fo At times, however, the handwriting would a spirit who had used the formula to some guished the change, I required the formula very well: if not, I laid down the pen. A had, in the meantime, joined us. He becam communications, and at his request, we used the business of the day was over. I find th what occasion or question I do not remembe my writing is to say that Satan is not an in complex of spirits of a most evil character." a member of a religious congregation, and posted in its doctrines. He made a little spe a question, to which the answer was:—"

and leave without interrupting the proceedings, but not so. y times, when a communication would be continued, the ium is called away. Again, unless sympathy with the t is felt, strength of action is not to be expected. The adaptation of force to produce the writing is a matter alculation. Since that is the case, no disturbing element ld be allowed to intrude on the part of those who assist." he question, "Can you explain the nature of the force and node by which you operate?" it was answered, "We are only the regulators of the force but the chief originators of Magnetism, self-originated, marks the operation in all its s. Magnetism gives the key to all the physical phenomena iediumship. Nothing else can make it comprehensible. early sages of the world made profound and serviceable veries in the subject of mediumship by the aid of mag- m. From the time of Moses down to that of Mesmer—— leave off for the present." And so the writing ceased ptly.

Nov. 21*st.*—This evening an Italian friend, named Accolti, was us. He said he knew of writing mediumship twenty-five ago at Naples, where at that time he lived, and where it privately cultivated by a few, it being denounced by the ts. On our sitting down I read the communications of a previous evenings. Holding the pen, B. L. asked a string uestions, to which short answers were given through my . While this was going on, Accolti wrote on a scrap of r, which he folded and laid near me; saying, "When Buxton's ions are answered will the spirit favour me with an answer is?" Immediately this was written:—"The Satan of New olicism seems a blunder." On unfolding his paper I could ead it: his question was in his own language. He said it -"Is the doctrine of the Catholic Apostolic Church right in d to Satan?" Accolti said he was a member of that church, asked the spirit in what it was a blunder? "It implies eignty against God. Souls are not under any dominion heir own and God's. Accolti defines Satan as sovereign of ' Hereupon ensued a discussion between Accolti and the , which might not interest. What interested me was the of an answer being written through my hand to a question nown to me either in language or subject. Later the same ng, I had resumed the pen on feeling the admonitory sensa- B. L. approached and leaned familiarly over the table to h the movement of my hand. It was written:—"Sit down— own—sit when we announce ourselves. The announcement e spirits' presence should cause attention. Christ is our r and the recollection of Him should pervade the assembly.

nere some year or two. To me the change na
indeed. I was a lunatic. A dear friend told
ship, and I hastened to greet you, and than
offices at a time they were needed by me a
which we never had the opportunity of recipr
is desirous of accosting you." I explained
the death of Dr. Alexander Clarke, with whc
residing as assistant, I remained with his fan
were settled. The writing was resumed in t
characters of my friend:—"My dear Mrs. D.,
to salute my good friend for a long time. M
was long in the infirmity of insanity." Th
changed to hers again—"The infirmity shov
my dear brother's departure, as you may
were some indications) "and the only——
in the writing—"Mary do not keep away
I asked, "Can I not receive my friend's testi
of Clarke has gone.—S. D." This sitting gi
of facility and shifting of *rapport*.

Nov. 22*nd*.—At our evening sitting, my fr
"Alexander Clarke. My dear friend D.—Se
alliance to God. No man can seek God wh
Then, in reply to some question—"My dear
friend D. makes no mention of circumstance
shew that." I said, "I prefer to remember
shew self-sacrifice on your part." "Thank
was self-sacrificing to my father and sister, b
wife said, "If he was good at home in his fa
there was much wrong in him." The comm

he great and surprising evidences of His existence and action. w I could have been so blind I am astonished now myself. beauties of this state of existence are beyond expression, those of the earth are magnificent and overwhelming." The dwriting changed—"My dear medium, we don't wish to ıpy your attention too long.—W. Hitchcock. Make an end . Farewell." I have no other communication recorded of irit from whom I had expected so much.

HE CORNHILL MAGAZINE, AND PROFESSOR HALLIS, OF CAMBRIDGE, ON SPIRITUALISM.

REE years have elapsed since the article "Stranger than tion" appeared in the *Cornhill Magazine*, and since then an ression has existed that no unkindly feeling towards ritualism existed in the mind of the editor of that journal. inference was a natural one, for the public generally clude that only such contributions are allowed to appear in pages as are approved of and believed to be worthy of the ntion of its readers.

To atone for the mistake of three years ago, it now resolves nake plain the follies of Spiritualism—to show how utterly acious are all the proofs of its reality, and how foolish and k-minded are all its advocates. The task is a sensible one, if e is anything to put right; for if the public mind is running ay on such a subject as the supernatural, the sooner it is sted and brought to truth and reason the better. We claim same mode of developing the truth or errors of Spiritualism t is applied to all new objects of thought—all new sciences l discoveries. We ask this and nothing more. For facts l have to be multiplied and general principles established in nexion with Spiritualism, just as in all other departments of nan investigation, before the public can repose a settled belief their truth and reality.

It is somewhat amusing, however, to know on what grounds *Cornhill Magazine* attempts to prove the fallacy of Spiritualism. asserts that the proofs of supernatural influences are utterly rthless, *because of their improbability;* and that, although llions of persons may attest the truth of the phenomena, yet ause of the assumed improbability of such facts, they are all be described as foolish fallacies.

It is only necessary, therefore, to deal with the improbability the case, in order to test the value of the argument so oriously elaborated. On the word *improbable* hangs the

whole argument—the essence o
that idea. There is no reason
that appears at first sight to h
Spiritualism; it carries us almo
research, and excites the mind t
of an unseen world. The humar
engaged in unravelling materi
half century—no doubt for sor
—and now, it may be, for a p
being directed towards the super
we admit that much that appear
be found in Spiritualism, we tot
appear to the senses, and which
of a better word, are beyond th
derstanding. They are, on the
and conclusive, capable of mor
usually attends the discovery of
material branches of human enq
nicate passing events in England
the electric telegraph, appears at
we seldom meet with a person of
say, as is said by the *Cornhill M*
improbable it must be a falla
telegraphs to a seaport that a sto
That he should be able to foret
improbable; the storm, however
the Admiral announces, and yet
by the disbeliever himself, he m
because of the improbability t
will prove correct.

The disciple of improbability

nish, and the wonder of the past would become the familiar
ct of the present; such is the laborious process of acquiring
nowledge: it cannot be secured by any other means. The
dvocates of Spiritualism asks no other mode of investigating;
ey seek no other support than that which results from the
nest exercise of an intelligent and enquiring mind.

There is strong presumptive evidence that the writer of this
rticle in the *Cornhill Magazine* has become almost a believer
n the truths of Spiritualism. It is not necessary to strain the
rgument to arrive at this conclusion. We assume, of course,
at the writer has carefully weighed the evidences of the truth
f Spiritualism, and has sought for such proofs as have produced
onviction in other minds of equal intelligence to his own. To
uppose the contrary, would be to indulge in the *improbable*, and
o assign a position to the writer which we charitably hope he
oes not deserve. Having investigated his subject, we may
ssume that the proofs of fallacy would have been readily and
bundantly furnished had they been discovered. The article,
owever, controverts nothing, but on the contrary, it admits the
ompleteness of the cases named by the well known writer of
he former article, and by Dr. Gully, Mr. Home, and others.
Hence we are led to the conclusion that the evidences of the
ruth of Spiritualism were found to be irrefragable, and as
nbelief must still have scope for further activity, it seized upon
he absurd idea of improbability. Surely this idea is but the
nvention of a mind that has grappled with the manifestations of
he supernatural, and having failed to find any other explanation
han that furnished by the supporters of Spiritualism, yet being
letermined still to disbelieve it, shelters itself in a mist of its own
naking.

Altogether the article is not creditable to either the writer or
o the Magazine, for it is altogether shallow and unprofitable. The
nain purport of it appears to be to inform the public that the
vriter does not believe in the statements made three years before
n the same Magazine, which he admits to have been made by
redible persons. How this affects the truth or falsehood of the
tatements themselves is not very apparent, nor is it easy to say
n what way the public can be supposed to be interested in the
elief or non-belief of the writer. Such articles merely reveal
he egotism of the writer, and do not touch the real question
t issue. The best commentator on such an article is our new
riend "Mary Jane."

Another equally unsatisfactory review in the *Clerical Journal*,
n Mr. Howitt's work, has been too bad even for its own friends
o pass over in silence, and it has brought Professor Challis, of

work on the "History of the Supernatural," I determi
views which I have long entertained on the subject o
intention of giving you the opportunity of submitting th
to the readers of your journal. I begin with stating, t
time witnessed any phenomena of table-moving, spirit-r
&c., nor been present on any occasion on which it
phenomena were seen by others. I was present on
experiment of table-turning was fairly tried, and joine
ments, but no movement whatever took place. But alth
from personal observation, for giving credit to the asse
ments of tables, *I have been unable to resist the large am*
facts which has come from many independent sources, a
witnesses. England, France, Germany, the United State
of the other nations of Christendom, contributed simul
evidence. So prevalent was the practice of table-turn
Archbishop of Paris deemed it necessary to address a ci
warning them against abandoning themselves to Satan
the testimony has been so abundant and concentaneous, th
admitted to be such as they were reported, or the possil
human testimony must be given up. I refuse, for my
alternative. The testimony to the character of the fa
valid, the conclusion is inevitable that they were such
account for, and must, therefore, be regarded as supe
I refer, especially, to what was asserted respecting t
which took place in broad day-light, and were so contra
and yet so palpably real, that the evidence of their sup
not appear to admit of question. And if, with respect t
must be conceded, it would be to no purpose to contend
in the other classes above mentioned, because all thes
to require like spiritual conditions in the operators, an
same abnormal state of the human mind, if further ev
character of these manifestations were needed, *it might*
plexed and contradictory, and even unfair, discussion to
in the periodical literature of the day. One writer a
imposture, another that they are not imposture, but
them; a third declares that he won't believe them
asseverations amount only to proof of an unwillingness o
look an unwelcome fact in the face. The more reasonabl

EPING AND MUTTERING; OR, WHO ARE THE SINNERS?

By William Howitt.

When they shall say unto you, 'Seek unto them that have familiar spirits, nto wizards that peep and mutter: should not a people seek unto their *For the living unto the dead.*' "—*Isaiah* viii. 19.

And while the children of Israel were in the wilderness, they found a man gathered sticks on the Sabbath Day. . . . . And all the congregation ht him without the camp and stoned him with stones, and he died: as the commandeth."—*Numbers* xv. 32, 36.

Cursed be he that confirmeth not *all* the words of this law to do them."—xxvii. 26.

Thou hypocrite, first cast out the beam out of thine own eye, and then shalt see clearly to cast out the mote out of thy brother's eye."—*Matt.* vii. 5.

There are certain bewildered individuals, chiefly country ymen and old ladies who are amongst "the silly women are led captive" by them, who are continually dreaming they and we are living under the Jewish law, though every ning they complacently consume swine's flesh in the shape of , bacon, or savoury sausages at breakfast, and are continually inner devouring things strangled, namely, fowls. These ers, against their own creed, are, nevertheless, continually ting in holy horror at the Spiritualists, who, they say, "seek em that have familiar spirits, and unto wizards that peep and ter." It would be very obliging of these good Samaritans t us know where these peeping and muttering wizards are e found, for though I have been a Spiritualist these seven s, and in daily intercourse with Spiritualists of much longer ding, I have never been able to get a sight of these peeping as of wizardism, nor to find out any one who has. But when n directed to the Jewish law as a code now in force and gnition in this or any other kingdom, I cannot repress my nishment on looking round me, to find not this law, but the versal breach and rejection of it, and that fully as much ngst the pretended sticklers for it, as amongst all other ses of society. It is worth while, therefore, at a time when re is so much talk of hallucinations to look a little at this est of all hallucinations in those who complain of the halluci-ions and mortal sins of Spiritualists.

The other day, a good simple soul of this tangle-brained school t the following note to the editor of the *Evening Standard*, inserted it as a matter of vital moment to the salvation of readers:—

SPIRITUALISM.

To the Editor.

Sir,—Of late the subject of Spiritualism has not come prominently before the ds of the public, and it is not, perhaps, generally known that many Christian

him back again? I shall go to him, but he sh

Leviticus xix. 31.—"Regard not them that after wizards, to be defiled by them; I am the

Leviticus xxii. 27.—"A man also, or woman that is a wizard, shall surely be put to death; their blood shall be upon them."

1 *Chron* x. 13.—"So Saul died for his trans against the Lord—which he kept not; and a had a familiar spirit, to inquire of it."

14.—"And inquired not of the Lord; there kingdom unto David the son of Jesse."

These are only a few of the many passages and I hope you will think them sufficiently ap In your journal.—I am, &c.,

In order to give Rustica a little dropped into the editor's letter-box her innocent little billet; but as editc platitudes against Spiritualism to fur tion on the subject to their readers, light, so far as I know, for I never s Judaism:—

To the Editor of the "Eve

Sir,—A friend has drawn my attention to impression of Wednesday last. Rustica is i breaches of the Mosaic law by Spiritualists. which she thinks binding upon us, because the correct as far as they go, but if Rustica ima 1863 are living under the Jewish law, I ar bringing to her knowledge a number of other be Jews and not Christians, we must take the a law which allows of picking and choosing, break our neighbour's head, and leaving anoth One of the most striking characteristics of th acceptance of it and obedience to it. Here and all such ardent Israelites; the concludi having recapitulated the entire provisions of confirmeth not *all* the words of this law to do

nd have her husband, her boys, and all her man-servants immediately subjected
the greatest of Jewish rites. This rite is perfectly indispensible under the
ewish law, both in Jews and in Gentiles. Every servant and "stranger
ithin the gates," is bound to submit to it. Let Rustica turn for proofs of this
Genesis xvii. 10, and to the rest of that chapter.

As soon as her husband has recovered from the effects of this rite,
ustica will, of course, desire to see him inferior to none of the Patriarchs in all
ebrew customs, and she will, therefore, have to look out for three or four
ditional wives for him and bring them home, and as many fair handmaids for
ncubines. For the propriety of this she may consult the history of the
triarchs generally.

But having now made a very good Jew, and a most exemplary Patriarch of
r husband, Rustica will unfortunately find that she has not brought by any
eans the whole of this most exacting law into operation. *Leviticus* xvii. 10, 14,
ill start up, and inform her that every man who has eaten flesh with the blood
it, must be cut off from his people; and as in this un-Israelitish nation, no
an can have reached manhood, nor even boyhood, without eating black-puddings,
wls that have had their necks wrung, instead of their throats cut, and hares
angled in nooses by poachers, instead of being shot, Rustica will have
thing for it but to muster all the sturdy clowns of her parish, and make
em haul away her husband, her sons, and her men-servants to the village
een, and there "cut them off from their people," by the Mosaic mode of stoning
em to death.

But Rustica, as the vindicator of the Mosaic law, cannot stop here. This
w is equally decisive against all who have gathered sticks on a Saturday, the
ewish Sabbath.—*Numb.* xv. 32 to 36. Rustica will, therefore, have to assemble
l the old women who have been guilty of the deadly sin of gathering sticks on
Saturday. She will have no possible escape from this, for the texts referred to
e most peremptory on the subject, and relate the summary infliction of the
ntence on a man caught in the fact.

Having dispatched all the old women and a good many children of the parish
r gathering sticks, she will have then to deal with the "presumptuous persons"
ere. *Numb.* xv. 30, "The soul that doeth aught presumptuously (whether he
born in the land or a stranger), the same reproacheth the Lord; and that soul
all be cut off from among his people." The next verse says, he "shall be
tterly cut off." By the time she has dispatched the presumptuous—and I am
aid she will find the number great, unless her parish be much more humble-
inded than parishes in general—she would have the blasphemers and cursers
her hands, and they must all be put to death.—*Lev.* xiv. 11, 16. All these
ing added to the gory stone-heap, the disobedient to parents, and those whose
rents said they were gluttons and drunkards will have to be stoned too.—
eut. xxi., 18, 20, 21.

By this time Rustica will have brought her family and her parish to a tolerably
retty pass in carrying out the Mosaic law, nay, if she insist on its orderly
xecution, I doubt she will not have left a single soul, man, woman, or child
live, for "the stiff-necked and uncircumcised generation," the eaters of black
uddings, of strangled hares, of hens and pullets with twisted necks, the gatherers
sticks on a Saturday, the cursers and disobedient, the drunkards and gluttons,
ake so formidable a portion of ordinary population, that the man who escapes
ustica's zeal for the Mosaic law, must be more than mortal.

But, as long before the consummation of this catastrophe—the result of an
ttempt to inaugurate the Jewish code in this Gentile country—Rustica would
erself be arrested, tried and condemned for manifold capital offences against
nglish law, and would be on the way to the gallows, no doubt the good chap-
in would inform her of another book besides the Old Testament, a book called
e *New* Testament, a *new* and very different law called Christianity, which
ustica, living in some very rustic place, seems never to have heard of, or if she
ve, does not happen to mention.—Yours,

Highgate, June 5. WILLIAM HOWITT.

These instances of the breaches of the Jewish law, by those

this termination of the Mosaic law
telling the Israelites that God wou
prophet like unto him, unto whom th
xviii. 15. And Christ confirmed thi
term of the Mosaic law, saying "The
until John," only. I have shewn both
White in the *Spiritual Telegraph*, in
natural, and in this magazine, in
lying faculty of the critical press, how
abolished the law against "seeking to
it was for him to establish Christian
Christ abolished that law generally:
Peter declared that it was a yoke
Gentiles, because it was a yoke whic
fathers, nor they, he said, "were able

And who are they in any Christia
bear the yoke of this law? Who are
this law everywhere every hour, and
This law, it is said, is divided into t
and the moral law; but the truth is
law is moral law to the Jews: for
breach is moral in its maintenance; a
already quoted makes every iota of th
he who confirms not *all* the words of
therefore, who sets himself up to sele
subjects himself to a curse which not
the Saviour protects him from, wh
lasting and unchangeable moral law
Judaism, and by that law alone we a
and their clerical advisers search the

offering, but that of a pure and grateful heart. We have no scape-goats, we eat hares, rabbits, tortoises, eels, and numerous other things forbidden. We have no cherubim in our temples, no curtains of fine twined linen of blue and purple and scarlet, no coverings of ram-skins dyed red, and of badger-skins for our tabernacles. The lamps of sacred oil, and incense, and boards of Shittim wood, the ephod, the breast-plate, the Urim and Thummim, and a thousand other things are all wanting amongst us, which if the Mosaic law is yet valid, it is a deadly sin to be without. Instead of going to Sir Cresswell Cresswell for divorce, my unlucky husband is bound to hand to his suspected wife a cup of the water of jealousy. Every clergyman who does not wear fringes on his garment, and on the fringe a ribbon of blue, is a criminal. In the omission of a host of institutions of feasts and fasts, new moons, and means of cleansing from uncleanness, of the great rite of circumcision, we are desperately wicked, if the Jewish law is yet in force. Every man who does not marry the widow of his brother who has died childless, and raise a family in his name, is an especial wretch. Every woman who marries out of the pale of her own kindred is equally culpable, and her property is to be taken from her and given to her relatives. But, perhaps, in the matter of art are we the most monstrous and universal delinquents against God's laws, if Rustica's notion be correct. "Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth."—*Deut.* v. 8.

What is to become of all the nations of the earth? They are all given up to the most unlimited violation of this law. Sculptors, painters, engravers, printers, photographers, carvers in wood and in stone, potters and calico-printers, men and women of almost every mechanical art under heaven, are living in the most profound contempt and violation of this section of the law, and the Catholics are still more guilty of bowing down to these images and, as Protestants contend, worshipping them. Our houses and shops are crammed with the unholy images, our walls blush with the pictorial desecrations, our public squares, and most grand temples bear the most public testimony to our violation of God's most positive commands; and the very persons, those Catholic priests, and country clergy and good old ladies who pin their faith on their sleeves, are living in polluted houses, and carry on their persons, in their brooches, their lockets, their figured dresses, their beloved photographic albums, these abominations, these impious breaches of the Biblical ordinances.

Perhaps of all the *reductiones ad absurdem* this is the greatest. People who are living in daily contempt of the Mosaic law in a

gracious and compassionate law
suffer to sleep and be ignored.
Judaism—a barbarous code enact
and time—which we Spiritualists a
enemies convict us of one crime
cannot do it without convicting
decidedly pronounced worthy of d
appeal.

But we deny all appeal to t
matter of historical evidence. W
Testament as full and perfect. By
can stand; by that and that alon
talk with awe-uplifted hands, an
terror, about familiar spirits, and
is just so much trash and trumper
and precious law of Christ—the la
that law he who wilfully seeks t
devils, or men no better than devi
self not on any express clause in t
he knows and feels that the love o
required of him cannot consist wi
evil. That was the noble self-
which Christ inaugurated and est
asserting that he came to fulfil the
of God and worthy of man he bro
tracted renderings right and left—
tion—the eye for an eye, the tooth
the High Priests and Scribes and
doings. He broke the Sabbath by
with his disciples and allowing thi

e plainly stated that the Sabbath was made for man, not man for he Sabbath. In the country and under the law where it was eath to eat blood, he told his disciples that they should both at his flesh and drink his blood, a saying so appalling that many ews, we are told, left him immediately and ceased any more to ollow him.

Such is the captain of our salvation; such is the liberty with hich he has made us free. Accepting and embracing with sacred arnestness all the moral law which our Saviour has extracted rom the old laws of Moses and of Nature, and which he has urified from the savage severities which are necessary only for en whose half-savage nature could be restrained by nothing as mechanical and rigid, we, with all Christians, do homage to he law of holiness in the heart, of purity in the life, and of that ntellectual liberty which walks not by the letter of prescription, ut by the spirit of truth and of a conscience void of offence owards God and man. As to the mere bogus of "wizards that eep and mutter," or any other antiquated and beggarly elements f a past and finished dispensation meant for men who, like hildren, required nurses and go-carts to keep them from con-inually tumbling, we freely leave them to those who think them etter than "that liberty wherewith Christ has made us free." t. Paul proclaims the very same doctrine as Moses: that if you ut yourselves under the Jewish law you are "debtor to do the *hole* law. Christ," he adds, "is become of none effect unto you, hosoever of you are justified by the law; ye are fallen from race."—*Gal.* v. 3, 4. The question, then, for us is, not about eepings and mutterings, but whether we choose to be under the w, and "fallen from grace." It is very curious and significant hat whilst the Commandments under Moses are ten, and are hus emblazoned in our Christian churches, the commandments f Christ are really but five.—*Mat.* xiv. 18, 39. And these five e again reduced to two—to love God and our neighbours, and n these two he declared, "Hang all the law and the prophets."—*Mat.* xxii. 40.

This, then, is our answer to all the references to the old w. We prefer the option placed before us by St. Paul, and bandon that law to all who desire to be "fallen from grace." We leave our old schoolmaster, the Law, as we have left all our ther schoolmasters, who ruled us when "we were under tutors nd governors until the time appointed of the father." It was our schoolmaster," says Paul, "only to bring us to Christ," "that e might receive the adoption of sons."—*Gal. iv.* 5. How little ust those who would condemn Spiritualists by the old law, have ead or understood the new law; when they would bring the ons and heirs of Christ again into the bondage of servants, and

Thou art heaven's basket, and
The purest of thy flour, as well

Let grace conduct thee to the
And wisdom bless the soul's
No matter, then, how short or
Whose date determines thy
No need to care for fame or we
Nor Mars his palm, nor high
Lord, if Thy gracious bounty
The floor of my desires, and te
To dress and choose the corn;

IN REPLY TO A SCE

Yes! dearest friend! 'tis
(For all your gloomy d
The faith in love that ne'
Nor withers in the trac

Though "gone into the w
Our hearts belovéd still
They still—though passed
See every tear, hear ev

Grieve over every idle th
Are with us in the hou
Rejoice to see the soul out
In forms of use divinely

They seek to wean the so

Notices of Books.

STRANGE THINGS AMONG US.*

'E are glad to find that Mr. Spicer, who is known to those gaged in the spiritual inquiry, as the author of "Sights and unds," still retains his interest in the subject in sufficient force impel his production of the present volume. It may be taken a sequel to his former work, and to be, like it, a repertory of cellent ghost stories and other strange occurrences happening thin the circle of the author's friends, or vouched for to him by stworthy persons. "The circumstances of each case have," says, "been verified with unusual care." With some of them e are acquainted, but others are new to us. They are all of em well told, and judging by their analogy to others of a nilar kind, we see no reason to discredit them, though we think at a more plentiful supply of names, dates, and places, would ve found for them a more ready acceptance with the public. he *Saturday Review* professes to believe that nothing happens persons who are described by initials only. We prefer to dge by analogies and probabilities in such cases, and to make lowance for the weakness of the many who dare not let it be own that they have made acquaintance with the denizens of other world. They would as soon be seen walking down egent-street arm-in-arm with a costermonger, as let it be own that their wives or children had appeared to them to mfort and console them in their bereavement, or that the mmunion of saints was possible in 1863.

Mr. Spicer himself is a notable example of this Nicodemian isease and unsoundness. Throughout his book he is painfully nsitive lest his own high reputation should suffer by its being ought that he is a Spiritualist. Throughout he writes in n apologetic tone, as if he regretted that there were such eings as spirits, and that there should be a spiritual world which they exist, and occasionally have the power of communication with us. He professes to have a reverence for facts, id that alone has impelled him to bring his volume before the ublic; but he is careful, nevertheless, to disown the unfashionable cts of what he sneers at as "spirit-rapping." He is loud in his probation of the "spirit-rappers," but he draws a strong disction, which we confess we don't see the force of, in favour of table-turning." Let him shew us this weakness in his own

* *Strange Things among us*; by H. Spicer, Author of *Old Styles's*. London, Apman & Hall, 193, Piccadilly, 1863.

frequently experimenting, obtain th
more striking phenomena. This
experience, and yet Mr. Spicer finds
line somewhere, as to what he will a
words between what is or may be
would bring him into ridicule among
so he draws it at table-turning.
table-turning respectable, by attemp
certain fluid force, radiating in strea
and he gives it a physical instead of
that "the magnetic current, and tha
This fluid force which can thus gove
by the mere *will*, thus leading to th
man is in itself a natural force." H
and adduces the curious phenomena
magnetoscope, to prove his position
Mr. Rutter would invent another
a philosophoscope, by which the
philosophers could be guaged and
the results of the magnetoscope. I
to this new instrument he would no
counsel by words without knowledg
impossible it is to conduct an inq
science, when one has prejudices and
against certain classes of facts, an
oneself from the ridicule of the *sa*
throwing overboard what may be di

It would be far better for Mr. Sp
the public until he has not only

does not see that after proving the existence of "a certain rce" and that it is itself governed by the human will, the n remains whether such will may not be exercised by ut of the flesh, as well as by those who are still encumbered This force itself when brought into action either by his d table-turning or by what he calls the imbecile practice t-rapping, at once and almost invariably professes to be ed by and to give messages from spirits, and he does not for the phenomenon of the human will being able "*un-sly to the operator*," who produces the phenomenon by his will, to allege falsely that it is not his will but that of a hich produces it. The human will must, therefore, be able ies unconsciously! It is much easier to believe that spirits ve human wills of greater power than ours, and that it is lls and not ours that produce the phenomena, by making hysical laws existing for the purpose, in the very nature stitution of mankind in all ages and countries.

t this day we needed proof of the fact of spirit-rapping, Spicer delights to call it, we should not have to go than his own pages for excellent tests. Here is one of es:—

lady, known to the writer's sister, was, two or three nce, in close attendance on her father, who was suffering illness that almost forbade the hope of recovery. As one evening reading to the invalid, who was seated in chair, she was interrupted by a tap at the door. Her n' not being followed by the entrance of any one, the recommenced, but was again interrupted by a more c tapping. Still no result followed the request to enter. —— then rose and opened the door herself. No one e seen! A little perplexed she returned to her seat, but rcely resumed her book when a third time the summons eated, and now, as it were, impatiently. The sick man m his chair. '*That is for me*," he quietly said, and, the door, went into the passage. The next moment ghter saw him sink upon the floor, and running to him, his last sigh."

poor dying man not only believed more truly than cer, but gave a wonderful proof to others also. Mr. Spicer t say if this daughter is also a disbeliever, nor what his icer's) sister thinks of the imbecile practice of spirit-rapping. spheric changes and powerful electric streams subject to d conditions with which we are imperfectly acquainted," Mr. Spicer's solution. He gives also the following story ppears far too large for the clothes into which he wishes ne it:—

man's dissolution, when the sound a
heard to quit the room of death,
passing the open door of the room
any object to the eyes of the aston

Here not only are the raps hear
steps of the retreating spirit. Is
atmospheric changes? Then, as if t
somewhat similar case of the spirit
and then Lady S. ringing at the be
the door, in the middle of the night,
at sea. As the butler was closi
ringing, Lady S. saw the lad stand
on her accosting him, "'What, l
disappeared." In order to be con
said, "the atmospheric changes an
subject to laws and conditions w
acquainted," disappeared from her

There are numbers of these in
throughout the book, but we must
hardly any which are authenticat
places, and on this account they l
cially when vouched for by a ma
possibility is so manifestly incapal
best part of the book is that which
excellent essay, and which we shou
space. Had Dr. Leger been spare
more is known of these curious p
that his mind was sufficiently exp
into a much broader philosophy tha

THE

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MARY JANE.*

SECOND NOTICE.

OUR notice last month was chiefly confined to the more remarkable facts of mediumship, narrated by the author with such truth and simplicity. We trust that many of our readers have since made themselves fully acquainted with the latter part of the book, which is what will chiefly interest them. Indeed as the author confesses that nearly the whole of his earlier lucubrations will have to be remodelled to square with the new body of facts so suddenly and strangely thrust under his notice, it is not doing him any great injustice to postpone the study of his old thoughts and opinions, until he has made them square with his new philosophy.

The author, however, is no ordinary thinker, as any one may see by glancing through the earlier portion of his book Its title was intended to have been "Light, Instinct, and Intellect," until "Mary Jane" so unceremoniously intervened, and insisted on having her own name to it, bidding the author at the same time to remodel his former opinions. Perhaps he has been as industriously obedient to Mary Jane's request, as was possible in the time, and considering what an entire remodelling became necessary. But to shew the author's capacity for thought, and his superiority to the ordinary run of persons on whom these unwelcome facts have made their first impression, he appears at once to have recognized their deep importance. To use his own words, he says:

> What, then, is this mysterious being? I will explain to you my version of it—premising that science has an immense, an enormous, and a most invaluable field for discovery in its researches into the nature of it; and that if ever it is taken up by scientific men, in the manner it deserves to be, more light will be thrown on the generation and subsequent changes and progressive perfection of organic bodies of all sorts and in the action of food and medicines, and very probably on the causes of the motions of the planetary bodies, than by any study which has hitherto occupied the scientific world.

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* *Mary Jane, or Spiritualism Chemically Explained, with Spirit Drawings; also Essays by, and Ideas (perhaps Erroneous) of "A Child at School."* London, 1863. Price £1 1*s.*; to be purchased only of THOMAS SCOTT, Printer, Warwick-court, Holborn.

Spiritual Magazine, September 1, 1863.]

allest manifestation of life or creation. By such a theory we ght as well attribute the manifestations to any other one of the ıcomitant facts, as to the od-force, if secondary causes are to be rule. Thus they may be attributed to magnetism or to ctricity, or to the brain, or to the lungs, or to the liver, or to y other of the organs which a man carries about with him to se *séances*. We suppose that there would be very poor nifestations, if a man had left either his head or his liver at ne, when he went to a spiritual party, and yet he does not e these with him more ordinarily and regularly than he takes od-force and his electricity. True, it may be said; but in diums there is invariably found an excess above the average od-force and electricity. The hands of mediums are found to luminous in dark rooms, sometimes so much so as to be seen all present, but at all events by those who are themselves sitive or mediumistic; and in most mediums there has been erved an excess of electricity, so much so that some of them ı light gas from the ends of their fingers. This is the case h Mr. Home, who at New York one evening lighted the gas rty-six times in succession, by merely approaching it with the s of his fingers. In the case of Charlotte Smith, "the magnetic l," also a medium of great power, and with whom irons and ıer substances would follow her hands, it was found that the ver ceased entirely when she was placed in a chair, isolated by as stands from the carpet; but that if she were touched by a stander, or her dress came in contact with the floor and the rent thus restored, the power whatever it might be instantly urned. We ought, if we wilfully remain in the most prominent se or concomitant which we observe present in such phenomena, say that magnetism is *the* cause, or electricity is *the* cause, or ı might say that Charlotte Smith's dress touching the floor is ı cause, or that the absence of the glass isolators is *the* cause, d any of these obviously secondary causes would be as logical to attribute the phenomena to the od-force as *the* cause. The ıth is that all the forces and powers of the universe are engaged every the smallest as well as the largest phenomenon whether tural or spiritual, and that all these forces are but branches of e great trunk-force, which, if we stop short for a moment in a condary force for the purpose of scientific discussion, is the eat soul of things, but if we go beyond, IS THE LOVE OF GOD. God in His wisdom acts through mediate agents in all things, mpering Himself to us, through the filaments of His wondrous ws of wisdom, which are but so many electric chains to draw ır souls towards Him, what reason for our intellects to enwrap emselves round and round with these filamental ends of things, rangling our noblest thoughts, and squirming in our insignificance

protest against their dogmas, and that s
should have become almost the necess
arbitrary exactions which they have mad
of man. This battle, now in full progre
the end, and the result can only be th
Each will have to learn of the other, and
the new relations in which they will fi
will then for the first time begin to see h
to have gone hand in hand as an united
and more interior foes. The Land of Ca
these wanderings in the wilderness, and
will be no Dr. Colenso to discredit th
human soul will tell of what occurred bet
Mosaic Piagah.

But we are travelling beyond our aut
before we have got to the beginning of h
however, will have gathered what it is fr
"Spiritualism *Chemically* Explained."
the author's mind. He only know or be
of what is chemical, and he puts human
and resolves them into their elements.
for their food." If you want to know w
go to the South Kensington Museum, and
series of jars there exhibited. One wond
causes none of the "family jars" such
the live men in the world. We will be
of a man when we find that one of th
reconstruct him out of the contents of th

In a work I have before me, it is stated that the analysis of the brain of man d animals gives the following proportions of phosphorus:—

In animals of the lower order	1 per cent.
In imbeciles (men)	1½ ,,
In men of sound intellectual powers ...	2 to 2½ ,,
In men where a degree of eccentricity prevailed	3 ,,
Complete insanity	4 to 4½ ,,

hosphorus is a substance in a great measure composed of light. I wish you st to reflect on the intimate connection of the light with thought, so that the ts of the intellectual faculties seem to be regulated by it; and next, that these rying quantities are only the result of the different power of the absorbents of fferent individuals; so that the man whose constitution causes him to secrete excess of phosphorus is actually in the state of a man obliged to go on inking spirits.

It appears probable too that an excess of phosphorus brings m into a state for seeing spirits as well as drinking them, and ere are also other curious properties which have been observed to its proportion in the body.

We now come to phosphorus, which forms nearly 2 per cent. of a man. r. Kyan says, page 109: "If the brain of a man has only 1½ per cent. of osphorus, he is an imbecile; if he has 2 to 2½ per cent., he is of sound intellect; 3 per cent., a degree of eccentricity; if 4 to 4½ per cent. complete insanity." ridently phosphorus has something to do with thought and intellect.

Not only phosphorus but iodine is a main source of chemical tellect.

We come now to Mons. Boinet's work on Iodotherapia, and find that ns. Chaton states that the absence of iodine in the air, in certain countries, the cause of the degradation of the human species. Further—the researches d observations of Messrs. Boussingault, Gange, Cantu, and a number of ientific men, prove that in those geographical, geological, and chemical illieux," or situations where iodine is deficient, cretinism or imbecility abounds. is points strongly to iodine as having properties related to intellect—and salt, which the metal sodium is but the vehicle for chlorine, what would the world without it? The most noticeable facts in the case are—the large quantity of osphorus in every human body—1¾ lb.; the fact that we imbibe phosphorus each bit of animal and vegetable food we eat; that the lower the animal ngdom is in intellect or instinct, the less phosphorus their bodies contain; and at the odylic emanations and intelligent manifestations are generally and most obably always accompanied by phosphorus: and that chlorine, which we are ways eating in salt, being a sister element to iodine, is full as likely as iodine have a part in the development of intellect.

The following is addressed to the ladies, from which we must resume that phosphorus has feminine qualities or sympathies, nd perhaps it may be from this that it is by our masculine hosphorus that we are attracted to that better part of the reation.

Let any lady go to the South Kensington Museum and see the jar of phos-horus, 1¾ lb., being part of a man weighing 154 lb.; and as females have re than men, she will see that she has 2 lb. of phosphorus in her body, daily ing added to and eliminated—enough to make 300 boxes of lucifers—in fact, at she is a veritable glow-worm. That we do not see it always, is only cause our eyes are made *to act by visual and not chemical rays; but it is the hemical rays which make a photograph. If our eyes were so sensitive as to be cted on by the chemical rays, we should be blinded by excess of light.*

and possessed by evil spirits, that the
persons were burned, in my opinion.

And again:—

I have given reliable quotations th
of plants, and that the quantity of it
mau; but I omitted a highly valu
Magistrat of A Bouchardat, a membe
at Paris. Under the head of phosph
is a violent poison, he states:—

"On trouve dans les auteurs des fa
d'une mort imminente par l'emploi d
être comparé pour l énergie et la rap
vives de l'économie animale défaillan

Medical men can probably give
mystery. They can find easily subj
excess, and would be able to study th
My observations lead me to conclud
eliminate phosphorus; the one that o
the other that of a disordered action

Having now laid a basis
author commences to constru
mode of chemical analysis.
minute descriptions of the phe
extracted in the last number,

What is this power which issues
1.—Puts to sleep, or paralyses, th
2.—*Causes mesmeric sleep in man*
3.—*Gives motive-power to inert su*

It is evident that nothing materi
viously imbibed by him, and it is als
a man of all the elements he is comp
of addition by absorption, and of elim

In the investigation of this subje
whether correctly or not) *to the propo*
believed that a motive-power could be e
stopped the sun—namely, that "the

a yard a step, he will have made 88,000 steps, and, if his foot covered six hes square, he will have impregnated 44,000 square feet with the emanations m his feet alone, being about forty-four rooms of twenty feet square each. w it is evident that, if that man had remained in one room all the day, hough the emanations would not have been so excessive as during his flight, ll they would have filled and permeated that room with these elements. ere is another corollary to be drawn, which is, that as all animals are composed the same elements as man, only in varying quantities, so the exudations from l probably have analogous effects. Nay, it may be even inferred that plants in ir exudations have peculiar qualities which we yet want the key of. The st remarkable thing perhaps in this phenomenon is the intensity it acquires the individual being conscious of his or her power. Here is the case of a dy, who looking on the whole in the light of a conjuring trick, sits down to y a very light table for half an hour, and succeeds in getting it to just move in enty minutes; and, within three days, from a consciousness of her power, ses the heaviest table to move,—not only the table, but I got on it, and it ll moved.

All this may be very well when applied strictly to the above ree questions, from which the exhibition of intelligence in the henomena is excluded, but presently the author finds himself ought face to face with intelligence answering mental questions d exhibiting all the qualities of an intellectual being. It was en that "Mary Jane" was born and shortly afterwards she as christened, and invested with all and more than all the tributes of the rest of her Majesty's subjects, excepting visibility, d a certificate from the superintending registrar of the district. he author is not at all taken aback, but shews himself quite ual to the situation; though some readers perhaps may think m rather hasty in converting particular facts into general positions, and that his logic is a little slipshod.

I found myself now in presence of intellect; in fact, of an intellectual being; , as I was satisfied that the phenomenon depended on the emission of certain ments, and that the phenomenon ceases the instant the hands were withdrawn m the table, *it was clear that the intellect was a quality or property of those ments*—or, perhaps more correctly, of that combination of elements.

The author calls "Science to the rescue," and warns the world at if the call is not obeyed it must take the consequences.

Now, until scientific men of the highest class have thoroughly explained this nomenon, the world will be all at sea about it; and very great numbers cluding those in America—millions) *will be of opinion that these phenomena produced by the spirits of deceased persons.* I shall be perfectly open to believe that theory, as soon as any evidence brings conviction to my mind; but I st here declare, that, up to the present time, not one communication, nor tion, nor sentiment, has taken place or been received, by me or my wife, ading in the remotest degree to give rise in our minds to the idea that any of ese occurrences were the work of anything whatever connected with deceased rsons; and my wife has confessed to me, that she mentally earnestly wished r a communication from a beloved deceased relative, but that nothing of the nd has occurred to her. . . . That there is very high testimony to its being the irits of departed persons, I allow, having continually seen ladies conversing ith the (supposed) spirits of their deceased relatives at our table, and receiving e most assuring messages of love and affection, but whether it was really those irits, and who accompanied them in their carriages on the visit, or whether it as our Mary Jane, who echoingly answered the sentiments they expressed, is matter for discussion between scientific chemists and theologians. Our Mary

are floating round us in the atmosphere. we have in the man—oxygen, 111 lbs., a hydrogen, 15 lbs., a gas we burn; carbon, nitrogen, part of the air we breathe; pho every plant and animal, which we eat at ev sodium, liquid with chlorine; and other susceptible of liquidity. Man is not con conscious that when he is eating roast bee calcium, sulphur, potassium, and iron, few salt, they are eating chlorine Man is co which are in fact a part of himself; he that is, that if they escape a little too fast, vapours is immense; as I said before, the tinguishable by the blood-hound for 100 mi dog has lost his master, he knows if his n into; such is the absolutely distinctive dif individual. These emanations are as po himself is material—as material as, if you otto of roses, every particle by which you the whole drop itself was. Now these Baron Reichenbach's description, in his con

"A peculiar force, distinct from all kno

"Essentially different from magnetism.

"Bodies possessing it do not assume an magnetism."

"In animals, at least in man, the whole the right. The force appears concentrated and fingers, in both feet, stronger in the ha

"The odylic force is conducted to dist and liquid bodies, not only metals, but glas cotton cloth, woollen cloth, &c"

"Bodies may be charged with odyle, or body to another. In stricter language, a b can excite in another body a similar odylic

"This charging, or transference is effec

"The charging requires a certain tim several minutes."

"The odylic light of amorphous bodi internal glow, somewhat similar to phosph by a delicate luminous veil, in the form of

l intensify it. In sleep, the seat of odylic activity is transferred to other parts the nervous system."

The whole of this description applies exactly to the force or power evolved by edium in putting her hands on the table; after a while the table becomes rged, its movements are not subject to any known law. If my wife and I e sitting opposite, at times the table would force one or the other of us against opposite wall of the room, at times go half round and back again, at times and stamp with one leg. Further, the Baron's description tallies with my erience; in sleep it stops—hunger diminishes it—after eating and taking e it is stronger. The description is exact; but the Baron, although he states t the power evolved is a material one, does not state what it is materially posed of; nor does he, in the slightest degree, allude to the commutation of t power into intelligence. His book is, however, one of the most valuable t has been given to the scientific world. I pass now to Mr. Home's work, to ice particularly the continued appearance of odylic phenomena; that is, of action of a material element. Mr. Home truly says, "The manifestations e on me quite unsought; I have not, nor ever had, the slightest power over m. What may be the peculiar laws under which they may have become eloped in my person, I know no more than others." As I have had at home greater part of the manifestations detailed in Mr. Home's work, including the manifestations (by our visitor friends) with the spirits of deceased sons, *I can corroborate the truth of the greater part of his narrative.* But why spirits of deceased persons seemed to communicate with him, and why the liums in Bloomsbury said they were present there to communicate with me, that they should totally decline to visit me at my own house, and a lively, tative, musical, and artistical Mary Jane comes in their stead, is what I do understand. That Mr. Home was taken up to the ceiling, and carried about, *ives a corroboration from the circumstance of the zinc plate, which I have related*— which proves that, when a number of persons, particularly if several have liumistic power, are in a close room for some time, *the whole room, up to the ing, becomes filled with odylic vapour.* . . .•One part, in Mr. Coleman's book, 8, exactly corresponds with our experience.

"This result has only been arrived at after frequent sittings and the most ient attention to conditions. At first, the initials of the name, rudely done, s all the spirit could execute; but, by perseverance, from these rude benings, has the writing been brought to its present state."

So with us. We first had a table, or rather, I filled my room with tables, see which moved the best; but it was nothing but motion. Then came king, and Mary Jane's powers of conversation improved daily; then writing, rather not writing, but quantities of unintelligible scribbles and flourishes; n drawing flowers with a pencil; then stencilling or drawings in colours in t style; and then varnished painting.

The author then gives a description of the theory of Mons. lan Kardec, which does not at all commend itself to him, and says:—

All this may be so, but I should feel more inclined to admit Mr. Kardec's ories, *if he was better up in the anatomy and chemistry of the human body;* if, when he tells us that the pér-esprit is material, *he told us what terial elements it is composed of.* The only thing valuable to the chemist Mr. Kardec's works is the admission of a material substance in these nomena; and, therefore, we can trace the existence of a material subnce accompanying these phenomena in the works of every writer on the ject, say in Germany, France, England, and America. But this odyle pér-esprit is easily traceable in the emanations which take place from the nan body; and, though not so easily demonstrable by direct *catching* and densation, are easily shown by inverting the reasoning. Take a candle, which a solid comprehensible thing; now, burn it. Where is your candle? It sts materially, just as much as before you burned it; and, in so burning, or ng decomposed into carbon and hydrogen, it has given out light. But to catch

another and not feel it. This I consider a
tions I have had from the spirit world; a
that respect, it would be delightful in cre

We think it is Swedenborg w
angels. "The more angels the
ceeds, and we are getting very ne

The proposition may therefore be stated
giving out, in the shape of vapour the
which are as essentially material as the s
as the water. That these elements, aft
so to say, distilled, somewhat as a chem
will represent, therefore, Oxygen, Hyd
Chlorine, &c. &c. That these vapours h
the quality and quantity of these vapours
certain conditions, *they possess a living, a*
in some cases superior to the being they em
suddenly and entirely deprived of air, it
time—whereas instances appear to exist
vaporous being must have existed for a c
whose bodies it was eliminated have left
vapours so eliminated, are power and intell
modes which, to us, at present, appear
intentions. That the intellect manifest
reflection or embodiment of the minds of t
the table giving out vapours, not by any
medium seems to act rather the part of a st
the vapours eliminated by the other parties
which otherwise would not have strength e
see that in a reunion of talented ladies, m
and birds drawn and a lively conversation
exists that the intelligence as the spirits
sentiment is precisely such as the parties
from the objects of their affection. If th
imbued with superstition, the reflections
exemplified in Kardic and Guldenstubbe

he writer has seen? How tell unfailingly whether cards are honours or
ı not shown? How point out what dominoes are with their faces
' How do a hundred of these wonderful things recounted in spiritual
ons occur, which would be utterly unbelievable, but for that reasoning
dent facts, by which we should not hesitate to-morrow to believe that
travel at the rate of two hundred miles per hour on the railroad? I
r pass to another subject—*this being—this emanation from our bodies—*
sees, hears, smells, tastes, feels, and is pleased, laughs heartily, or is
and will shake the room and knock the table like a sledge-hammer—but it
d thinks deeply and profoundly. Chemists have hitherto had nothing to do
ght. It appears to me that they must take up thought as a quality or
of matter. Here is the case for consideration. A medium, a thinking
uces her hands on a table, and after a lapse of some minutes, holds
ion with another being, which has been eliminated from her body, but
totally distinct from her body, as distinct as the child at the breast is
mother, and exists just as the child, on the conditions of the supply of
t being kept up—and this being is composed of nothing else but the
which have emanated from the medium's body; and this being can tell
um things which her own faculties are unequal to. . . .
entific men take up this matter at all, it is evident that they must take
the consideration of intellect as a property of matter; otherwise, it
ı as it is now, as a theological belief; that is, a belief without a proof;
the theory that these manifestations are spirits of departed persons,
n to the contrary is, that all force expended requires to be furnished
e source, and a medium kept without food would soon cease to make a
re. And even admitting that, for some time after apparent death, the
the body may possess a quasi-existence, as is demonstrated by the
galvanism on the dead body; still, this is only an ever-diminishing
e the phosphoric lights seen over recent graves, and which proceed
liberation of the phosphorus contained in the bones, and for want of
t must cease, as it was observed by the Baron that the phosphorescent
ces were only over recent graves. That a perfectly reasonable and
telligent being is absolutely produced by one or more persons sitting
able, the said persons being all the while in the same health and state
as they were before; and that, abandoning that one to go out, as a
hout oil, they can go into another room, or to another table, and produce
material, though vaporous being, and this three or four times a day, as
ls in Bloomsbury have for years past, must inevitably force the con-
ı chemists and scientific men, that matter and intellectuality stand in
ion of cause and effect. As to persons being touched by supposed
has occurred continually at my house, and my wife has had her dress
ıd her chair (with her on it) drawn back bodily; but these are secondary
or, given an invisible power that can raise a gentleman up to the
ıd carry him round a room, and we shall be able easily to believe many
ts of the same power. That this material vapour may have also the
taking the shape of hands, &c., is credible, though I have not seen it;
it may take the shape given it by the imagination of the medium, or of
son the medium is in communication with, is not absolutely deniable
facts before us; and it is also conceivable that a phosphoric vapour,
ıvisible by day to the human eye, may affect a photographic plate, and
ce a spirit picture of a lady playing a guitar, or a young gentleman
book. I do not vouch for the *modus* of these so-called spirit photographs;
ıdeavour to account for them materially, upon the supposition that, if
of a lady could come to have her portrait taken, it is difficult for the
te theologian to account for her bringing the spirit of the guitar she was
bit of playing on while alive. That the theory of so-called spontaneous
n is fully accounted for by this phenomenon I fully believe—first, a
eing a power, and then a formative intelligence; so cheese, highly
escent, evolves a vapour, and the power and intelligence form a maggot;
all the animalculæ formed in water.
ures wrought by Mesmerism are equally clearly explicable by this

belief already described to me—"You will beli
merely the effect of imagination, and dislelie
again disbelieve." As soon, however, as the p
reached, disbelief is impossible, for the answer
seeing the alphabet, and by pointing to the
aloud; and the medium is perfectly unconsci
expressed. . . . The effect is far more striking
dium, for there is a mediumship of intellect, wh
table nor rap, still has a powerful influence. I
nothing of drawing, you will get only scribble
a perceptible medium at all, but a good artist,
produced. The effect produced seems to m
composed of condensed oxygen, &c., as we s
vapours issuing from that human being's body, r
a sufficient state of condensation, will equally gi
to leading questions, or by means of spelling l
medium's hand. But now comes another cur
causes the raps, &c., to have no opinion on a su
about it such as politics, &c., *the intelligent r*
does understand the question will adapt or embo
the medium, and give an answer in the sense
subject.

Having thus given the *rationale*
mesmeric healing and the mediumsh
continues, enlivening with anecdote hi

In the evening, one of our friends came,
Mary Jane was excessively talkative, keeping
the alphabet Nevertheless, we had other c
immense advantages India would derive from t
cans are giving; then we got to Scinde, with
been intimate; and then down to the Mahratta
the midst of this, I said, "Mary Jane, do yo
wars?" "Yes," said Mary Jane, as pat as if s
opened her eyes at Mary Jane being so learn
about. To me it was clear—the lady in qu
country, read their history, and the odylic e
lady forming a telegraphic communication, Mar

animal body; next, consider the enormous effect of the vapours emitted, strated clearly by mesmerism, where the same odylic fluid penetrates and superinduces a state, in which the whole nervous system is acted inner I am unable to explain clearly; but, most evidently, material por- nother person's nervous system enter the body. . . . That there take nations at the table which, though mixed with and deriving force from itions from the medium, still respond to the thoughts of the person they rom; and you may conceive that the "wish is father to the thought," ntelligence responds in the sense of that thought. In fact, in Allan work, he says, p. 376, that "If a person invokes a myth or allegorical e will get an answer in the name of that person." That some one Moliére's Tartuffe, and forthwith Tartuffe was answered for by some 1 fact, p. 334, and many other pages, where he says spirits take the St. Paul, the Archangel Raphael, St. Michael, &c., &c., are enough to the foundation any reliance on the name given being in the slightest y proof of the phenomenon being connected with the spirits of departed To me—declaring previously that my mind is quite open to the con- the phenomena being produced by the spirits of departed persons, if imstances force that conviction on me—it appears that the belief in its spirits of departed persons is the narrowest, the most incomplete, and uninteresting part of the phenomenon. That the communications from relatives are consolatory to those particular individuals I allow; but he concomitant idea is fact, that the spirit of a deceased husband is day t in the room with his wife, it would operate rather against second s. Then, the rest of the communications are of every kind—philosophical, sensual, witty—but not, after one is accustomed to them, very interest- the contrary, *when I contemplate the fact of a living, thinking, acting* nd that the same description of emanations take place from every animal, y plant, and possibly from other sources—I see the earth, or at least system, as constituting a self-acting intelligent being, and which, in s of the world, is, *per se*, progressing from power to intelligence; and power and intelligence, of which the sample is so extraordinary, l by mankind, when considered as pervading all nature, is so far superior city alone, that electricity may be considered, perhaps, as merely the hase of it. . . .

k it not extravagant to surmise that *every element of about the eighty we inted with, has some share in the production of intellect—that intellect is an duced by the qualities or properties of elementary substances. There is to be unravelled in this.* I take an opium cater in his state minus opium ble, dejected—his eye lustreless, his mind morbid and prostrate—I infuse his system, by smoking opium, or laudanum, the vapours of the poppy; a new life is apparent in him, a thousand bright ideas pass through his low is this? What quality of the poppy produces this intellectuality? iorus, and iodine, and other elements influence intellectuality in man, nference, in animals, why not in plants also?—they look happy enough shine. And, talking of vapours, as Baron Reichenbach says, page 218, animal economy, night, sleep, and hunger, depress and diminish the fluence," and as this is most effectually demonstrated by Mary Jane, he medium is cold, hungry, or tired, will not make her appearance, or ersation at all; so, a bottle of champagne, or a bowl of punch, will ely increase and enliven the manifestations. . . .

nost troublesome thing in investigating this matter, is to divine the uses of the sentiments expressed; that such exist, there is (in my mind) as there must exist some hidden cause for every extraordinary dream as no idea can arise without a motive. The difference is, that, in he absurd, incongruous, and impossible, appear to take place; whereas, nenomenon, positive high sense, sound judgment, and very lively and narks occur, not in any incongruous manner, but perfectly *apropos* to the nder discussion or asked about. . . . *At first sight*, it appears ridiculous pour should have such effects; but when we look at the stringent and regulations of quarantine on ships coming from ports where infectious

hydrogen, &c., we mean to change al

We know that man is a condensation of ga
occupy about the size of two dwelling houses; and
that, the gases, oxygen, hydrogen, carbon, a
that the other 3½ lbs., phosphorus, sulphur, &c
atmosphere. That being the case, when an a
demons, *he ought at least to prove the existence*
imagination. That the odylic vapour, when
telegraphic powers *far beyond the medium or the*
it can tell what is passing in the minds of
written on paper when no one present has seen
face reversed, and most surprising things also
supposing that a murder had been committe
victim had saturated the floor, if the extren
vapour enabled it to make some communicatio
attached to bodies, as in cases of the clothes w
long time; but all this may be accounted for
of the vapours so eliminated. *In short, I bel*
chemically and philosophically investigated and
aid of the souls of deceased persons. To those
recommend the perusal of Baron Reichenbac
particularly also, because, although he at fir
among invalids, he afterwards found that the
persons in the highest health; in fact, as
quality of mediumship is dependant on a state
the individual possessing it. The study of this
ere long *occupy the attention of many classes*
been known through all ages, under the titles
sybils, demons, and devils, is certain; that it
craft in all ages of the world, is also certain.
we must expunge all reasonings of the ancie
question is one intimately connected with the
and that the ancients were utterly and entirely
knew nothing of oxygen, hydrogen, nitrogen, c
and a host of other elements. They had so
mesmerism, but they could not analyse the ca
that these phenomena were ascribed to angels, or
the professors.

of mental alienation, and probably the modes of cure, may result from the study. The superstitious devotee may have communications from every saint in the calendar whom he firmly believes in—while affectionate relatives may still continue to converse with those dear ones whom they have lost, and who will respond to their wishes by assuring them that they are continually near and ever watching over them. Nothing can stop this movement and this investigation now. Poor mankind and womankind have been burnt, and drowned, and stoned to death, for 3,000 years by the priests, merely on account of a natural quality which all possess, but some more than others. It is very evident that this phenomenon, as well as mesmerism, was perfectly known in times of the remotest antiquity; for Moses (Lev. xx. 27) says, "A man also, or woman, that hath a familiar spirit, shall surely be put to death." And, up to a very short time ago, old women were burnt and drowned as witches. W. tells me, that over 30,000 were so burnt and drowned in a very short space of time. The present state of the case is, that facts are daily accumulating of the existence of an agency, which will prove to be as real as magnetism; and the best plan for all those persons, whose minds are in doubt on the subject, and who have no opportunities of investigating it, is to suspend their judgment and belief, until recognized and influential scientific men have thoroughly investigated it. And I venture to predict that the health, welfare, and advancement in civilisation of the human race, will make more rapid strides by the knowledge of nature, developed by this phenomenon, than by any modern discovery whatever.

The author favours us with the following summary of what he regards himself to have proved:—

1. Man is a condensation of gases and elementary vapours.
2. These vapours are constantly exuding from the skin.
3. They charge (to use an electrical term) certain things, *viz:* The sensitive plant—and it droops. The human body (as in mesmerism)—and it becomes insensible to pain. A table—and——
4. When these vapours (which Reichenbach calls odylic) emanate from certain persons, who appear to have phosphorus in excess in the system, *they form a positively living, thinking, acting body of material vapour, able to move a heavy table, and to carry on a conversation*, &c. &c. &c.
5. That the other persons sitting at the table affect the quality of the manifestations, although the odylic vapours from them are not sufficiently strong to move the table, or act intelligently alone.
6. That we do not see the odylic emanations from their fingers, has nothing to do with the question; for we can neither see heat nor electricity—and yet we admit the existence of both, from their effects.
7. Thus, if the medium knows nothing of music, and holds a guitar, the sounds given out will be discordant, or such as might be expected of a person knowing nothing of music; but, if a good performer sits at the table at the same time as the medium, the sounds will be harmonious; so, if a medium understands nothing of drawing, and paper and pencil be put under the table, scribbles will be produced; but, if an artist sits at the table, flowers or other artistical drawings will be produced; although, in neither case, could the artist produce the slightest movement of the table, or manifestation whatever, without the medium.
8. That this odylic being thinks and feels exactly as the persons from whose bodies it emanates; that it possesses all the senses—seeing, hearing, smelling, tasting, feeling, and thinking;—that it makes up for the want of the muscular organs of speech, by either an electrical power of rapping, or by guiding the medium's hand, or by direct writing with pen or pencil.
9. That its power of sight is electrical, for it can see under a domino, or what is in the adjoining room—in short, where the human eye cannot.
10. That its power of hearing is also electrical or superhuman.
11. That it is highly sensitive to odours, delighting in those of flowers, and expressing repugnance of some.
12. That it can rap in two and probably more places simultaneously.
13. That it can carry on different conversations with different individuals at the same time.

14. That its conversations with different persons will be responsive to the affections, the sentiments, and the religious belief of each person it is talking with, although they are drawn from one common source—the odylic vapour concentrated at, or with which the table is charged—and although those religious creeds are entirely at variance. And if asked for the name of the (pre-supposed) spirit, it will give the name either of the desired relative, or of some high authority in religious matters) in the specific creed of the person making the enquiry.

15. That from various concurrent testimony, it appears fully proved that the odylic vapour possesses the power of taking the shape of hands, arms, dress &c., and even of an entire person, dressed—and, such fact being certain, the statement that in America photographs of both dead and living persons have been obtained, ceases to be preposterous—but that the souls of those persons produced or had anything to do with those shapes, does not appear to be any more proved, than that if a good Turk received a message signed, "Mahomet," it would be accepted as proof, either of the truth of the message, or that the deceased Mahomet had anything to do with it.

16. That, nevertheless, the high thought, philosophy, independence, consciousness, and deep reflection evinced by many of the answers and sentiments expressed by the odylic fluid, point to its connection with a general *thought atmosphere*, as all-pervading as electricity, and which possibly is in itself, or is in intimate connection with, the principles of causation of the whole universe.

As to consequences from the exercise of mediumship in a sanitary point of view, the author favours us with the following opinion:—

I have been asked whether I thought that the production of odylic vapour, by continued sitting at a table, was injurious to the health. I think not in the least—in fact, it seems to favour *embonpoint*, when the medium is perfectly free from the prejudice that the manifestations are caused by the spirits of departed persons; but I can readily believe that the minds of susceptible persons may be worked up to a very hurtful state of irritation, by the belief that the phenomena are produced by the souls of departed persons, and by demons, and all sorts of hobgoblins, as laid down in M. Kardec's works.

From the miscellaneous reflections on various points of the inquiry with which the book concludes, we extract the following

. small voice of conscience?" And as each different religion assumes ch conscientiousness as any other, so the odylic vapour accommodates s responses to every "respectable and honourable prejudice."

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l occurrences of the same nature occur in the American narratives, but ll founded on the belief of spirits of deceased persons; and, of course, if y be true, the occurrences are at once accounted for. But the question account for them on the principle of odylic vapour. I believe it is the our which has been attached to seeds found in the case of a mummy, er 3,000 years, makes that seed germinate. To what is it then attached, s attributes of design and colouring, in the case of a picture? Does it oms, active and alive, like the epidemic of the small pox or other

In many of our *séances*, the cards and paper were put under the table ning, and a short *séance* held, and the ladies went home to dinner, and o the evening *séance;* but we never had any evidence as to whether ng *séance* was of any use, except as to the conversational powers of e; nor have we any idea of the time actually occupied in making the I can give you no further explanation than the facts, but as the ions and motions of the table, and conversations are reducible to the s in the various *séances*—I have been present at different houses—I hat persons studying the phenomena will find analogous events occur. he same properties of odylic vapour may hereafter account for toads id alive embedded in rock and coal.

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er fact is, that habit is, if possible, more influential in this than in else connected with the human body; so that, by-and-by, the habit ouraged, the odylic vapour which is being eliminated has at all times ies of intelligence, and the wish to talk and *express its sentiments as person;* and, as, from the fact of husband and wife sleeping together, mesmeric or odylic chain between them, the habit and intelligence are ilitated by it, until at last, if encouraged, you have at all times *an third person with you*, and the more and the oftener you talk with it, er it becomes, exactly as professional singers or dancers acquire their ary talents by continued exercise. So, on the other hand, if no notice of it, no conversation entered on, and no notice taken of any of the a, the manifestations will gradually diminish and perhaps cease ; but whether or no the odylic vapour so continously issuing from the dy will continue to have the properties of intelligence, is what I have ice enough to give a valid opinion on. . . . . I repeat, however, from clusive observations, which I do not detail, the most positive assurance of the phenomena I have witnessed are in any way traceable to the eceased persons, and that such belief is a complete illusion.

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eatment of insanity will, I think, be influenced by the knowledge of menon. First we have Kyan, "Elements of Light," p. 109, that when or 4½ per cent. of phosphorus in the brain, there is a state of complete We next prove, in this phenomenon, that excess of phosphorus makes being apparent—and I have reason to think that this dual being, where oduced, is always active, and influencing the person, although they r have heard of table-turning or spirit-rapping. We then see, that nsane person is kept in a close room, the whole room becomes permeated odylic phosphoric vapours, and it is highly probable that the action of urs, reflecting the disordered state of the mind, confirms the impression invalid is this or that person, just in the same way as people who by means of rapping believe that it is their deceased relations they are . The abstraction of phosphorus from the system, and out-door is, and excessive ventilation, would seem to be indicated.

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ding, then, all notions of mankind on this subject, which tradition has own, from the time of Egyptian priests with their magicians and who performed before Pharaoh, all through what is called the dark

4. It emanates from all organic creation
5. It is the cause of what is called spon
6. It is the formative vapour.
7. As its action depends on immutable
and will be to, all eternity.

A new phase and perfectly new questio
the nature and extent of intellect embodied
power and intellect. . . .

A friend who has witnessed these conve
read over these last fifty pages of manu
apposite remark:—"Admitting the existen
medium and of the persons present at the sé
has telegraphic qualities in addition to thou
deal—a witty remark, a highly moral sente
of the persons present; but you produce h
the art of any of the persons present at th
you account for this?" The remark is exc
least distinct power. We that were presen
idea how the pictures were produced, any
he locked a blank sheet of paper in a box
the next morning. It is a subject requirin
follow that we are to jump into the abs
will give the best elucidation I can. . . .

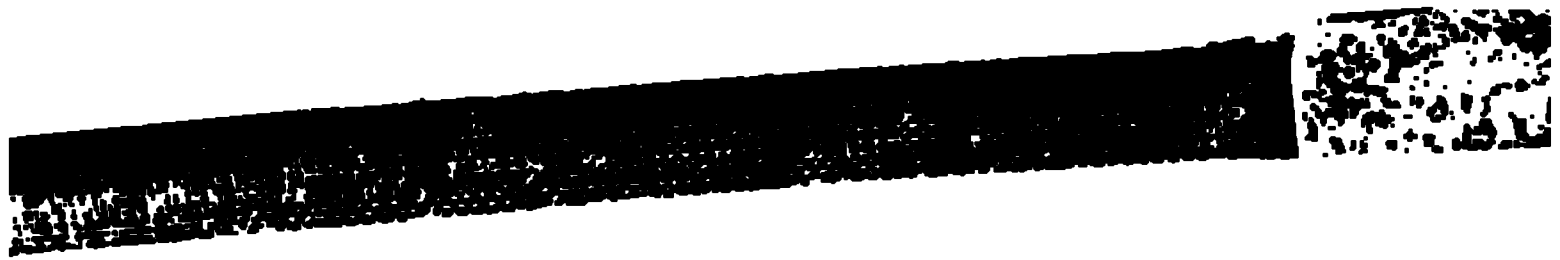
It appears to me that the word medium
of the faculty. If we lay down as the
manifestation apart from his conscious wak
view of the subject, for unquestionably
influenced by the minds of the persons sittin
could not produce any motion of the table.
under two heads, mental and corporeal, jus
possess enormous power of mind with a ve
the strength of Hercules, with but averag
quality of producing the odylic vapour in
tilting, rapping, and moving things; but if
in *séance*, the one eliminating the motiv
apparent, and the other without any of th
from the person without the motive powe
decidedly—just as when masons and carpe

axiom I have contended for throughout this work—namely, that every thing or effect that we are witnesses of, is the result of elements, and the qualities or properties inseparably attached to them. *There is an Intelligence at work in the universe, whose mental productions possess that perfection, at once, to which the educated intellect of mankind only attains by long practice.* That intelligence is called instinct. It is perfect intelligence without reasoning. The comb of the bee is an instance. It is perfection of design and mathematical precision, without the aid of reasoning faculties; so, in these manifestations, we have exquisite designs of all sorts, without the aid of the educated reasoning faculties of the medium. This is the only reasonable channel open to us for the investigation of these phenomena.

We have presented the author's hypothesis fully and in his own words, and have little space for comment. That hypothesis is certainly a very bold one. That the emanations of the human body form themselves, without our knowing anything about it, into a distinct personality, with the faculties of perception, memory, reason, and conscience;—a personality that raps, writes, draws, carries on general conversation, makes witty and moral observations, and not only thinks, "but thinks deeply and profoundly;" and, in short, in every way conducts itself like an educated and well-behaved member of society; is certainly an astounding instance of the prodigious capabilities of —"*Odylic Vapour.*" We think it an hypothesis which, if it does not merely amuse, is likely to startle men of science even more than the spiritual theory itself; and their surprise is not likely to be diminished on learning that the odylic vapour is convertible into intellect; that the odylic emanations actually create life and intelligence; and that there is a universal thought-atmosphere, resulting, we presume, from the phosphorescent and other chemical emanations from the collective brain of humanity, from which these vapourous personages acquire the information and ideas which at the time they may not in themselves happen to possess.

Much that we have said in a previous number, in reviewing the work of the Rev. Granvil H. Forbes, is equally applicable to the daring and ingenious hypothesis under consideration. We will only, however, reproduce a quotation there made from Professor Brittan, as to the insufficiency of the odylic force to account for only one, and that the simplest class of the phenomena —the physical manifestations:—

This class comprehends the illustrations of what appears to be a spiritual agency exhibited in the mysterious movements of ponderable bodies. As Professor Mahan refers such phenomena to the Odic Force, we will institute a comparison, showing the nature of the accredited facts, and the insufficiency of the alleged cause to account for their occurrence. It is very well known that bodies weighing several hundred pounds are moved by an invisible power that is often well nigh irresistible; sometimes it is so violent and destructive, as to excite serious apprehensions; and yet, if we may judge from the results of the Baron's experiments, the impalpable currents of this gentle and noiseless *aura* would scarcely ruffle the plumage of a turtle-dove. His experiments abundantly show that the odic flames



s in others it will be equally below their natural capacity. We ight give many illustrations. In Mr. Wilkinson's work on *pirit Drawings* is an account of a lady known to the author of *lary Jane* and to many of our readers, who, without any knowdge of drawing, has her hand moved to draw in ever new variety owers and forms of which she has no previous conception, and any of which have no natural prototype; these are executed hen alone, under the influence—shall we say of her own "odylic nanations." Mr. Howitt, in his *History of the Supernatural* stifies to a similar faculty being developed in his own experience. udge Edmonds, of America, has published in his tracts names nd addresses of more than a score persons, his own daughter nd niece among the number, who inspired by—"odylic vapour," ccording to our author) have spoken and written in languages ith which they were totally unacquainted. And not only is odylic vapour" an artist and a linguist, it is a messenger which t its powers of locomotion outstrips steam. The Rev. Adin allou, in his *Modern Spirit Manifestations*, says:—

I have requested what purported to be the spirit of a friend many years deceased, go to a particular place, *several miles distant from that of the sitting*, and to ring me back intelligence respecting the then health and doings of a certain lative well known to the parties. In *three minutes* of time, the intelligence as obtained, numerous particulars given, some of them rather improbable, but very one exactly confirmed the next day, by personal inquiries made for that urpose.

And so Professor Hare in his *Experimental Investigation of he Spirit Manifestations*, testifies that it carried a message from circle in Cape May to another in Philadelphia, a distance of early a hundred miles, and brought back an answer in half an our. More strange still, he and the odylic vapour which he called is "spirit-father," "could not come to one opinion on some points fter much discussion." More extraordinary still, the odylic vapour hich he called his "spirit-sister," by *its* statements and argunents converted him to Christianity after he had been a sturdy aterialist for half-a-century. Just as Mr. Howitt avers that the spirits," (or shall we say with the author of *Mary Jane*, the hosphoric and other emanations of his brain) drove him from his rmer Unitarian opinions. If then, one class of communications ppears to favour the notion that in some way they are a reflection r emanation from ourselves, another and perhaps not less numerous ass demonstrates by intrinsic evidence their independent origin. ur author has himself found out that his "Mary Jane" has will of her own. She, very properly, will not allow family arrels, and when he set an ingenious little trap for her, she at ce saw through it, and indignantly tore his paper, and not tisfied with that mark of her displeasure, carried it away in lk and hid it. To meet this difficulty our author has nothing

periences in this Magazine, re
persons with some of whom he
who have been dead twenty, thi
these communications exhibit the
information which they possesse
not aware that "vapour" ever att
as it must do in cases like this.

We might pursue our argu
manifestations:—from vision an
apparitions; from impressions, pr
clairvoyance and trance; from pr
tion: these all demonstrate the s
power is no way a part of ourselve
with independent thought, affec
that our author confounds condi
ditions are found necessary to cer
they are the efficient cause of the
as it would be to attribute a
of to the operator at the end of t
co-ordinate, *therefore* they stand
cause and effect, which is only
that Tenterden steeple was the
photography there must be the c
and the solar light; but you may
operator, where will be your
manifestations. Magnetism, od,
be necessary as conditions, but w

which we hope will be submitted to such a searching investigation as will, if true, place them entirely beyond suspicion.

We have only one other observation. To build-up an hypothesis on a small body of experiences, however extraordinary they may be, is simply to invert the pyramid, to rest it on the apex instead of the base. A much wider range of observation and investigation is needed to justify our author in building a philosophical theory of the spiritual phenomena. Many of his inferences and statements we are sure would be corrected by a larger acquaintance with the facts of mediumship in other instances than appear to have been brought under his personal observation. These, however, are a valuable addition to the great store already accumulated. We commend to his consideration "A Clergyman's Experience," on another page of the present number.*

PSYCHOLOGICAL EXPERIENCES.

For years after I saw shadowy visions of my deceased friends, I did not know but all persons saw the same. I had the idea that they were mere reproductions of my memory and imagination. When the spiritual, or supernatural phenomena appeared in the case of the Fox girls, I disbelieved the facts, considering them impossibilities. I opposed a belief in them, with all my power and influence. Five years before the appearance of these phenomena, a friend of mine, who had exercised a very controlling power over my mind and moral nature had died. Prior to and during the excitement consequent upon the supernatural developments above named, I was haunted by a vision of my friend, not as he had looked in life, fresh, fair, and beautiful, and always most carefully dressed in the best material, and the most approved fashion, but in old, rusty, and very miserable garments. His mouth was drawn on one side, as if by a stroke of palsy, and his form was emaciated and his whole appearance distressing in the extreme. Why I should be haunted by such an imagination, or hallucination I could not conceive. As I would not admit that there was any thing supernatural about the vision, I concluded I was hallucinated, and I bore the infliction as I would have borne weak eyes, or a singing in my ears. As I had never seen a vision of any person except some friend, I was sure it was no real sight, but something morbid. Having been educated a physician, and having remarkable magnetic power, my husband being also a physician, I took very naturally a pathological view of my case.

* In the article on *Mary Jane* in last number, page 346, fifteen lines from bottom, for "we put it on the table," *read* "we put the zinc plate on the table."

so-called Spiritualism. One day a gentle
stranger to us, and asked if I could visit
very ill of suppressed measles. "We h
"and are much alarmed with regard to thi
to the child, and remained two hours, usin
as brought out the measles and saved the
the parents. "Send for me to-morrow a
make all right with our little patient."
family beyond this visit. The next day at
large, well-lighted room, in brilliant sunsh
a young girl rose before me, just as I had
of my deceased friends. She said to me,
in a dream, "I am Mr. S——'s little gir
I died last week. I want you to look a
describe me to my father. If he know
girl, I have a message that I want to
went on to tell me some facts of a priv
to tell her father as evidence of her being
this she faded away like a mist. The
hour. I was then so opposed to any be
the spiritual phenomena, that I would n
know that this appearance came to me
I said to him, "Was your little girl who
her age?" [thirteen] "Yes," he replied.
and did she dress it in plain bands, lik
"Yes." "Had she a very remarkable mo
I have forgotten now, which cheek it w
and then told which side it was on. "T

f all danger, and very comfortable. The gentleman said to his rife "One of the mediums says she has seen our little S—— and as described the mole on her cheek." "Which every body saw rst, when they saw her," said his wife, and then she seemed to eeze in her manner. I gave some directions about the babe, nd left; and from that day to this, I have never seen, or heard ny thing of one of the family. The incident had a great effect pon me. It convinced me that the visions which I saw were ot hallucinations, or a compound of imagination and memory.

My next vision explained why my friend had haunted me ith a paralytic and distorted countenance, and in miserable orn-out garments. After my opposition to the supernatural ovement was subdued by experiences, such as I have related bove, and many others which my limits forbid my detailing, again had the vision of my friend; he had more than his ortal beauty, and was clothed in white linen, and crowned with iamonds; and I was told that his previous miserable and dis-essed appearance was an image of my state, and that his resent appearance denoted the good of faith, a life from love nd wisdom. This friend had been in life a wise and most irtuous instructor to me, and a shield from evils, by influence, s well as good counsel. By this guardian, who was visible and ıvisible to me, I was guided and directed in a way at once wise nd prudent, and yet trying to the habitual feelings of myself nd my friends. I was so to speak, set apart from the world, saw no one, but those whom my interior monitor impelled me) see. I left the promiscuous practice of my profession, and my ifts in healing were greatly increased, as were also my sympathy nd clairvoyance. I knew, with certainty, thoughts and actions f distant persons. On two or three occasions I was invaded by ıd spirits, but by constant watchfulness against evil, and an all-ervading prayer for good in all of my life, these were banished, ıusing me only some hours of acute suffering. My sympathy as so great with my patients, that on one occasion I had spasm ' the heart, at the same time a patient, some ten miles distant, as attacked with it. To such patients I was a medium for storing health in a remarkably short space of time, but never ithout their co-operation. They were obliged to obey the law ' health and virtue, and then all remedial means were blest to em. My clairvoyance and intuition of cases were entirely correct. do not now recollect but two cases in several years, where I ıld get no sympathy with the patient, no intuition, or clair-)yance of the case, and consequently could do no good.

My obedience to my spiritual guardian was variously com-ented on by my friends. Some said I was giving up to a spotism over my conscience like that the Roman Catholic

Church had over its members; others said I was going mad in resigning my judgment to the arbitrary rule of I knew not what. I knew that I was breaking false and worldly relations—that I was in all things obeying my own best wisdom, and highest conscience. I might have felt too weak to go against custom—to assert my sense of right in opposition to many friends, if I had not been isolated from them. I was constrained to see only those who could do me good, or to whom I could be of service. At no time have my peculiar gifts been so strong and clear in manifestation as in this period of isolation from worldly connexions and relations. M. N.

"THE TRUTH-SEEKER," AND THE INTERVENTION OF SPIRITS.

The Truth-Seeker is a monthly publication devoted to the exposition and defence of Unitarian Christianity, and is edited by the Rev. John Page Hopps, of Sheffield. An article in the June number called forth the following letter. In a note to the writer of the letter the editor says:—"Thank you for your interesting letter. I would insert it, but it is quite out of our plans to insert letters. I hope you will find us inconsistent enough to have, before long, articles quite on your side. For myself, I very much incline to that side." For our own part we think there is no inconsistency in hearing both sides of a question, especially in a publication bearing the title of our contemporary. We are glad to learn that its editor intends to act on this conviction, and [illegible]

cerity, being ignorant which of "the grand discoveries of recent cen-
s thus at issue with the faith in question.

not indeed ignorant of the way in which such inquiries are usually
i. e., by vague phrases about "the uniform operation of the laws of
or, as the writer of the article puts it, "One Great Power working
g to invariable results throughout outward nature." But who affirms
itual intervention takes place contrary to law? It may, indeed, be
to a particular law, looking at that law as standing apart from the
ystem of laws, natural and spiritual, but no law does stand thus apart.
me we lift our foot from the ground we do so contrary to the law of
on; but it is not contrary to law that volition, acting upon the organism,
vercome the law of gravitation. And what is this but an illustration of
l—the supreme law of man's sovereignty over nature—of the subordina-
naterial to spiritual laws—of the "intervention" of our own "invisible
working in and above nature, and ever more and more achieving a
over it? Can we be certain that when man loses his animal corporeity
ceases with him? Is it reasonable to shut out the mass of evidence to
ary, and proclaim that that which the Bible confessedly asserts on this
s impossible, and a proof of the ignorance of its writers? Do not all
ogies of nature strengthen the Bible teachings on this matter, and point
onclusion that the "One Great Power" works out his purposes through
iate agencies?

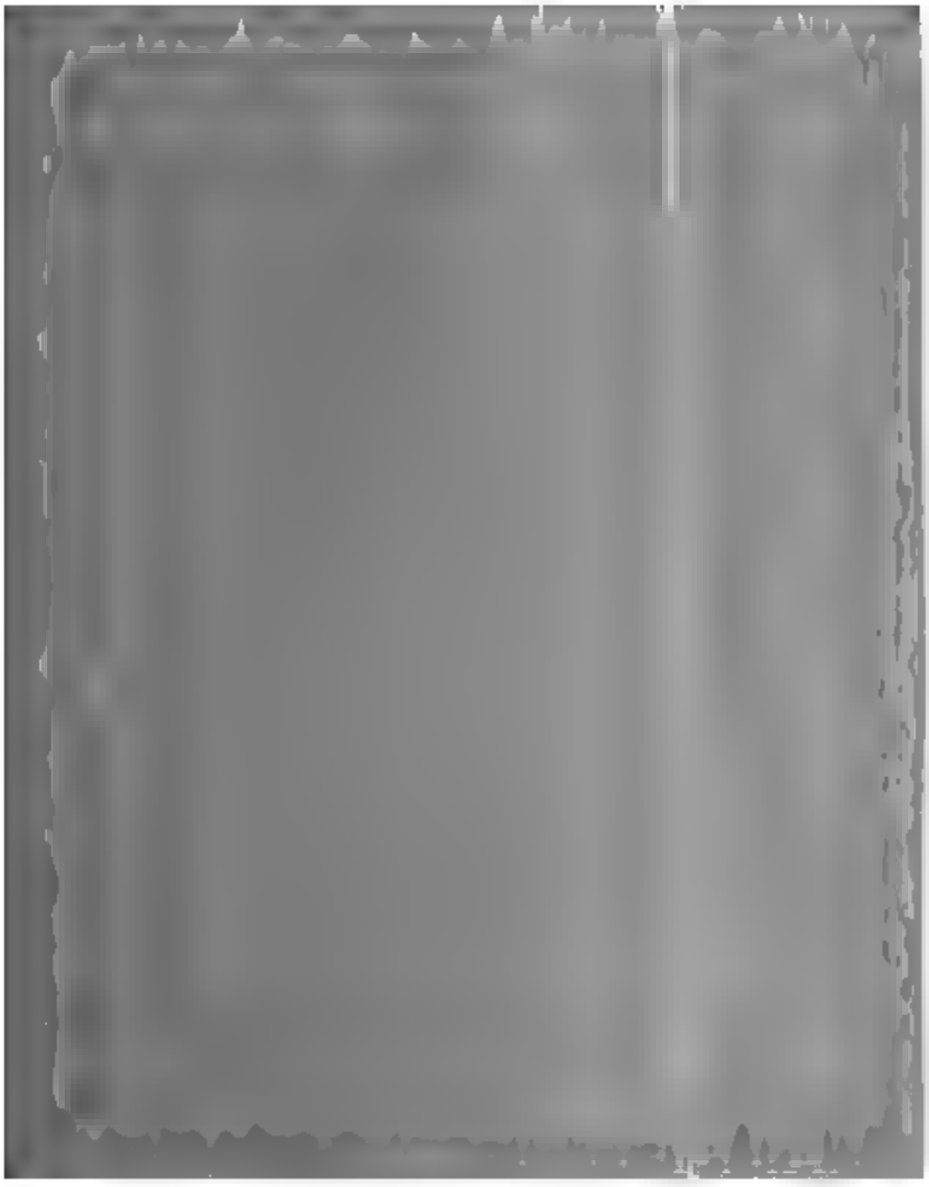
y that the belief in spiritual intervention "is sustained by the letter of
e," is a very inadequate statement of the fact; it is still more fully
l by the *spirit* of the Bible. The Bible is pervaded and penetrated with
enesis to Revelations. More than this, it is an element in every religion,
en held by men in all ages, and of all nations and races—by the learned
as by the ignorant—by Jewish prophets, Christian apostles, Pagan
iers, Protestant Reformers, and by the most eminent Roman, Anglican
conformist divines and teachers. It is true that since Voltaire and the
ædists this belief has declined;—and so has all earnest religious faith
also, and Sadducism and Materialism have been in the ascendant.

so far behind "the boasted enlightenment of our time," as to believe in
ss and inexcusable superstition," "sustained by the letter of the Bible."
lightenment" of Greece and Rome, eighteen centuries ago, was equally
with that of our own time, and treated with like scornful incredulity
of spiritual intervention, and of the signs and wonders and mighty
rought by a "carpenter's son," and his humble disciples the tent-maker
ishermen.

glad to know that many men of science who have fully and fairly
ted the facts and the evidence which establish the reality of the "in-
n of invisible spirits," even in our own day, have not shared the views
riter of the article. Quite the contrary belief was held by the late
Hare, of Philadelphia—the Faraday of America—a man who had
half a century to the investigation of physical science; by the late
Gregory, of Edinburgh; by Reichenbach, and Ashburner, and
n; and Esquirol, perhaps the highest authority on insanity, has avowed
ction that there are cases of possession now. What then becomes of
tion that "wherever such a belief exists there is no science?"

glad to know, too, of Unitarians and Unitarian ministers who still hold
cripture teachings on this matter. It was only two or three Sundays
I had the great pleasure of hearing a powerful and eloquent sermon by
Mr. Applebee, at the Free Christian Church, Kentish-town, on the text,
re in heart shall see God;" in which he with great fervour insisted that
spirits ministered to us, in temporal, as well as in spiritual things, and
ut some of the uses which this ministration served in the Divine

As an exposition of my own faith herein, permit me, in conclusion,
n extract from a sermon by a minister of another denomination, the
Landells, Baptist minister of Regent's-park Chapel:—"It cannot be
at we need the aid of unseen beings as much now as ever—that their
, their succour, their gentle influences, the consolation which they



as soon obliged to leave, but persuaded his host to accompany im. Here the investigation was resumed, and Mr. Ferguson lates that :—

Spirits that had departed in the room we occupied were said to be present; d among many strange things revealed to us was that I myself would receive mistakeable manifestations shortly, and manifestations of some degree of lpability during the ensuing twenty-four hours. Those who witnessed the oceedings concluded that all we had seen and heard were involuntary effects oduced by the medium. We retired to rest, dismissing the subject. Late in e night I awoke from a most delightful dream, when I recognized distinct raps" upon my right shoulder and breast. Of course I was all attention. atisfying myself that I was entirely awake, I directed several questions to e rapping power, and I received not very remarkable replies.

A few pages farther on we read that both his wife and daughter ecame mediums: the latter "both writes and speaks under spirit-npressions. Her manner, voice, and language are graceful and ppropriate in the extreme. . . . We had no thought of her as medium till we were advised of her peculiar organization and apacity, from the spirit-world. She. . . . is more interested in hat she has been writing or speaking than even the astonished steners, who witness her happy and impressive transformations."

Mrs. Ferguson is a medium for visions as well as writing. She always sees e spirit while communicating; whether through herself or others. Frequently, hile engaged in her household duties, she receives a request from some spirit-iend to give forth a communication. In such cases, she sometimes refuses, nd again, after her duties are over, will sit down and in a few moments, pour rth the wishes of her invisible visitants. She often recognizes them while ngaged in ordinary conversation with her friends; while visiting among her eighbours; at church, and on the street; and refers to such greetings, only in he sacred privacy of confiding friendship; and then with evident wonder that ll do not realize their presence. She sees them come and go; marks their easure and disappointment, and were it not for the materialistic scepticism she eets, would, perhaps, never meet an earthly friend without calling attention to presence near them, they may still cherish in their memory, or may have rgotten. We would delight to give you many of her visions, but have failed o secure her consent. Nothing but the highest sense of religious duty, and that fter repeated admonitions from her spirit-monitors, could induce her to allow ven this brief notice.

During six weeks that he remained in Springfield he was egularly engaged in the examination of "spiritual phenomena." Here is an account of what he witnessed at a *séance* where 'physical demonstrations" were requested :—

A large company of ladies and gentlemen, of the highest respectability, were resent, and a circle of sceptics and believers surrounded a large dining table, eighing, I suppose, not less than fifty pounds. My attention was directed to a ttle girl of some fifteen years, perhaps more, very small of her age, who was eclared to be the medium of these wonderful appeals to the outward senses. I arned that she was an orphan, and a day labourer in a factory, for her own pport and that of an aged grandmother. She was well known to two of my rothers-in-law, who had accompanied me to the meeting, but who had never itnessed a spiritual demonstration. They spoke of her kindly; said she had een in their employ; was uncultivated, but worthy of the highest commenda-on for industry, and kindness to an aged relative; and that they regretted to e her engaged in a work they regarded as deceptive and dangerous. She ppeared awkward and timid, when introduced to the company, and evidently

manifested a desire to retire from the gaze of so many strange eyes. Her confidence was soon gained, and she took her seat at the table. We had been seated but a few moments, when I discovered a sensible agitation of the table under our hands, which I was ready to ascribe to the unconscious pressure of the party, or some person in the circle. Soon, however, our little "Mary"—the only name of the medium, with which we were favoured, evidently passed through a strange transformation, that gave regularity to her features, kindness of expression to her countenance, and exquisite grace to her general demeanour. She lifted her hands as if to catch some invisible influence descending from above, and placed them upon the heads of several persons present, and among the rest, that of Mrs. F. Her eyes were closed, and I was impressed by her entire manner, that she either was a most adroit deceiver, or was entirely unconscious of her movements. After completing this pantomimic anointing, she again placed her hands on the table, and the following effects immediately succeeded. The table was thrown suddenly from her and against the persons opposite; it was tipped down on each side and again elevated with a rapidity, almost inconceivable. Our hands were thrown above it by a power we could not appreciate, and several of the party present were made to clap their's above their heads, among whom was one of the most confirmed sceptics present—who has since become a remarkable writing medium. I prescribed several movements of the table which were made, as with the velocity of thought; and loud raps were heard under and upon it, to the astonishment of all present.

This character of demonstration was carried on for some twenty or thirty minutes, when "Mary" said, "Mr. M. cannot rise from his seat." We examined the gentleman referred to, and found him firmly seated, his feet and chair riveted to the floor. Several persons, of great physical strength, attempted to remove his chair, and failed. A number of experiments of this kind were repeated, and repeatedly examined by all the scrutinizing powers our company could command. The company seemed confounded. At length, a Mr. P., a connection of mine, who was present and an open denouncer of Spiritualism,

not doubt. Did I not tell you before my departure, that I had——? You ow I told you." I replied, I remembered a strange conversation with him on st subject, but could not tell when or where it took place. "It was between ur house and Bosley's Spring, immediately after crossing the little bridge, as were ascending the hill. You thought it might be so, but you doubted me. old you—— . . . But you shall have other evidence. My books I ordered to sold to defray my funeral expenses; but it was not done. I am afraid, too, st there will be some flaw picked in my life policy, and if so I wish you to ar my books sold to pay my debts, and if they fail, do not fail from any licacy of feeling, to write to my mother, and she will have all properly settled. e policy now is in the hands of Mr. Hitchcock. To show you further that I be, I will remind you of the bill you paid Mr. Hough. The medium, I know d you know, knows nothing of that. I disliked, in your condition, pressed as knew you were with your own obligations, to have you add that to your many dnesses to me."

After recalling to the recollection of Mr. F—— what, before s departure from the world, he had said of Theodore Parker, id expressing a somewhat different opinion he had formed of m since he had been in the spirit-world; he proceeded:—

"Do you remember your dream last night. I was near you all day and tried impress you. I wished to show you that I had no evil feelings towards —— y enemy, as you remember him to have been. No hatred, no malice, no envy re towards even the worst of mankind. Love, mercy, benevolence and charity wards all. You dreamed that —— extracted a sound tooth for you and wiped ray the blood with his own kerchief, which was dark—unwilling to soil yours hich was white. That tooth represented me as your friend, dear as a tooth to e body. The blood your suffering on my account. His handkerchief received all which foreshadows an event that will come upon him and his family. member I have told you. Do not forget this. I have withdrawn all ill feeling ainst him and every human being. But I tell you this, that you may know s your cousin-friend, now communicating. To my friend, W—— M——, I ould say, Let me address you as one desiring to come into close Spiritual mmunion with you. Did you not hear a loud rap upon your wardrobe, and on ur floor on last Wednesday night? Did it not arouse you from your sleep? would address you as regards my indebtedness to you, but I can see you would t like it. But I have ordered my friends in St. Louis to attend to that matter. h, that I could have spoken a word to you before I departed, to tell you how ur many kind favors had cheered my heart. I found you a stranger but more an a brother."

Mr. Ferguson remarks on this communication:—

Truth and candour require me to state that the evidence of identity, pre-nted by the above communication, was overwhelming. At the time it was ceived the only account we had respecting his death was a brief telegraphic spatch. We have since had every particular confirmed, and I will also add at his statement respecting my privileges in Spiritualism, which at the time I id not and could not understand, is now literal truth, as scarcely a day has ince passed, in which I have not received, from every variety of mediumship, lear and inspiring Spirit-communications, enabling me to bear an amount of are, and perform labours, I would then have regarded insupportable. His life olicy, to which he refers, was, from some neglect, without an endorsement of he payment of his premiums, which fact was not known to any of us till six eeks after his death. It was allowed, however, by the generous justice of the ompany, without difficulty; and without the knowledge on their part of this act. At the time Mr. P. gave us the spiritual communication, I supposed the olicy to be in the hands of Mr. Meriwether, of Ky., for whose security it was ssued. In the last conversation with respect to it with Mr. P. in life, he nformed me it was his intention to leave it with Mr. M., and on his way to St. ouis he stopped in Kentucky for that purpose. It should also be stated, that

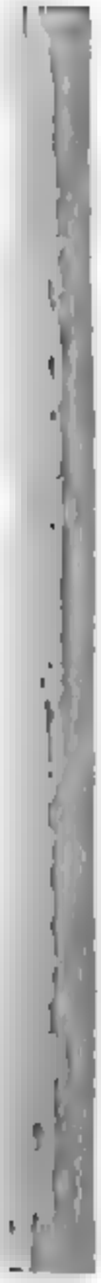
arest ties of friendship, and prospects of earthly gain and honour, if need be, the avowal and propagation of this faith, and the results to which it must evitably lead. God knows, and every intimate friend on earth knows, that I ould hesitate, long and seriously, to avow a faith that was doubtful in my own ind, or of doubtful influence for good in my dim foresight, where so much is pparently at stake. I think I may safely appeal to my past life as proof, that e dearest personal and earthly considerations, have often been sacrificed, here it was thought my action would affect the interests or happiness of others. now, then, that it is from the maturest consideration of duty, and the obliga- on that every man owes to truth and right, and especially when truth and ght are ridiculed and denounced, that I detail to you these results of a long perience and the most serious and solemn investigations of my life. Willingly, cannot find it in my heart to disappoint a friend or injure an enemy. And with ch friends, as in the Providence of God have surrounded me: who have proved emselves true and enduring when every form of bigotry and animosity were oused against my position, reputation and influence;—with all this pressure enmity and friendship upon me, you must know, and all will hereafter know, at nothing but loyalty to conviction and a desire to preserve privileges I have arned to esteem above what men call life or death, could induce me to lay these ets before the world.

In a separate pamphlet addressed to his congregation, *On the elation of Pastor and People*, Mr. Ferguson gives a "Statement f Belief," from which we take the following passage:—

It has been said, you believe in *Spiritualism*. I answer, unhesitatingly, *I do*. far as the word Spiritualism represents the opposite of the materialistic ilosophy, I do not remember when I was not a Spiritualist. So far as it ight represent devotion to spiritual things, such as truth, holiness, charity, it my profession to be a Spiritualist. And so far as it represents now, an accept- nce of the possibility of spirit-intercourse with man, it is but candour to say, believe it without hesitancy and without doubt. That there are many ab- rdities and some mischief connected with what claims to be spirit-manifestation know, but I know also that there is much truth and good. My brethren: I ve examined this question in all the reverence for God and love for truth of hich my nature and circumstances are capable. At home and abroad, for days nd weeks together, alone and in company, with believers and sceptics, I have vestigated; and I could neither be an honest man nor a philanthropist, did I t say I know that I have had intelligent and blissful communion with departed irits. . . . I call upon heaven to witness that I have no consciousness of ever aving stated a conviction in your presence that was more a conviction of my ighest reason than the solemn and yet joyous asseveration, that I believe God as granted spiritual intercourse to these times. And this conviction does not sen any faith I have in God, in Christ, in the Spirit of Holiness; but only lightens, hallows and beautifies it, and deepens my reverence.

In one of the notes appended to this pamphlet, Mr. Ferguson ays:—

In the reference made to our belief in the reality of spirit-intercourse, we sire to be understood. We esteem it the height of folly to meet this grave bject with ridicule and sneers; and especially so from men whose professed ty it is to guide the faith and train the religious sentiments of their hearers. from no other consideration, the fact that some of the wisest and best of men, and out of churches, go by our churches to what are called mediums to seek replenish their faith in spiritual realities, must awaken attention in all serious vers of their kind. We cannot fail to see that there is a faculty in man which aits and longs to lay hold of immortality and that will not be put off by vague neralities. Has the modern pulpit baffled or met this faculty? Has it fed or arved this want of the soul? Is the dread future it presents a vast inane—a nd of selfish separations, clouded in superstition, or is it a land of sun-bright and tisfying realities? Have we a consistent pneumatology alike satisfactory to the ason and captivating to the imagination of man? I leave the reader to answer.



powers. It ennobles our nature; fort
our own faculties and gives them gro
and opens them as a clear mirror of
angel and transform the animal withi
strong that we anticipate the bliss whi
world. We do not deny that we have
man. But these appeals we regard as
otherwise be awakened from the mo
horizon The apostle Paul has laid
those that believe, but for those that h
demonstrations of modern Spiritualis
road but only indicate it Those w
moral powers to inaction and bring
old superstitions. They move like to
among spectral shadows, lose their s
reason. . . . . From my own persona
to all my friends :—The privilege of
to you in all gentle and peaceful influe
in bright and blessed assurances of i
that realizes already the solemn rank
whither the departed have gone; ma
into the heart of humanity, refining
within you. It will be our own sham
The elements are certainly at work b
made as real to the soul as matter is t
the light of the spirit world will th
affairs As a Christian teacher I des
be ready for the crisis that day will
understood. I am not a propagandist
itself despite all opposition and every
a real privilege, I stand ready to acc
becoming humility and sincerity, and

The bold, plain avowal ma
in Spiritualism gave offence
among his congregation, and
the church as to whether Mr. F
It is gratifying to learn that t
Christian charity to know he

SPIRITUALISM IN MANCHESTER.

ar very interesting accounts of the progress of Spiritualism capital of cotton. From one point, the house of a well- gentleman of talent and taste, the manifestations have and are spreading rapidly, and with a vigour which shows ıch of mediumship lies in the population there, and that riking phenomena and stirring effects in consequence may ed for. The following letter has been forwarded to us by ıtleman in question:—

-Since I told my story about the "Sos Moss" medium, I have had a sonal experience in this spiritual business. I told you then, I was not, a Spiritualist. But I am nearer now than I was then, I have had nces of examining for myself, I have, with my own eyes, scores of times, ıomena, which I admit I can't account for on any principle so satisfactorily t of spiritual agency. Yet, I can't say I have reached a conclusion y, further, than that there is intelligence associated therewith. And ch I have *seen*, *felt*, and *heard*, is not in my mind to be set aside by jokes hter, or by rash and ignorant denial.

Sos Moss" article created a little enquiry in those parts, and the jolly ured farmer had something to do to answer all the queries of the re Cheshire folk. Since then, I have heard that the farmer himself, family, now and then passes an hour or two with the table and the nd that he is wonderfully puzzled with these things. Before I went oss, myself and friends could never get any manifestations, though we y met in the hope to elicit them; but since then, the physical mani- have been frequent, and intelligent answers to questions have through n conveyed to us. At first the movements were faint and feeble; but lually increased in breadth and vigour, and now we have convulsive and tossings of a large square table, not much inferior in power to saw at Mrs. Marshall's. During our sittings, we have probably had of questions answered accurately, very many of them being questions ct answers to which no one present knew at the time. Often the table ed or moved across the room with nothing but the merest touch of our ı it, and this mostly in obedience to a request, sometimes of one at the l at other times of some one away from it. We have often seen it h a force apparently sufficient to break it. The communications are ixed signs previously agreed, and in order to know whether certain spirits present, we have a sign, or test. These tests are given regularly. On casions my mind was engaged on a subject of considerable importance rldly interests. My mother (who has departed this life) professed to table, and I asked whether she knew what had been engaging my ing some days? She replied, "Yes." I inquired whether it would be p, she said, "No, it would not answer." I asked, "Are you sure?" she "Yes." This was repeated in other forms several times, with the same then went from the table to the other side of the room, some yards while the rest remained. No one, not even my wife, knew to what alluded in my questions, and I now asked; "Are you sure you know n so much interested in?" She replied, "Yes." I said, "Will you tip umber of letters in the word which represents my anxious thoughts?" "Yes." My wife had guessed at quite another subject, and when the ame, she said, "No, it is wrong." I did not choose to satisfy any one but the number of letters was right, and the word was an unusually I put the question in other forms, but always with the same result. y after we were favoured with the manifestations—an aged gentleman, ad known for some years, called upon me; he had heard of our doings in

ɔt have been more distinctly seen. A few nights ago, I asked my late wife at ıe table whether the vision was real or not. She declared that it was real, and ıat she would shew herself to me again one day. I then requested a Mrs. F——, ho sat at the table, to enquire as to the mode in which she appeared to me, and ı to my position and occupation at the time; and though Mrs. F.—— knew ɔthing of these particulars, they were all accurately given.

We have sung hymns at our sittings, and the spirits have tipped the table in ırfect unison with the notes as to time. There is no mistake about the things now relate. They are clear enough to any honest, sensible mind.

A family with whom I often now sit at the table to invoke the spirits, a very ıort time since were apparently incurable sceptics on this question. With them, : the head of the family at least, a man of good common sense and intelligence, ıe spiritual movement was the most irreligious thing under the sun. The most ıameful waste of time was that devoted to reading spiritual books. The "devil" ıas the master of the whole movement; it was the most revolting business on ırth, the most diabolical and impish thus to play with the solemnities of the ther world. His good lady, however, a person of strong intellect, always ıspected that there might be something in it more than her philosophy had reamed of. She was inquisitive and ready to witness some of the phenomena. challenged the husband to a *séance*, and he accepted it. His father professed to ome and communicate. This gentleman and his lady, strong and good Wesleyans since their childhood, both left the room with a full conviction of the eality of the spiritual phenomena. Since then, they have scarcely wavered, nd now, every week adds to the strength of their convictions. In "sittings" vith this family, the phenomena have regularly developed themselves more rigorously, and they declare themselves satisfied that they communicate with nvisible intelligences. The lady, I believe, will turn out a strong medium. I have other matters to say in connection with our experiences more remarkable han anything here stated, but at present I refrain until they are more fully leveloped. Some day you will probably have them. In the mean time the sceptical can shake their heads, the sarcastic can bandy coarse jokes and curl their lips, and the fanatics can shriek "Beelzebub;" but after all, the things I have here stated, really are so.—Yours, &c. J. B.

The same zealous Spiritualist sends also an account of a *séance* at Manchester, at which a little girl about nine years of age whispered to her mother, "Mamma, I have just seen my grandmamma; she was on Mrs. F——'s dress; I saw her quite plain. It was just my grandmamma; she was dressed in white, and had a thin white veil over her. I saw her quite plain, and I was not frightened; but she went away in a moment." Our correspondent adds, "There was such an air of conviction and reality about the child as she told her tale, that none doubted her statements."

He mentions further that a young man accidentally calling on him at his house while some manifestations were taking place, he invited him to stay and witness them. The young man was much astonished at what he saw. Meeting Mr. B—— a few days ago, he said, "Well, Mr. B——, what about this table turning? We have been trying it, and the table at our house rose a foot from the ground, and it walked about and shook tremendously. It answered a great many questions quite correctly, until our people all became quite alarmed. Moreover, we had loud rappings all over the room, and my cousin's chair was drawn right across the room while he sat upon it. We all got still more alarmed, and my uncle, a very religious man, came in, and said we had

know that you know your duty, and feel your obliga
nothing would more rejoice your heart than in any way
bear on the hearts and lives of those who reject it. I
should remember that the Alpha and Omega of that Gos
of a spirit-life beyond this. It is this, or it is nothing.
this doctrine being made too plain? If a future life is a
all palpable evidence of it? And not only is a future
the Bible, but spirit-communion and spirit-intercourse a
are you so shocked at the notion of Spiritualism?

We hope the worthy divine has pondered
that it has had its legitimate influence upon h
many others to whom its consideration may

GOOD NEWS FOR PROFESSOR O
SURGEON BUCKLAND, OF TH

THE readers of the *History of the Supernat*
the author has, in his last chapter, shown t
not of mere scepticism, but of absolute d
extraordinary, which blinds scientific men to
rapidly seizing them regarding the natural.
ticular department of physics, they are fast
actual observation of facts. Mr. Howitt, in
to, collected a number of the most decisive
of toads, frogs, and other reptiles, to live for
solid rocks!—a familiar fact supported not
people in different periods, many yet living,
scientific authorities—Humboldt, Dr. Edw
Geological Professor some time ago at Ca
Drs. Phinson and Goose, distinguished pract

25 feet deep, the lower part being through from 10 to 16 feet of freestone and
l conglomerate. The interesting old residenters are found in the red freestone,
out 15 to 20 feet below the surface, where they certainly must have seen
veral 19 years' leases out on the land above them. They are sometimes turned
t by the heavy hand-pick or the great iron crowbar; but a blast of powder, of
hich a vast amount is here expended, seems to cause the greatest upset in the
tablishment, as a shot is sometimes the means of exposing as many as a dozen
the sleepy old fellows. They seem none the worse for their long repose, but
er giving a few winks at the 'new light,' thus suddenly let in upon them, and
king several gasps of the unwonted air, they leisurely and deliberately proceed
hop and crawl down the line along the small watercourse towards the lower
ids. I have seen them in numbers, and some of the men have counted forty
once."

This is one of the best and most clinching cases that has ever
en put on record. It is to be hoped that some of the rock,
ith the cavities in which the toads have been enclosed, will be
reserved, and placed in some of our museums.

It was but the other day that Professor Owen put his foot
own, as positively as Abraham Lincoln himself, against the
mination of hares, declaring that, too, impossible, because they
ve no second stomach; and yet Cowper saw his tame hares
minating every day, for years, and all day long. If Professor
wen should be compelled to confess that hares can ruminate,
ithout ruminating stomachs, he will hardly be able to defend
mself against ghosts appearing without bodies. He and his
llow-positivists had better *ruminate* a little themselves. They
re fast exposing the fact that a man may know anatomy off by
art, and yet know next to nothing of the commonest habits of
ving creatures. Many of these habits, curious as they are, are
ot more astonishing than that such learned men should make
ch fools of themselves by talking off-hand of what they have
ot tested.

It is scarcely possible to open any old newspaper or magazine
ithout finding fully attested cases of this wonderful retention of
imation by toads and frogs. Numbers of such cases might be
llected from the *Gentleman's Magazine*. Opening the well-
own Newcastle-on-Tyne publication, *Richardson's Local His-
rian's Table Book*, we find the following entries made from the
cal newspapers of the time:—"June, 1797. This month, in
rking a slate quarry near Barnard Castle, a toad of great
agnitude was discovered in a large stone, solid excepting the
ot occupied by the incarcerated animal. The toad died imme-
iately on being exposed to the air."—Vol. ii., p. 302.

"1809.—On opening a gap in a wall near Bamborough, for
he passage of carts, a toad, which had been incarcerated in the
entre of the wall, was found alive and set at liberty. A mason
amed George Wilson, when building this wall sixteen years
efore, had wantonly immured the animal in a close cavity
rmed of lime and stone, just sufficient to contain it, and which

middle of it. The cavity that contained t
there was no passage, was the model of the f
with a black substance suffused with moistur

"1818, October 11.—As Joseph Madelin
in South Moor Colliery, in the county of Du
solid stratum of coal, about six feet in thi
fathoms from the surface of the earth (se
found a frog enclosed in the solid mass, w
being liberated, began to exercise the fun
The recess in the coal in which it was fou
to its body, and had apparently no comm
with the surface of the rock. The animal w
of the coal, but on being put into a vess
covering disappeared, and it appeared spec
its species."—Vol. iii., p. 192.

"1828, July.—In removing the old battl
gate Bridge, in the City of Durham, a lar
found in the very middle of the wall, whe
confined for a number of years. The bridge
Flambart, in the year 1120, but when the b
the animal was built was not known."—Vol.

Since making these extracts Sir Alexand
has again come forward to confirm his fo
garding the toads found in the cutting of th
his estate :—

TOADS IN A HOLE.

To the Editor of "The Time

our feet from the surface. An extensive, and seemingly unbroken ock covers the stratum in which these living toads are found.
oping the sides of the cutting to one-and-a-half in one we may antici-rther release of prisoners.
ll be glad if any scientific person will account for the presence of living in such a position. I am your obedient servant,

ALEXANDER P. GORDON CUMMING.

k-street, May 18.

ADS IN ROCK.—The *Forres Gazette*, referring to a letter from Sir er Gordon Cumming of Altyre, which appeared in the *Courier* some), regarding the discovery of a number of toads found in a rock on the f Altyre, says:—'This fact was farther confirmed last week by an tion of the men present at the blasting, who produced portions of the owing the precise spots where some of the toads were embedded. These lentations on the stone of a size, but not so deep, of a hen's egg cut se in half. When the shot went off, the workmen ran to the spot and e toads scampering away. The nests which became exposed in the k by the blast, appeared to have a coating of soft, black, viscid stuff, in ne toads had lain. The rock is not sandstone but a kind of conglome-y compact, but with open spaces around which crystals of silica appear. toads were embedded in the solid rock we have no doubt whatever, but assurance doubly sure the workmen are to carry large pieces of the rock ren place, where they will be broken leisurely and carefully in the of intelligent witnesses, who will be at no loss to verify the facts ay be presented.'"

shall be glad to see the result of the promised examina-f the pieces of rock "in the presence of intelligent ees." Here then, we have already, in addition to the r of living witnesses mentioned in Mr. Howitt's *History Supernatural*, the evidence of a gentleman who not only has ive to fabricate or fabulate, but who has been accustomed erve natural phenomena. If Professor Owen and Mr. nd are really desirous of ascertaining whether it be *ble*, as they assert, for toads and frogs to exist for ages such circumstances, they will surely avail themselves of portunity offered by Sir Gordon Cumming, and be present proposed examination, or we imagine a visit any day to way cutting mentioned may be perfectly sufficient to put epticism to flight. It would do some of the critics good the party. Those we mean who have regarded it as a proof Howitt's unlimited credulity that he believes in "toads hole." Mr. Howitt merely believes in facts, but the critics tural philosophers are come to believe that facts are not they do not square with their preconceived ideas of things, e worst of it is that these gentlemen do not take any to examine facts when they are put under their noses. If xander Gordon Cumming states a great fact, and reiterates t with fresh proofs which any man may go and witness, the critics so positive in their assertions owe an apology Mr. Howitt and the public for their ignorant ridicule.
number of these toads found in the Altyre rock is one

expectation that Professor Owe
the know-nothing critics will b
who will make personal and pra
as they must now be fully well
to make a very humiliating conf
physical philosophers, however,
withered up into a very cinder
prehension of Nature's more sub
now so publicly presented and
very curious case. It concerns
intimately. The present astoun
the faculties by which science ca
stituting blind conceit and idio
rational research, which must be
The Spiritualist is only interes
stration of the advance into th
physics of the same paralyzing
many thousands of *soi-disant* c
lated the whole region of psych

THE MOLLYMAWK

VOYAGERS in the tropical seas
the gull kind called Mollyma
thousands of miles, and live o
from the vessel. It is an amus
these birds with a bit of red ra
creature is, the moment that it
vile contents of its stomach on t
approaches it. An author who

Notices of Books.

A DISCOVERY CONCERNING GHOSTS.*

GEORGE CRUIKSHANK has published a pamphlet of forty-eight pages, illustrated with woodcuts, to announce to the world a "Discovery concerning Ghosts." Never did "the cock that crowed in the morn," crow more loud and shrill, or with more evident self-satisfaction, than our discoverer over the peculiar nest which it has been his good fortune to light upon. Gentle reader, can you think what this "discovery" consists in? Well, you'd better give it up—you'll never guess. It's a conundrum that beats any of "Brother Tham'th. So here it is, as printed by G. C., in large capitals befitting its importance.

From all I have been able to learn, it does not appear that from the days of Pliny the younger down to the days of Shakespeare, and from thence down to the present time, THAT ANY ONE HAS EVER THOUGHT OF THE GROSS ABSURDITY, AND IMPOSSIBILITY, OF THERE BEING SUCH THINGS AS GHOSTS OF WEARING APPAREL, IRON ARMOUR, WALKING STICKS, AND SHOVELS! NO, NOT ONE, except myself, and this I claim as my DISCOVERY CONCERNING GHOSTS, and that therefore it follows, as a matter of course, that as ghosts *cannot, must not, dare not*, for decency's sake, appear WITHOUT CLOTHES; and as there can be no such things AS GHOSTS OR SPIRITS OF CLOTHES, why. then, it appears that GHOSTS NEVER DID APPEAR, AND NEVER CAN APPEAR, at any rate not in the way in which they have been hitherto supposed to *appear*.

There! Is'nt that going to China, and bringing home a wheelbarrow as "an invention?" If Mr. Cruikshank has never met with the objection before, "from the days of Pliny the younger, down to the present time," we suppose it must be on the same principle as the man who could not see the wood because of the trees. And, as if to cap the joke, Mr. Hans Friswell has had a passage at arms with Mr. Cruikshank, for the "honour" of this "discovery;" while the editor of the *Star* points out a prior claimant in the author of *The Youth of Shakespeare*.

Mr. Cruikshank's "discovery" it will be seen is of wide range. It applies not only to the well-attested accounts of ghosts in secular history in all ages as well as in contemporary records, but also to those in the Scriptures. Samuel, when called up by the witch of Endor, came "*wrapped in a mantle.*" Of the angel who rolled back the stone from the door of the sepulchre we are told, that his "*raiment*" was "*white as snow.*" We are told that when Mary saw the risen Saviour, she "knew not that it was Jesus," but supposed him to be the gardener, He must therefore have appeared *clothed* like ordinary humanity. The

* *A Discovery concerning Ghosts; with a Rap at the "Spirit-Rappers,"* by GEORGE CRUIKSHANK. ARNOLD, Fleet-street.

enjoined the seer to write, were thes
the same shall be *clothed in white rai*
saw armies in heaven, "upon *white*
white and clean." Now we do not
Cruikshank has intentionally sought
narratives, but the fact that he has t
supplied material for ribald jesting t
Holy Writ, will, we hope, make him
propriety of burlesquing a subject, cap
of this application; and to reflect t
made a mistake, and that the Bibl
after all are right.

And why should there not be spi
people in a spiritual world? When
mockery, asked by her judges about
who visited her, she asked them in
conceive that a God who is served b
also clothe them?" Mr. Cruikshank
clothing must of necessity be formed
stances, and by the same processes a
shoemaker, the tailor, and the mill
this? Does he know all the power
and the laws of production in the
ginning to learn something of the ma
when still clothed in this "muddy v
this power is transcended by the fi
mine? Swedenborg affirms that in
is representative, and is outwrought
of its several inhabitants. An illustr

we have not learned all the laws and principles and secrets spirit-world? Is our knowledge the measure of truth? to deny and scoff at all we do not comprehend? If Mr. ıank will burlesque every subject of which he is ignorant find abundant scope for the exercise of his pen and pencil. ın his must be a condition of mind which we certainly do y. When at school we used to write from copy in round Modesty in youth is highly commendable." Mr. Cruik- though young perhaps in his understanding of spiritual is not exactly a youth; but nevertheless, a little more of ality of character praised in our school copy-book would ase be "highly commendable."

Cruikshank is evidently a good deal disconcerted by the hich occur at spiritual *séances*. The strength of testimony favour he unreservedly admits, as in the following passage; , mounted on the hobby-horse of his "discovery," he de- ɛdly overrides it. He says:—"From the high and pure ɛr of many persons well known to me, who are mixed these *séances*, it is *almost* impossible not to believe their ɛnts of these wonders, the truth of which wonders they so *ɛly* assert. *If* true they are *indeed* wonderful; but *if* then do they surpass all other tricks ever performed by 'sleight-of-hand' gentry put together, who ever bam- l poor credulous, simple creatures, or astonished and l a delighted audience." Some "credulous, simple crea- may be quite as readily "bamboozled" by their own discoveries as it is possible to be by any sleight-of-hand nance.

e subject of spirit-clothing has been already raised and ed in the *Spiritual Magazine* for September, October, and ber, 1860. The reader may further consult on the subject, ıe *Theory of Apparitions*, by Newton Crossland; and nborg's *Heaven and Hell*.

Correspondence.

To the Editor of the "Spiritual Magazine."

–While giving public mesmeric demonstrations in Newcastle-upon-Tyne month of October, 1858, I had a patient upon whom I had frequently , and who had become an introvisionist. Being desirous of developing a higher state of clairvoyant power, he met me at the house of Mr. one afternoon to allow me to experiment upon him for that purpose. He n about sixteen years of age, little in stature, uneducated, and of nervous ment.

ıe presence of Mr. Walton I put this boy into the sleep-waking state. ıpon a chair with his right side against the wall of one side of the room, underneath a photograph of Mrs. Walton, who had died upwards of a

could do to divert his attention, and bring it to bear
we had met, until I found my efforts were in vain, an
to allow him to follow his own course. "What are
asked, rather pettishly; "What do you mean about
the like? who is it that is gone?" "Don't you see
I answered; "how can I see her if she is gone?"
there," he said, pointing to the corner of the room
her?" I enquired. "Yes." "Then please oblige m
what she says." In the course of a few minutes h
convey a message to her children." "Then she left
"Yes." "How many?" "Three." "Are they
one boy and two girls, and she has got *one little girl*
to be with her." A message of an affectionate and r
visitant (to me unseen and unheard) was then given,
children. This was followed by an affecting mes
Walton) who was present, but sat behind the boy, a
asked the clairvoyant if he would know the lady'
"Yes," he replied. "Would you know his voice i
I then motioned for Mr. Walton to speak, and instan
he exclaimed, "That is him." He then communic
particulars of which it is not necessary to relate, ex
hoped that a Mrs. M. would fulfil the promise which
before she departed this life; namely, to attend to he
now rose from his seat, and looked towards the corne
previously pointed out the spirit of Mrs. Walton as
did so, he fell upon the floor, as though he was struck
brilliancy of a supernatural vision. This incident sor
equanimity; I however felt the boy's pulse, and pla
of his heart, and was glad to discover even faint i
was afraid that he had realized his oft-repeated wish,
whom he declared he had seen and held converse wit

Now, sir, what are we to make of this case, and
logical phenomena must it be placed—*natural* or *supe*

I repeat that William T. knew nothing of Mr. Wa
correctly the number and sex of the children Mrs. W
and described her as having a "little girl in her arm
remarkable than interesting, when coupled with th
preceded into the spirit-world only three months by

owledge of it? Some probably will answer that the boy was reading my ughts; to which I reply that during three years' experience, and after erimenting upon him hundreds of times, I never knew him able to read my ughts, though I frequently endeavoured to impress them on his mind—still, annot prove he did not do so in this instance. But supposing at this particular e he had this power, or that I had the ability to impress my thoughts upon mind, would he not rather have read off my mind certain information which ossessed of my friend's residence, &c., which at that time occupied my ughts, and to which I was especially desirous to direct his attention? But, tead of this, he, having accidentally caught a glimpse of Mrs. Walton's tograph, instantly declared "she was gone," meaning she was dead, and said saw her (spirit) stand with a little girl in her arms, &c.

I may state, in conclusion, that W. T. did not know he had been the medium hese revelations until he overheard me relating the circumstances upwards of ear after their occurrence, and both he and I were totally ignorant of the plest so-called spiritual phenomena.

I am, Sir, yours respectfully,

Monkwearmouth, July 7th, 1863. NICHOLAS MORGAN.

To the Editor of the "Spiritual Magazine."

SIR,—Having recently met with a peculiar phase of spiritual manifestation t may interest your readers I send you an account of it. During the month May, Mrs. Bliss, of Springfield, Massachusetts, a trance medium, was engaged lecture for us. She had never visited Philadelphia before. We met in our l on Sunday morning, the 3rd of May, and on being introduced we mutually claimed, "I have seen you somewhere before," but on a careful inquiry we re not able to find that we had ever met.

On the 6th of May, I was receiving a communication through a trance dium, Mrs. Danforth, and she remarked, "Here is another spirit coming, her me begins with B, it is Bliss; her spirit has not passed out of the body irely, but it has the power of leaving it temporarily, and is now here. She ften in more than one place at the same time; perhaps she will be impressed th having met you now. She has seen you this way before, and you have n her, and so you think you have met in the form, but you have not. (I had t said anything about this to the medium.) Her spirit often goes out to visit r friends. There are some of your spirit friends who are influencing her now. ey can draw elements from her spirit friends, and, in return, they will give ments to her spirit friends and to her. She may not be conscious of this sence here, she is drawn here by the power of spirits." The communi-tion then described her condition, and gave directions as to the proper course be pursued for her. I called upon Mrs. Bliss the next day, she did not recog-e this visit; remembered being alone in her room, which was about half a mile stant from the medium's residence. "But," said she, "this is a very common enomenon with me;" and she recognized in the communication a very accu-te description of her state of mind. She then related the following instance to :—"I have a very intimate and dear friend who lives near me. On one casion, when I was just about starting out on a lecturing tour, she made me present of an article that I very much needed at that time, but in the hurry of ving home I neglected to make any expression of thanks in return for it. on after I left it occurred to me how thoughtless and unkind it was in me; a little while I felt very sad indeed, and almost cried, then the feeling passed , and I thought nothing more of it. I was to be absent several weeks in a ce about thirty miles from my home. On the following Sunday afternoon I d down after my lecture, and the thought of my unkindness and ingratitude this dear friend filled me with sadness, and I felt a strong desire that she ght not feel hurt at this neglect. I soon passed into an unconscious state ily. I went home and visited my friend, and said to her, 'Lizzie, I have n so sorry ever since I left you whenever I thought of that beautiful present you ve me, that I had not expressed my thanks for it. I am very grateful for it—

recognized by clairvoyant vision, but gi
and intelligence. It is, therefore, not p
really deceased if they are seen thus te
the popular idea that it was only at or
"doubles" could be seen, and in many
lately the pleasure of removing a very u
a lady who told me that she had seen h
before, and as he was far away on ship
found that the idea was making her ill;
her son was *not* dead, and that I had kn
persons seen were not dead. She was
returned home safe and well.

634, Race-street, Philadelphia, U.S.

To the Editor of the

The following statement of your ab
Howitt, in the number for July, I be
and will thank you to insert this cor
"There are said to be evidences of the
done so to an older house on the same
no such evidences exist, the premises
never before built on. Persons acquain
the statement I have quoted to be an e
whole narrative, as truly and circum
January. There is an older house ab
Mill, in which there was a mysterious
and about twenty years since the pers
occasionally at night, very strange nois
you know." That is, however, more
doubtful question.

[We have submitted Mr. Procter's
has appended the following remarks:—

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piritual Magazine.

.] OCTOBER, 1863. [No. 10.

TUALISM IN BIOGRAPHY:—JOHN BUNYAN.

an eventful period in English history is comprised in ty years in which Bunyan lived—from 1628 to 1688, he passing of the Bill of Rights to the accession of a the Third! What vicissitudes of parties, what conflicts and principles were witnessed!—The turbulent reign of —the Star Chamber and the High Commission, Laud and y, Strafford, and "Thorough," Episcopacy abolished in d; the Civil War, Edgehill, Marston Moor, Naseby; the on of the king; the abolition of the House of Lords; the orate; the Restoration; the reign of the saints followed reign of the strumpets; Titus Oates and his sham Popish he Act of Uniformity, which in one day ejected two d ministers from their livings; and the Conventicle Act, nade it treason for a vesper hymn to rise from the forest, emn litany to quiver through the midnight air; the Great of London; the accession of James; the conspiracy of uth; the bloody assize of Jeffrey; the butcheries of ouse; and the trial of the seven bishops! And, truly, ere giants in those days, mighty men, men of renown! d Hampden, and Elliot; Russell and Sidney; Falkland lake; Marvel and Milton; Cromwell, "the greatest man God ever made," to quote an emphatic saying of ; Butler, Dryden, and Herbert; Henry and Owen; nd Baxter; Cudworth and More. Such were the times, e men, in which, and among whom lived the "inspired " "the divine dreamer," whose *Pilgrim's Progress* is alike ght of youth and age, of the ignorant and the learned, a s homely as the English Bible, and as life-like as *Robinson* ; a prose epic, which if it has not the sublimity, has yet f that force of imagination which we find in *Paradise Lost.* the sixty pieces written by Bunyan, three only retain any ve popularity,—The *Pilgrim's Progress*, the *Holy War*, *race Abounding to the Chief of Sinners.* The last is a

ly, as Southey has characterized him, "a blackguard," or to use
own phrase—"I was the very ringleader in all manner of
e and ungodliness." But he was not, during this time, without,
at he considers, were divine warnings and special providences.
e says:—"Even in my childhood, the Lord did scare and terrify
with fearful dreams and visions. For, often, after I had spent
s and the other day in sin, I have been greatly afflicted, while
eep, with the apprehensions of devils, and wicked spirits, who,
I then thought, laboured to draw me away with them, of which
could never be rid. . . . These terrible dreams I soon forgot;
r my pleasures did quickly cut off the remembrance of them,
if they had never been. . . . But God did not utterly leave
e, but following me still, not with convictions, but judgments,
ixed with mercy. For once I fell into a creek of the sea, and
rdly escaped drowning. Another time I fell out of a boat, into
edford river; but mercy yet preserved me; besides, another
ne, being in the field with my companions, it chanced that an
lder passed over the highway, so I having a stick, struck her
er the back; and having stunned her, I forced open her mouth
ith my stick, and plucked her sting out with my fingers; by
hich act, had not God been merciful to me, I might, by my
perateness, have brought myself to my end. This also I have
ken notice of with thanksgiving. When I was a soldier, I
ith others, were drawn out to go to such a place to besiege it;
t when I was just ready to go, one of the company desired to
in my room; to which when I had consented he took my
ace, and coming to the siege, as he stood sentinel, he was shot
the head with a musket-bullet and died."

Soon after this last event, when only about nineteen years of
e, Bunyan married. He says, "We came together as poor as
or might be, not having so much household stuff as a dish or
oon betwixt us both." His wife's parents, in the language of
at time, were "godly people," and she brought him, (her only
wry) two books. The *Plain Man's Pathway to Heaven;* and
e Practice of Piety. These books, and his wife's conversation,
d especially what she used to tell him of the character and
nduct of her father who was dead, "though they did not," he
ys, "reach my heart to awaken it; yet they did beget within
e some desire to reform my vicious life, and fall in very eagerly
th the religion of the times; to wit: to go to church twice a
y, and there, very devoutly, both say and sing as others did;
t retaining my wicked life." It was customary at that time
er Sunday morning service for men and boys to engage in
mes and sports, and Bunyan took great delight in them. One
nday he listened to a sermon on Sabbath-breaking which for
e moment deeply impressed him, but "it lasted not." Before

I looked up to heaven, and was
understanding, seen the Lord Je
very hotly displeased with me, a
me with some grievous punishm
practices. . . . Suddenly this
that it was now to late for me
while I was thinking of it, and
my heart sink in despair, conclu
resolved in my mind to go on
that this temptation of the d
creatures than many are aware
in sin, still grudging that I c
would. This did continue wit
but one day as I was standin
and there cursing and swearin
sat within the woman of the h
she was a very loose and ung
swore and cursed at that most
tremble to hear me; and told
liest fellow for swearing, that a
that I, by thus doing, was able
town, if they came but in my c

This reproof, from such a p
to shame, and, he says, "I did
my swearing, that it was a grea
and whereas before I knew not
before, and another behind, to
now I could, without it, speak l
than ever I could before."

rheard three or four poor women talking over their religious periences. He was now "a brisk talker in matters of religion," he found their discourse far above his reach. They talked ut a new birth, and the love of Jesus, and the suggestions l temptations of Satan, and how they were borne up against assaults. "And methought," says Bunyan, "they spake h such pleasantness of Scripture language, and with such earance of grace in all they said, that they were to me as if y had found a new world—as if they were people that dwelt ne, and were not to be reckoned among their neighbours. . . . I was greatly affected with their words, because by m I was convinced that I wanted the true token of a godly n, and also because I was convinced of the happy and blessed dition of him that was such a one."

He, therefore, as often as possible sought the conversation of se pious women; and soon he "began to look into the Bible h new eyes," and "was never out of it either by reading or ditation, crying to God that he might know the truth. Read- in St. Paul that faith was a gift of the Spirit, he began to stion whether he had any faith or not. While thus considering, tells us:—"The tempter came in with his delusion, 'That re was no way for me to know I had faith, but by trying to k some miracles;' urging those Scriptures that seem to rce and strengthen his temptations. Nay, one day as I was ween Elstow and Bedford, the temptation was hot upon me to if I had *faith* by doing some miracle; which miracle at this e was this, I must say to the puddles that were in the horse- s, be dry; and to the dry places, be you puddles; and truly, time I was going to say so indeed; but just as I was about peak this thought came into my mind, 'but go under yonder ge, and pray first that God would make you able.' But when d concluded to pray this came hot upon me; that if I prayed, came again, and tried to do it, and yet did nothing notwith- ding, then to be sure I had no faith, but was a cast-away lost. Nay, thought I, if it be so, I will not try yet, but will a little longer."

About this time the state of happiness of his poor acquaintances Bedford, whom he felt to be so much farther advanced than self in the religious life, he states, "Was thus in a kind of on presented to me. I saw, as if they were on the sunny of some high mountain, there refreshing themselves with the sant beams of the sun, while I was shivering and shrinking the cold, afflicted with frost, snow, and dark clouds; me- ght, also, betwixt me and them, I saw a wall that did pass about this mountain; now through this wall my soul did atly desire to pass; concluding that if I could I would there

had been many weeks opprest and cast down therewith, as I ras giving up the ghost of all my hopes of ever attaining life, hat sentence fell with weight upon my spirit, 'Look at the ;enerations of old, and see; did ever any trust in God, and were onfounded?' At which I was greatly encouraged in my soul: or thus, at that very instant it was expounded to me: 'Begin t the beginning of Genesis, and read to the end of the Revelations, and see if you can find that there was ever any that rusted in the Lord and was confounded.' So coming home, I presently went to my Bible, to see if I could find that saying, ot doubting but to find it presently; for it was with such trength and comfort on my spirit, that I was as if it talked with me. Well, I looked, but found it not, only it abode upon me; then I did ask first this good man, and then another, if they knew where it was, but they knew no such place. And this I wondered that such a sentence should so suddenly, and with such comfort and strength, seize and abide upon my heart; and yet that one could find it (for I doubted not but that it was in the Holy Scripture). Thus I continued above a year, and could not find he place; but at last casting my eye upon the Apocrypha books, I found it in Ecclesiasticus, chap ii. 16. This at first did somewhat daunt me, because it was not in those texts that we call oly and canonical; yet as this sentence was the sum and ubstance of many of the promises, it was my duty to take the omfort of it; and I bless God for that word, for it was of good o me. That word doth still oft-times shine before my face."

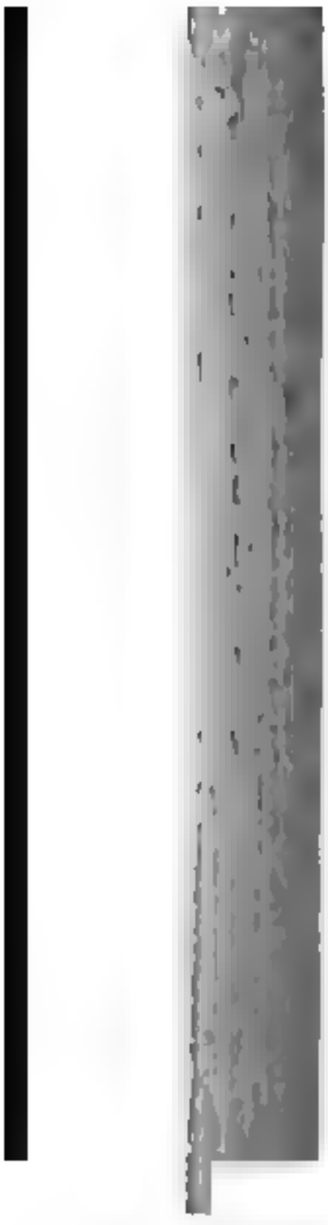
Then came the second doubt—"How if the day of grace is ast?' It would, however, be too long to trace here in detail all unyan's flounderings in this "Slough of Despond," or his distress hile shut up in the castle of Giant Despair, and how he finally nlocked the gate of that grim keep with "a little key in his osom, called promise." Southey, writing of him at this time, ys:—"He heard sounds as in a dream, and as in a dream held nversations, which were inwardly audible, though no sounds ere uttered, and had all the connexion and coherency of an tual dialogue." As an instance of this I give the following lation of Bunyan. "Now I was much followed by the riptures, 'Simon, Simon, behold Satan hath desire to have ou,' Luke xxii. 31: and sometimes it would sound so loud ithin me, that once, above all the rest, I turned my head over y shoulder, thinking verily that some man had, behind me, lled me; being at a great distance, methought, he called so ud; it came, as I have thought since, to have stirred me up to ayer and to watchfulness; it came to acquaint me that a cloud d storm was coming down upon me, but I understood it not."

This "very great storm" came down upon him about the

d consented to it; but then I should be as tortured upon a ck, for whole days together. This temptation did put me to ch scares, lest I should at some times, I say, consent thereto, d be overcome therewith, but the very force of my mind, my ry body would be put into action, or motion by way of pushing thrusting with my hands or elbows; still answering as fast as e destroyer said,' Sell him :' ' I will not, I will not, I will not; , not for thousands, thousands, thousands of worlds;' thus ckoning, lest I should set too low a value on him, even until scarce well knew where I was, or how to be composed again. t to be brief; one morning as I did lie in my bed, I was, as at her times, most fiercely assaulted with this temptation to sell d part with Christ; the wicked suggestion still running in my ind,' Sell him, sell him, sell him, sell him, sell him,' as fast as a an could speak: against which also in my mind, as at other times, answered, 'No, no, not for thousands, thousands, thousands,' least twenty times together: but at last, after much striving, felt this thought pass through my heart, 'Let him go if he ill;' and I thought also, that I felt my heart freely consent ereto. Oh! the diligence of Satan! Oh! the desperateness of an's heart!"

He now believed that in thus covenanting to sell Christ, he d committed the "unpardonable sin." This made his life both burden and a terror to him. Despair was swallowing him up, Insomuch," he says, "that I could for whole days together, feel y very body, as well as my mind, to shake and totter under s dreadful judgment of God; I felt also such a clogging and at at my stomach, by reason of this my terror, that I was, pecially at some times, as if my breast bone would split asunder." e was while in this desperate state greatly relieved, for a time, a remarkable experience, which, says Southey, was "so much ore preternatural than all his former visitings that he withheld from the first relation of his own life, and in a later and more larged account, narrated it so cautiously as to imply more than thought it prudent to express." I here transcribe it:—

Once as I was walking to and fro in a good man's shop, bemoaning my and doleful state, afflicting myself with self-abbhorrence for this wicked and godly thought; lamenting also that I should commit so great a sin, greatly uring I should not be pardoned; praying also, that if this sin of mine did er from that against the Holy Ghost, the Lord would shew it me; and being w ready to sink with fear, suddenly there was, as if there had rushed in at the ndow, the noise of wind upon me, but very pleasant, and as if I heard a voice aking, 'Didst thou ever refuse to be justified by the blood of Christ?' And hal, my whole life of profession past was in a moment opened to me, wherein as made to see that designedly I had not; so my heart answered groaningly, o.' Then fell, with power, that word of God upon me, 'See that ye refuse him that speaketh.' This made a strange seizure upon my spirit; it brought ht with it, and commanded a silence in my heart of all those tumultuous ughts, that did before use, like masterless hell-hounds, to roar and bellow, and



might be hope; it showed me, as I thought, what the sin that my soul had yet the blessed privilege to flee to Jesu concerning this dispensation I leave it to be thought on l ment. I lay not the stress of my salvation thereupon, b in the promise; yet seeing I am here unfolding of my e it might not be altogether inexpedient to let this also cannot now relate the matter as there I did experience it

The "savour" of this lasted about three or f he "began to mistrust and to despair again." "was I always sinking whatever I did think or he tells us, having "fell into a very deep pau fearful state my sin had brought me to. . . . the bitterness of my soul, I said to myself, wi 'How can God comfort such a wretch?' I it, but this returned upon me, as an echo do 'This sin is not unto death.' At which I w raised out of the grave, and cried out again, ' thou find out such a word as this?' for admiration at the fitness, and at the unex sentence; the power and sweetness, and lig came with it also, was marvellous to me to fi for the time out of doubt, but the next evenin many fears he prayed with great fervour, cry words of the prophet, "O Lord, I beseech thee hast loved me with everlasting love. I had no relates, "but with sweetness this returned up or sounding again, 'I have loved thee with a Now I went to bed in quiet; also when I awa it was fresh upon my soul, and I believed it."

He was thus, though not without many m

efore God." Many times when shut up in spirit did words and ntences of Scripture "break in" upon his mind for his encourage- ent. "The words," he says, "did sound suddenly within my art." "Methought this word was spoken loud unto me, it owed a great word, it seemed to be writ in great letters." These words did suddenly with great power break in upon me." That piece of a sentence darted in upon me." "Oh, now how as my soul led from truth to truth by God! there was not any- ing that I then cried unto God, to make known and reveal unto e, but He was pleased to do it for me." "One day, when I as in a meeting of God's people, full of sadness and terror, . . . ese words did with great power suddenly break in upon me; My grace is sufficient for thee;' three times together, I was as ough I had seen the Lord Jesus look down from heaven, rough the tiles upon me, and direct these words unto me." nd now, he says, "I durst venture to come nigh unto those ost fearful and terrible Scriptures, with which all this while I d been so greatly affrighted. . . . the which when I began to , I found my visage changed, for they looked not so grimly as efore I thought they did. . . . And now remains only the nder part of the tempest, for the thunder was gone beyond me, ly some drops did still remain, but now and then would fall upon e. . . . One day as I was passing into the field, and that too ith some dashes on my conscience, fearing lest yet all was not ght, suddenly this sentence fell upon my soul, 'Thy righteous- ss is in heaven.' And methought withal, I saw with the eyes f my soul Jesus Christ at God's right hand;—there I say was y righteousness . . . for my righteousness was Jesus Christ mself, 'the same yesterday, to-day, and for ever.' Now did y chains fall off my legs indeed; I was loosened from my flictions and irons; my temptations also fled away." In the ords of his *Pilgrim's Progress*, "His burthen loosed from off is shoulders and fell from off his back."

Possibly these temptations never wholly ceased though from is time little more is recorded of them, and they were neither so equent or severe, or of so protracted a kind; spiritual influences, lightening and consolatory, from the upper spheres greatly pre- minating; the light speedily breaking in upon the darkness, as the following—the last case of the kind which he records:—

> At another time, though just before I was pretty well savouring in my spirit, t suddenly there fell upon me a great cloud of darkness, which did so hide from the things of God and Christ, that I was as if I had never seen or known them my life; I was also so overrun in my soul with a senseless, heartless frame of irit, that I could not feel my soul to move or stir after the grace and life by rist; I was as if my loins were broken, or as if my hands and feet had been d or bound with chains. At this time also I felt some weakness to seize upon outward man, which made still the other affliction the more heavy and comfortable to me. After I had been in this condition three or four days, as

George Fox, had some perc
call the "Correspondences

I was almost made, about this ti
that Moses counted clean and uncl
men; the clean, types of them tha
types of such as were the children
clean beasts 'chewed the cud;' th
upon the word of God; they also "
we must part, if we would be saved
in further reading about them, I fo
hare, yet if we walked with claws lik
yet if we did not chew the cud as th
For I thought the hare to be type o
ways of sin; and the swine was lik
but still wanted the word of faith
salvation, let a man be ever so devo

Another singular experienc
quently regarded as a sinf
causes of his own spiritual
crying in great agony, whe
discern the most secret t
secresy imaginable" inwardly
He says, "I had no sooner
were taken from her, and sh
continued till morning." I
temptation, lasting two year
ministry of "holy Mr. Giffa
Saul, had been a persecutor
apostle. He was doubtless the
Bunyan to the wicket-gate—

Soon after the death of t
congregation, Bunyan bega
private assemblies, not dar

nconformity. He was arrested at a meeting in a private house, here he was conducting religious worship. He was aware of e intention to arrest him, but would neither escape, nor put off e meeting, refusing to purchase safety by the neglect of duty, s he considered it. He was offered his liberty if he would romise not to preach, and the justices used all their influence to revail on him to do so, but in vain. It was doubtless a severe ial, but he had been forewarned, and forearmed against it in his mptation to *sell Christ*. When told that none but poor, norant people, came to hear him, he replied, that such had ost need of his teaching, and therefore it was his duty to go n in that work. And so, he tells us, "I was had *home* to rison." Subsequently, towards the end of his twelve years mprisonment, in allusion to his small, damp *den*, situated over he middle of the river Ouse, Bunyan uses this emphatic nguage:—"I have determined, the Almighty God being my elp and shield, yet to suffer, if frail life might continue so long, ven till the moss shall grow on my eyebrows rather than thus to iolate my faith and principles." Bunyan, with great simplicity, ays:—"I begged of God, that if I might do more good by eing at liberty than in prison, that then I might be set at liberty; ut if not, His will be done. . . . And verily I did meet my God weetly in the prison, comforting of me, and satisfying of me hat it was His will and mind that I should be there."

That his prayer was answered—that he did more good in rison than there is any prospect he could have done out of it, is lmost certain, when we remember that it was there he wrote his aster-pieces, and especially that there, while composing his *Grace Abounding*, the immortal *Pilgrim* had birth. This Bedford ail was the *den* in which he "slept and dreamed a dream," hich, as one of its most precious possessions, the world will ot willingly let die.

In this den he remained twelve years and a half, (1660-1672) aking tagged thread-laces to support his family. The Bible nd the *Book of Martyrs* were his only books. Dr. Cheever peaks of the time he thus spent in prison, as "a period of ntinued and sometimes ecstatic revelations and experiences." o great was the confidence Bunyan inspired in his jailor that he lowed him to leave the prison on *parole* to visit his friends, and equently did he avail himself of the privilege of the kind-hearted ilor to preach to them at midnight in the woods and villages ound. Upon one occasion, having been permitted to go out to it his family, with whom he intended to spend the night, long fore morning, he felt a sudden unaccountable impulse that he ust return—return at once; so strong did it become that he uld not rest, and at a very late hour he went back to the prison,

"Are all the prisoners safe?" "Yes." "Is J
"Yes." "Let me see him." Bunyan who
was called up, and confronted with the messe
perfectly satisfied. When he was gone, the jai
"You may go out when you will, for you kno
to return than I can tell you."

On his enlargement, a chapel was built f
where he preached before large audiences. I
to visit London, where his reputation was so
week days, in dark winter mornings, at seve
as twelve hundred persons would assemble to
those who frequently attended his preachin
Sir John Shorter, the Lord Mayor, and the ce
It is said, that when the latter was asked by
"How a man, such as he was, could sit and li
tinker?" he replied, "May it please your
possess that tinker's ability for preaching, I
relinquish all my learning." A great part of
in exertions to relieve the temporal wants
suffering as Nonconformists under oppressive
tering to the sick and afflicted; and in rec
and preventing litigations among professors o
of these errands of love was the immediate oc
A friend of his who resided at Reading, had re
his son. Bunyan effected a reconciliation;
London on horseback through heavy rain, a f
after ten days proved fatal. Over his rema
ground, Bunhill Fields, is the epitaph:—

ılt of any plan or forethought on his part, but that "he denly into an allegory;"—that like so many of his visions elations, it "broke in" upon his mind, piece by piece, while d in the composition of another work—the digression ng and expanding till he found it necessary to make it a e book;—looking at all these circumstances, it at least highly probable, that, though it necessarily took much of ard form from the character of the writer—a character, l seem specially educated into a fitness for the work; yet, nception, design, and substance, it was a reflection from er world of spirit-life, which, in some of its phases, Bunyan o have so faithfully delineated.

aulay testifies that "Bunyan is as decidedly the first of sts as Demosthenes is the first of orators, or Shakespeare t of Dramatists." And Cowper thus apostrophises the f the *Pilgrim's Progress*:—

O, thou, whom borne on Fancy's eager wing
Back to the season of life's happy spring,
I pleased remember, and while memory yet
Holds fast her office here, can ne'er forget;
Ingenious dreamer, in whose well-told tale
Sweet fiction and sweet truth alike prevail;
Whose humorous vein, strong sense, and simple style
May teach the gayest, make the gravest smile."

ıly, with all their outward dissimilarities, in their spiritual ıces, there was much in common between the tinker of and the poet of Olney. But I must reserve some account ıtter for a separate paper. T. S.

VICTOR HUGO A SPIRITUALIST.

rn from M. Pierart that Victor Hugo is an earnest student henomena and philosophy of Spiritualism. The influence studies upon his mind may be perceived in the follower recently addressed by him to Lamartine:—"Dear ne,—A great affliction has stricken you. I wish to place t near yours. I reverenced her whom you loved. Your spirit sees beyond the horizon. You perceive distinctly to come. It is not to you that it is necessary to say You are of those who know and who wait. She is ur companion, invisible, but present. You have lost the t not the soul. Dear friend, let us live in the dead.'"

Reader of August 22, says:—"We observe that our neighbours, like ourselves occupy or amuse themselves oks about Spiritualism and spirit-rapping. We count lf-a-dozen recent publications of this kind *pro* or *con*."

THE QUARTERLY
SPIR

AFTER the sharp rattle of s
After the daily and weekly
quarterlies. But though fir
the shot has no more dest
spent balls and place them
the curious.

The above named article
its length, might have ap
newspaper. The weak plat
the oft-refuted fallacies, the
a sprightly air for such old
article that strikes us is that

> The thing itse
> The only won

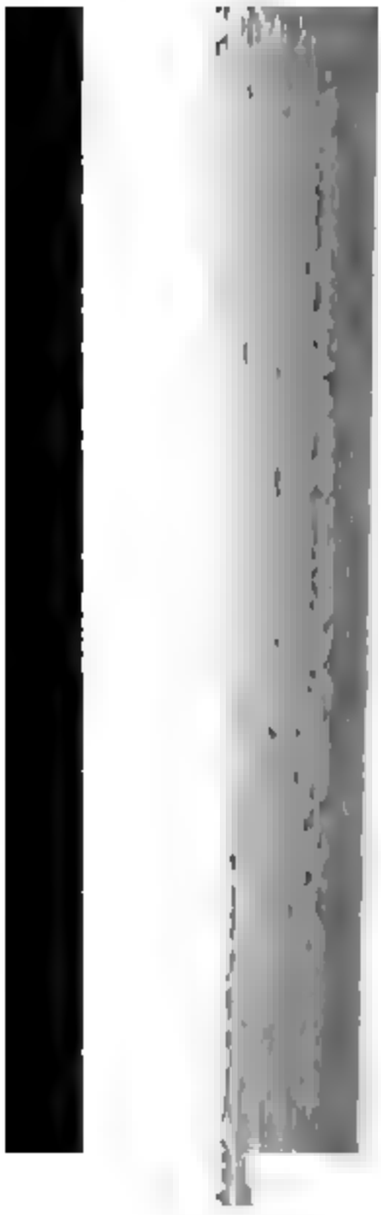
We don't look to the
philosopher and guide, but f
philosophy in England, we e
something better than mere s
lation, and hasty inferences.
would be scouted; and in
informed, an article so discr
have little doubt have been
basket.

The reviewer considers i
place at appointed meetings

piritualism: its Facts and Fanaticisms; in Spicer's *Sights and* ounds; and in Owen's *Footfalls on the Boundary of another* orld. These accounts have been quoted so often that we ould only weary our readers by here repeating them; but fore writing a review of the subject, it was surely the duty of Quarterly Reviewer to have possessed himself of such very mentary and easily accessible information. Then, "the ocking language" is suspicious because it can be imitated by chanical means. No doubt: but if the reviewer had read the rks referred to he would have known that the most searching vestigations have been made by competent men to test whether was so produced; and that they have shewn to demonstration at it was not. He would have learned also on a little inquiry at this "knocking language" is of most common occurrence in privacy of home, in the absence of all professional mediumship, d under circumstances precluding the suspicion or even possibility deception. As apparitions are suspected of being spectral sions, so "the knocking language" it is insinuated may be ditual delusion. It is suspicious—in short, everything is sus- ious to a mind predetermined to find in everything an object suspicion, so—

All looks yellow to the jaundiced eye.

It is not necessary to follow our reviewer through all the all criticisms he has spread over thirty pages, especially after able reply in Mr. Howitt's letter to the *Star* of July 29th. e review is a Brocken spectre—a magnified reflection of pular ignorance and prejudice. The writer begins by telling that he does "not possess absolute unbelief;" and ends with anecdote, the point of which lies in the last two lines:— Marry,' saith Dr. Brown, 'he said he would not have believed except he had seen it, and no more will I.'" As if the belief thousands did not rest on just the evidence the reviewer here s for; and as if his testimony, were he to see and believe, uld add a feather's weight to the mountain of evidence already umulated. It would be met with the same incredulity which metes to the testimony of others. His brother reviewers uld coolly tell him that he was the victim of deception or llucination; that it was all a "spectral illusion," and, perhaps, nsel him to call in the family doctor. The reality of the eged facts of Spiritualism must be tried by the same tests as y other class of alleged facts, *i.e.*, by testimony and experiment. e maintain that they have been so tried and proved. Whether used by spiritual agency, is a question to be determined by a eful examination of the facts themselves. If fairly questioned, have no doubt as to the answer they will give. That answer,



EXPERIENCES OF A M.

By Jacob Dixon, L.S.A.L

II.

I CONTINUE my extracts from my diary; (ing of my wife, our young friend, B. L., an sometimes it received an addition of fr mediums through whom communications purpose, however, is to limit myself to rels passed through my own hand, simple as s let me say they were executed slowly au knowing even a word until it was compl written in an unusual manner, as if to sa thinking did not enter into the process.

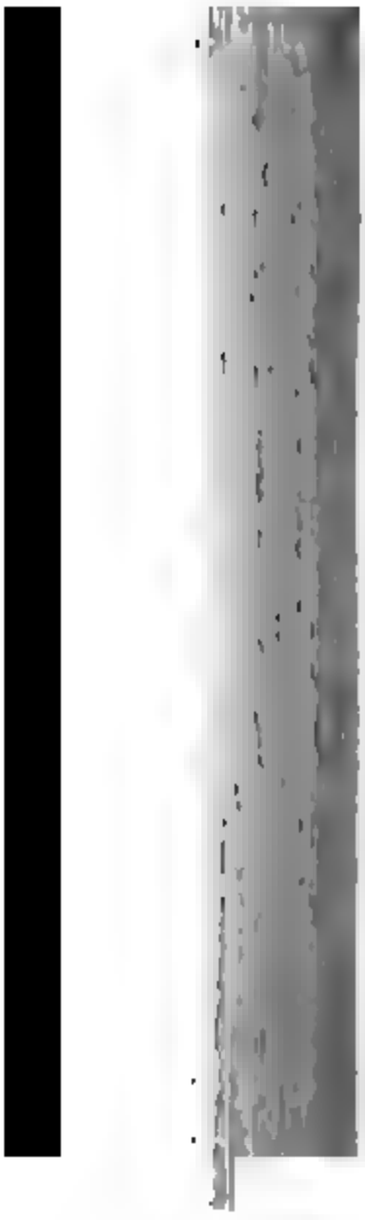
Nov. 24*th* 1858.—The following was ad "My dear sister, you are too much interest world. I am Lydia. The interest which I n of the earth was too great. I have now the you what I had not of having told me—th ought to be regarded only as leading to t "What I do," said Mrs. D., "is, I hope, a but there is a point at which to stop, a you are doing is conducive to the end. ministry to you at present, and she sa much engaged continually in handiwork." said Mrs. D., and what I do is for the other." "True, but there is a point at should cease, my dear sister, to be direct

m with his own powers." On this being read, B. L., said he ought the observations good, and that, for his part, he was liged to friend William. The pen resumed:—"My young end is a little, and but a little, too forward to express his senti-nts. My dear young friend thinks we do not want to be lled by the epithets of the world. So be it; but a discreet servance of the outer forms of respect conciliates regard ong men and women of the world; in like manner it is ac-ptable to us of the spiritual world, who are as really present if we were visible to him." B. L. apologized. A request s then written, through my hand, that I should read the con-sation of a few days before, between Accolti and the spirit, the information of a certain other spirit. This being done I s thanked in the same way.

Nov. 28th.—B. L., alluding to having lost two little sisters, asked spirit whether children were more favoured in the spirit-world? was answered: "Children are in love and therefore in happiness. r dear friend, children are the brightest of the inhabitants of s land; some are brighter than others, but all are brighter n adults. Some are lovelier than others, but all are lovely." Do spirits begin, in the next world, from the same level?" From the state to which they have matured, they go on bright-ng as they rise nearer to Divine Wisdom and love. Children already in love, and have only to develop in wisdom." "Do u teach and influence lower spirits?" "So we are inclined by e and so we are commissioned to do by Divine Wisdom." he Day of Judgment, what is it as you understand it? (I have d already that my young friend, B. L., was well posted in ne sectarian doctrines)." "A return of Christ into the hearts his mundane servants." "Will you explain?" "The subject uires much explanation: let it be kept in view." "A day of gment is spoken of in the Scriptures: what is your under-nding of that?" "There is a day of judgment for every soul; t that day applies to each soul, not to all souls on a particular y." "Is there diversity of religious opinion in the spiritual rld?" "Many sorts of religion are among men, and therefore ong spirits who have not long left the earth." "Do spirits imately come to one opinion in religion?" "Ultimately, yes." Does the day of judgment come sooner to some than to others?" According to most dependable testimony there are spirits who in evil now who were in mundane existence ages since, and therefore on this side of the day of judgment to them, while re are others who have lived but yesterday on earth and have ady passed it." My wife asked a question about our dear bert:—"Trouble not yourself as to the happiness of your dear ng son; he will be a shining light in the spiritual spheres.

Spirits are oblivious of the subjects which to them were en-
rossing in the earth-life. The topic I would enter upon is that
spiritual existence." Mrs. D. was at the moment suffering
om facial neuralgia, and said, if the spirit was a physician, he
ould perhaps have the goodness to suggest a better remedy
an what she was then using. "Chloroform will mitigate
verity of pain. My opinion is that you should take a dose on
ing down and repeat it if occasion arises." Which would be
tter to take regularly, asked the patient: the clairvoyante
commends *calcarea*, and Dr. V. *belladonna?* "That which has
en recommended by the clairvoyante may be suitable to your
nstitution; the physician takes a view suggested by experience,
d it should be brought under the clairvoyante's notice. The
ggestions of experience ought never to be disregarded." "Did
u know the homœopathic system?" "I watched the practice
Dr. Quin. I saw enough to convince me that there was truth
it. Surgery was my department, and I had no occasion to
vote study to a new advance in medical practice." "Was Dr.
ooper old?" asked Mrs. D. I said that he must have been, for
was an author of repute when I was a boy. The writing
sumed:—"The life of man is short at the longest. The time
r preparing for eternity is but a fraction of that which is
imitable: my dear friends, make the most of that fraction for
e sake of the whole. The first regret the spirit feels, when
gret is felt, as it was by me, is that opportunities have been
ST, which can never be regained, of sacredly preparing the soul
r its end and object—existence nearer to its Father—GOD.
acred indeed is the preparation required for such an approxima-
on to the Divine Author of our existence. Sacred indeed the
eparation for fraternizing with the good and wise who have
me before us into the nearer fields of peace with GOD. Let
e then exhort you, dear friends, to keep this end ever before
u; and to think of it whenever you are harrassed with those
noyances and cares which are incidental to the earthly life.
he cares of the earthly life are multiplied by you unnecessarily.
he life of earth is but the conscious commencement of an endless
rcle of circles. Though we should like to continue, we have to
member that time with you has to be observed. Farewell for
e present.—Samuel Cooper."

The following evening, this was written:—"James Solly.—
ear friends, a time is coming to all, when you will return to the
alms from whence came your souls. To be prepared for that
ould be your daily and hourly object. Small comfort will it
, should you then say that the opportunity you and all have is
t, as Samuel Cooper said of himself. Samuel Cooper is a
od spirit, with wasted opportunities. The subject of spiritual



time ago, that the old sins had to be repent
repented of now. Sin is only forgiven fro
God; and I am repentant and forgiven. S
guardian, and the inter-agent of communicat
you now, hopes you will give a prayer for m
observation, that I had done so, was writte
and my gratitude is unspeakable. Praye
relegating us to God, who have lost our ma
Christ is the medium between man and G
denied him there, and thus lost my *rapport*

Upon these latter communications I wo
spirits might be on the same intellectual p
previous one, not transcribed, declared him
surgeon, but unknown to me. He usuall
whose father, he said, he knew. Tod wa
old acquaintance of mine. The communic
him was written three years before, about t
decease. As I have already said, readers
comments upon what is written: I chronicl
communications.

I now found the writing, for a time, very
pencil or pen; but I felt the admonitory v
on retiring to rest, or on waking in the morn
my left hand under my finger I could distin
my sense of touch, as well as by the formec
that of sight, and I transcribed it on rising.
record, I find, mingled here and there, with t
religious sentences, spoken of at my commen

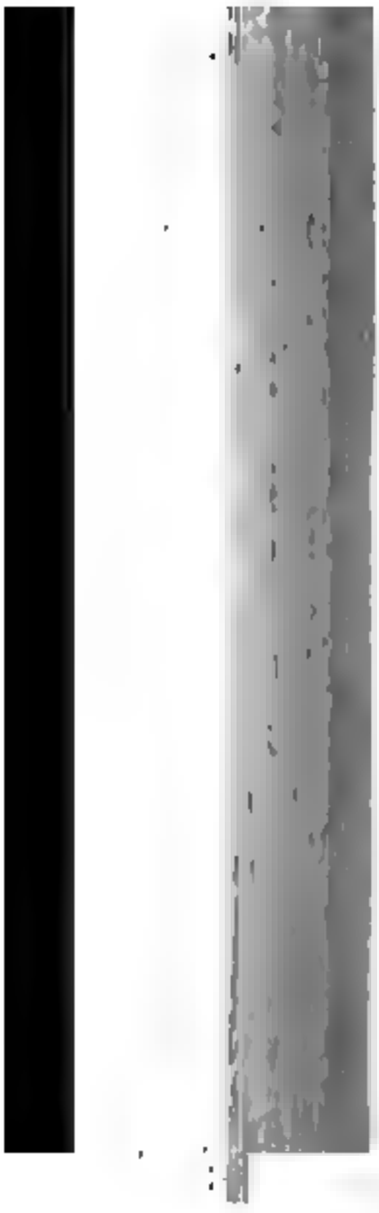
il, which is in man from the impulses of self." "May the irit of God ever, ever help you to emerge from darkness to ght!" "Cultivate love on the ground of spirit; such love ver dies: so love one another, and love our memory."

March 27th, 1859.—This morning I awoke with the repre-ntation on my mind of a boundless expanse of stars, interlaced ith rays of electrical light, proceeding from a point central and pernal; these stars being interlaced with paler rays. The nception then seemed to enter my mind of these stars being opled by beings endowed with self-activity, good flowing to em from voluntary self-subordination to Deity, the supreme ntre,—evil from the contrary. Feeling the admonitory vibra-n, I held my finger to my left hand, and the following was itten:—"O, God, creator of all mankind! maker of all worlds! ant to this thy servant more and more light to see and under-nd thy admirable works.—Matilda." "My dear son, I have ng endeavoured to impress your mind with this picture. The mirable work of Jesus Christ's mediation is impossible for me express by any signs. My dear son, you much need repose of nd and body: we are much and often concerned about you. arewell. May God give you the light to guide you into a more nquil way of gaining your daily bread.—Matilda." I would nark that Matilda was not my mother's earthly name; but, rough other mediums besides myself, she thus designates herself: ne of them who are seers, describing her exactly. Through other medium, she communicated that this, her spiritual name, presses one of her offices. She is not the only spirit who, iting through my hand, has signed other than her earthly me.

The reflection came to me, on transcribing Matilda's com-nication, that if a spirit can impress the mind magnetically h such images, a spirit of a lower kind might affect it in like nner with its images. Might this be one of the processes of aptation? According to the state of mind which we cherish, may we not be unconsciously facilitating the mental *rapport* this or that order of spirits?

April 2nd.—Meditating this morning on the subject of tempta-n, and thinking that as we depart interiorly from evil we lessen necessity for the discipline of temptation,—this was written: 'My dear son, some are led into temptation by their own suality,—some, by being under the direct control of evil rits." More was written, which afterwards escaped me: all cept this conclusion. "Dear son, say the Lord's Prayer. * * Some have heard it who would have might to lead into temptation this day." Then followed a benediction.

April 4th.—My wife had to-day, from cold, a return of her



remained disappeared with the medicine.

Looking at these latter communications length struck into a better vein, if I may us next morning this was written:—"I con Charitably receive a wandering spirit. Say in my behalf. Momentary grief and deep untimely into the presence of my Maker." followed:—"Thanks, my good friend. A grace already opens itself to me. May Farewell."

Scraps akin to this came now from time night; the writing with the pen having also scribe a few, which are suggestive of thought

April 7th.—"Many spirits see your many ——. Some see the soul, some the sp O God, Father of all, sinners as well as sain that all may come out of their darkness! love in their hearts! Dear son, I am here.—

April 12th.—"Some mourning repentant say the Lord's Prayer in their behalf." Th "Matilda.—My dear son, lay down the pen retiring to rest, similar writing, interrupte junction.

April 13th.—To-day, I felt at every writing-vibration, but requiring that any preceded by the formula, it as often went off. last, followed by the injunction, "Lay down th

April 19th.—Another set of influences se into operation. This was written:—"I belie

April 29th.—This morning I awoke with another mental presentation. I seemed to be within a little temple whose lars and cupola shone with star-like light; the walls were nslucid, and through them I saw that my temple was one of infinite number arranged symmetrically in a vast all-inclusive nple, of which each little temple was a miniature representation. ch little temple, while it had its own light, seemed to be a arer of the light of its neighbours, while all were more or less netrated by the light of the all-containing one. I felt the ration in my arm, and the sentence was again written:—"O rd, grant to thy servant here more and more light to see and derstand thy admirable works.—Matilda." The ideas seemed rise in my mind,—Microcosms in the Macrocosm. Man is a nple not made with hands. Man is made in the image of God. an is the image of, and contained in God. Next morning was itten:—"The flesh is the temple dwelt in by the spirit. The rit, to use the term, you understand, monadially builds its nple.—Sommering."

Having entered this in my diary, I felt the vibration in my n, and this was written, shewing how little my thought or pectation was concerned:—"In the name of God, my good rciful man, pray for the aged sinner who departed your sphere the second day of this month, Fenning by name—the Sinner." new no Fenning. I think, now, that he might have wanted let in a little of the light, such as it may be, from my temple o his own. This may be one way of interpreting such requests.

May 1st.—I find this memorandum. After waking, with a ntal representation (which I did not note down), the following ught in correspondence with it infused itself into my mind: Salvation results from the polarization of the soul to Christ, d thus medially to the Father, rather than of treading at a tance in his footsteps as after an Exemplar. Having recorded s thought, the arm-vibration came on, and this was written:—My dear son, K. might have a similar demonstration if he uld simply place himself in a state of receptiveness by prayer d contemplation. God sees the hearts and souls of all; and he ds messengers of love and wisdom according to the state of se of his children, who thus pray to him.—Matilda." K. was acquaintance, who, before his conversion to a belief in immority through witnessing the facts of Spiritualism, wrote a book, monstrating, to his own satisfaction, that religions did not arise ong men through revelations. When I told him that I preferred, good reasons, not to receive communications, except from rits who declared they were Christians, he was out of patience th me; but still he would call at times to have a look at my mmunication-book.

upon my Providence and Divine guidance
advice. Love one another. Farewell"

May 16*th*.—Yesterday I had seen the l
who had shortened his earthly days by inte
written:—"Sad and sorrowful,—oh, how
air, say to dear, religious, wise Miss B. th
for her old sinning blind master, whom mac
Say the Lord's Prayer." Miss B. assisted
absence of his wife, who was insane.

May 19*th*.—I had taken my watch fr
bed-head, and in replacing it, it dropped fro
surprise I did not hear it fall, for there
inches between the bed and the wall. Loo
on the projecting end of the mattress,—j
receive it. Speculating upon how it was
did, it had not rebounded and fallen, I fe
and it was written:—"Some spirits mo
handling, others by magnetic agency; by
was directed to the place where it fell safely

BAPTISM AND THE LAYING
THEIR PHILOSOPHY AN

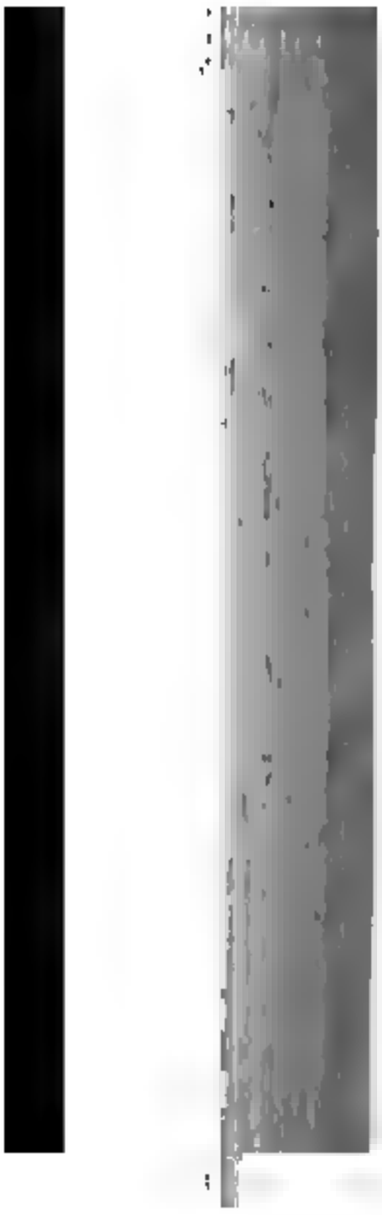
By A. E. Newton.

Baptism, or the application of water in so
rite, has been practised as a part of vari
apparently from the earliest antiquity. Hind

other—it is so natural and appropriate as to need no explana-
n. The human mind, with perhaps now and then an exception,
lights in symbols, or visible representations of invisible realities.
is no cause of wonder then that so simple and obvious a rite
ould have become so prevalent among mankind. Its origin
plies no special interposition of Deity; nor is the rite in itself
vested with any peculiar sacredness. Its sanctity, like that of
y other act, depends upon its genuineness. Does it represent,
is it attended by, a *real* purification of life and heart? If so,
is a "sacred" rite; if not, it is a sham and a mockery. There
, however, so natural and intimate a correspondence between
ysical cleanliness and moral purity, that where the first is
glected, the second can hardly be supposed to exist. "Clean-
ess is akin to godliness," said the keen-sighted founder of
ethodism. If, therefore, frequent ablutions be not practised
a religious formality, it is evident they are a necessity to a pure
d true life.

But it is my design to refer more particularly to baptism as
companied by the serious "laying on of hands" by a person
ficiating. Has this ceremony any significance or value beyond
at of a mere symbolic representation? It has now come to be
ell known that every living organism, and especially the human
dy, is a laboratory of vital forces, which it is constantly im-
arting in the form of emanations, aromas, or atmospheres, which
fect at least all other bodies proximate to it. Something like
is is true of all inanimate bodies even. Sir David Brewster (a
od authority in matters of *material* science, however unreliable
may be when *spiritual* facts are in question) tells us that "All
dies throw off emanations, in greater or less size, and with
eater or less velocities; these particles enter more or less into
e pores of solid and fluid bodies, sometimes resting upon their
rfaces, and sometimes permeating them altogether." If this be
ue of all inanimate objects, it must be more markedly so of
imate and active organisms; and these emanations must in-
ease in power and intensity as the organism rises in the scale of
ing—culminating in man, the highest of all. Professor
itchcock, an American scientific author of note, says, in a
reatise on "The Telegraphic System of the Universe," (*Religion
Geology*, pp. 409—444),—"There is an electric influence
cited and propagated by almost every muscular effort, every
emical change within us, every varying state of health or vigor
d especially by every mental effort. . . . . The stronger the
otion, the greater the change." And again: "We may be
re that an influence goes out from every thought and volition
ours, and reaches every other intellect in the wide creation."

Such are the teachings of the doctors of physical science; and



distinguish these different emanations; an
some can delineate, with surprising accurac
arities, moral characteristics, and physical c
otherwise, of persons who may be unknown
holding in the hand or on the forehead a s
writing or any article that has been carried
who do this are called *psychometers* (*soul-*
this character have become very familiar
vestigators of modern spiritual and psychic

Again, the arms and hands of the hums
the natural poles of impartation of these sub
perhaps, more correctly, the right hand i
partive pole, and the left hand the negati
Even the ordinary galvanometer employed
physical science has been made to detect
poles. Says Prof. Hitchcock, in the rema
quoted :—"Substitute a man in the place o
making his two hands the electrodes, and th
him an electric current that shall sensibly d
galvanometer, an instrument employed for
of small portions of electricity."

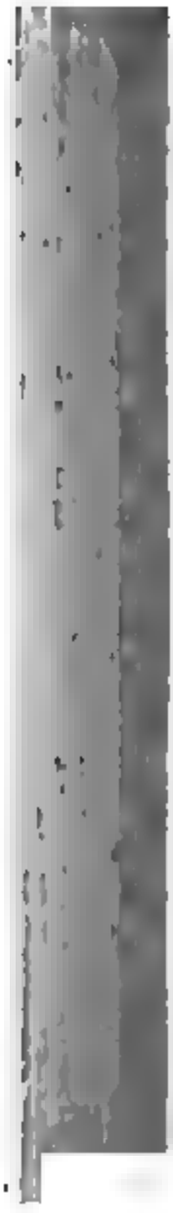
The effect of passing the hands of certai
in producing magnetic sleep, and mental
well known since the days of Mesmer. S
are, in fact, *living* galvanometers) feel sens
produced by an electric or galvanic battery
hands of certain others, or when hands are
have met with those who received a shock
powerful battery, on my extending my h

ss, in some degree, who are possessed of healthful with a benevolent disposition to impart the same to

fact more: it has been found that the special feelings, ental faculties most in exercise at a given time, impart onding quality in predominance to the emanations given t time, so that an acute psychometer will detect feelings v or joy, pain or pleasure, or perceive any special activity ıtellectual, the devotional, or other faculties, that may ɜted at the time a piece of writing was executed, or an ındled, &c.

e facts go to shew that an actual substantive *something* e of being imparted from one person to another, more y through the instrumentality of the hands, and that the ɣ possesses a dynamic force, tending to produce, in the receives, the same feelings, emotions, activities, &c., as the one who imparts. Here, then, we have a basis for a *hy* of the religious rite of baptism when attended by the ɔn of hands, as well as of the laying on of hands for tory and healing purposes.

rationale of these acts is simply this. The healer, g an abundance of healthful vitality, of a refined and ıng quality, imparts the same through the hands to the this, as a real, potential agent, permeates the system, ınd co-operates with the latent recuperative forces therein —obstructions are removed, and the causes of pain and to a greater or less extent overcome. Experience has ıat the use of water in which to dip or moisten the hands perator increases the effect, probably on account of the wn qualities of this element as a *conductor* of electricity agents. So the priest or minister officiating in the rite ɜm, or consecrations of any kind, imparts an actual sub- o the candidate. If we have attained to a higher con- moral and spiritual culture than the subject of the rite, sually supposed to be the case) he is pervaded by a ndingly purer, and more divinely spiritual aura, (mag- ɔr vital force) which, in the solemn rite, is poured in a ated current through the hands upon the person of the . The use of water upon the hands will increase the effect, ame reason mentioned above; while at the same time it ɔer visible symbol of the invisible purifying agent. Thus ɔiritual force is actually imparted to the subject, which, hed and co-operated with, will work within to bring him ɛe spiritual condition with the priest, or minister, what- ıt may be. If the latter be "a good man full of the ıost," the same will be imparted, and may come as a



This results from the law of association,
Persons who have been the strong adherer
world, on entering the other are naturally a
thus form a society or body of that sect in
to which doubtless they continue to ad
perhaps, they expand into a larger and m
faith which is above all sects while it pr
all. Thus it is that there are sects of reli
world,—Roman Catholics, Greeks, Luth
Episcopalians, Independents, Baptists, Meth
Jews, Mahometans, Brahmins, Buddhists,
rest. That it is so, is the united testimon
penetrated the veil of the unseen world, f
the present time. These societies in the
seek to concentrate their influence upon
representatives in this world. A priest, th
sect, becomes in fact a channel or medium,
degree of impressibility, for the transmissio
from the realm of spirit for the advancemer
sect in this world. This accounts for the ur
spirit interposition, at some period of its h
every religious persuasion is able to cite in
faith or practice. The error has been in reg
interpositions as direct manifestations of th
therefore infallible confirmations of the dogm
sects; whereas they only indicate the favou
the particular societies of spirits with whi
rapport. The subtile influences or auras t
spirit-world, through priests, clergymen, and

oly Spirit," that benign and all-potent agency which, ever through all, is working to make all things new.

Gifts, or capabilities, of various kinds, can be imparted or ckened by the laying on of hands. Repeatedly have I nessed the transferring, by this process, of the gift of spiriting, of symbolic vision, of mechanical writing and other forms nediumship, from one person to another who had never before yed the same. Doubtless, in such cases, the faculties for the rcise of such gifts already exist in a latent condition,—the sion of an aura of the proper quality of quickening the same activity more or less permanent. There was then neither erstition nor miracle implied in the words of Paul to Timothy, eglect not the gift that is in thee, which was given thee by phecy, with the laying on of hands of the presbytery."

I was present, by invitation, not long since, at a private tismal service, performed at the house of a neighbour, in which e truths were illustrated and confirmed in a most beautiful unanticipated manner. The parties were connected with one he popular religious sects,—the husband and father being on confines of the other world, and desirous of having this long lected rite administered to his two children before his departure. officiating clergyman, though connected as above stated, was impressible man, of Catholic tendencies, and a believer in it-intercourse, yet wholly unconscious of what I am about to ribe. By my side was a person who at times enjoys the high ilege of a very lucid opening of spiritual vision; and on this sion a scene of profound interest and significance was most xpectedly presented to her view.—During the preliminary otions, she saw a large circle of shining ones gathered above little company, among whom were departed friends and estors of the family, with others whose countenances beamed a celestial radiance. At first, all seemed to concentrate their uence upon the clergyman, to prepare him for the service. n, as he proceeded to dip his hands in the baptismal font, lay them upon the head of the elder child, two bright ones, ale and a female spirit, stood forth from the throng and mnly assumed the offices of spiritual god-father and godher to the child,—engaging to attend and guard it at all times, to use their best endeavours to guide its feet in the way of h and heaven. And in doing this, they so placed themselves o *infuse through the clergyman's hands their own personal metisms into the child*,—that, by means of the magnetic conion thus formed, they might be able thereafter to approach e intimately and to influence more powerfully their little ward. similar scene was witnessed in connection with the younger d,—another pair of radiant ones presenting themselves and

assuming the same responsible offices in its behalf. And it was shown to the seer that the earlier in life such a connection with invisible guardians is established, the more potent the influence held over the child; because the latter is in a more receptive and plastic condition, and has imbibed less of conflicting influences from other sources,—hence the spiritual aura infused penetrates more deeply and pervades more fully every avenue of the being.

Doubtless what was witnessed on this occasion was but the counterpart of what transpires, unseen by mortals, at every like administration. At least, it is easy to believe what is so worthy to be true, as manifesting the interest of angelic hosts in the children of earth. It is evident that this rite may be and doubtless has been used as an instrumentality of evil,—as when it is applied to the holding of minds in bondage to narrow and superstitious ecclesiasticisms. But, being based in a law of our being, it may also be employed for the nobler purpose of aiding and strengthening the weak and tempted,—of guiding the young and wayward in the onward and upward path.

The church, for the most part, equally with the heathen world, has practised this rite from prescription, or in blind obedience to authority, supposing some mysterious value to be arbitrarily attached to its observance by the pleasure of Deity. Blind obedience may be very proper during the stage of childish ignorance; but when light and wisdom have come, it is time to "put away childish things," and to act as men and women from an intelligent understanding of intrinsic uses. The church of the future will differ from that of the past, in that it will substitute rational convincement for blind faith, and the demonstrations of science for the commands of authority. Yet in the order of

ɔd, I am anxious that the truth which I have found so full of ıfort to myself, should be spread abroad for the benefit of others. add my mite, therefore, to the evidence on the subject which ı have already collected, I enclose an account of two *séances* which I attended last June. They seem to me to differ iciently from the ordinary manifestations to be worthy of ice, and, perhaps, of insertion in your magazine. I must uest that my name may not appear; but if it would be likely ıdd weight to the account, you are at liberty to state that it is n a lady of rank, well known in society.

"One morning, last June, I spoke to a lady, who chanced to , on the subject of Spiritualism, of which she had previously rd nothing. I proposed our then sitting together at a table, en I found that this lady, or, perhaps, our united atmospheres sessed strong medium power. We agreed to meet for a *nce* at the house of a mutual friend, an unbeliever in spirit- nifestations; and it was at this gentleman's house, and after- rds at mine, that the following phenomena occurred:—

"The first *séance* was on the 11th of June. Besides the lady ve-mentioned and myself, there were five other persons sent—three gentlemen and two ladies—none *but myself* being ievers in spirit-manifestations. At first we sat round the dining le, but soon we found that neither a circle nor hands on the le were necessary to produce phenomena. In addition to the al manifestations where there is strong medium-power, such those of a heavy table being lifted, chairs moved, &c., my celet, necklace, and ear-rings, were taken from my arms, neck, ears, and carried about the room. My chair was gently tilted k, and I was taken by unseen hands and placed on the floor, an arm chair was moved for my head to rest on. The hands e felt so tangibly, that in order to test their material power, I uested that my arms should be pinched: it was done harder harder, as I desired, till I could not bear stronger pressure. the morning there were bruises from finger marks on my ıs. My left hand was then held, and sprinkled, till quite wet, ı a strange and most delicious perfume, which scented the ɔle room. It was like the scent of fresh flowers, but strange different from any known to me. The perfume remained on dress for several days. There were paper and pencils on the e, and the words, "Be faithful and true," were written in the l-known hand of a very dear friend, now passed from earth. heard sounds as of some person whistling, and then singing; , finally, on one of the party repeating the Lord's Prayer, it echoed by murmuring voices round the room. At the next ıce, the power appeared so strong that I requested to be lifted to the ceiling; and I was almost immediately raised in my

by warm flesh-like hands, and then

"Notes and chords were then st
great astonishment, "Home, Swe
Dream" were played by unseen ha
piano. An air from the opera o
beautifully and clearly. It sounde
I then went, being desired in the
piano, and played the "Portugues
was accompanied by the most exqu
in chorus at times. We could no
melody was perfect, and full of exp

"I have mentioned only the cl
manifestations of hands seen, furni
being near, flowers brought from
have been often described. All
witnessed, and can corroborate th
and as, until these manifestations le
the evidence of their senses, none
communion, their present conviction
clusive they found that evidence.
lamps were lowered, and the candle
not dark; and while the concert
re-lighted the candles, which did
singing. Each person present had
to him or herself; but I have only
perienced or which seemed intended

"I have briefly described two
manifestations of spirit-power, beca
interest; but it is not from thes
consolation and instruction. No

CAMPBELL'S, "CONCLUSION OF THE WHOLE MATTER."

e *British Standard*, of August 14th, is a long and temperate *v* of Mr. Howitt's *History of the Supernatural*, in which ampbell thus sums up "the conclusion of the whole matter:—"

› conclusion of the whole matter is this: we believe in the existence of and of devils, in the existence of the spirits of men both good and bad; ieve that all are capable of acting in their disembodied state on the minds ı still in the flesh; we believe in the possibility of intercourse between ıd these disembodied intelligences, whether good or bad; we believe, on :hority of Scripture, that spirits are capable of entering human bodies, of ıg through them and acting in them; and hence we believe in the possi- ›f spirits operating on matter in the way of rapping out the letters of the et, or in the way of writing with the pencil. We see nothing in Scripture ıe nature of the case that militates against these conclusions. All that uire is proof, *indubitable, sensible proof, from our own eyes and ears.* On ndition we at once give full credence. We would also treat respectfully ıtimony of intelligent, upright, and honourable men; but we should personal experience to work out complete conviction.

s is a limit beyond which our judgments cannot go: we attach no impor- to mere material movements such as Mr. Home's flight in the air, or of furniture being moved or suspended: we set no value on anything rom *intelligence*. If a harp, a piano, an accordion, or any instrument ınd forth sweet music apart from human hands, we at once acknowledge sence of *intelligent power*. The tying of knots on handkerchiefs and the l of objects from one place to another, and such-like things, in their es demand the same recognition. The principle applies with the utmost › table-talking. That is an affair involved in the deepest mystery. We aw but one exhibition of this sort ourselves, but it was certainly an dinary affair. We heard a multitude of questions put and answered of a :er which required wisdom more than human. These are *indisputable is attested by our own ears and eyes.* The source of that wisdom we ıot; but the questions were beyond doubt correctly answered. On one ıe intelligence appeared to be at fault. A question was put respecting a ıan supposed to be in the country; this was denied, and he was affirmed table to be upon the premises. All present were surprised, deeming it a ›; but on making enquiry he was found to be actually there! Explanation . phenomena we have none to offer, but *we stand by the facts as here stated.*

FLETCHER'S "THOUGHTS ON COMMUNION WITH HAPPY SPIRITS."

›ordance with the promise in the article on Mary Fletcher, deley, in a former number,* we present the reflections given r under the above heading. They were occasioned by her nd, the Rev. John Fletcher, having recently become one of those ›y spirits" with whom she delighted to hold "communion." He feels no more from the fear of losing me. Perhaps he ›er to me than ever! Perhaps he sees me continually, and, God, guards and keeps me. Perhaps he knows my very ıts. The above reflections, though under a *perhaps*, give ne help; but could they be confirmed by reason, and, above

* *Spiritual Magazine*, No. 4, Vol. IV.

and though death is the boundary we can
who have passed the gulf may probably
insects can see but a little way; an apple w
mountain; but we can see a thousand of th
on what we call a small spot of earth. W
into this world, how many senses, till th
a sudden brought into action! and coul
variety of new ideas would be awakened
discern such a capacity of becoming useful
mother, as it never before had any concepti
no communion with her but by one sense,
now it is enabled both to see, hear, and to
her. There was an apparent separation fro
reality, it has gained a more valuable po
day increases its ability of entering into her
a part in all her feelings. And may we n
of sight and hearing, as well as the powe
are so improved by our birth into this lo
powers analogous to to the above are, at lea
the entrance of a spirit into a heavenly s
small in the beginning, like the infant, compa
that is to follow? Nor doth it seem contrar
that a spirit in glory can turn its eye with a
on any object below, as a mother can look t
see the actions of her children in a court und
have a language by which they can co
to each other, though sometimes at a dist
language, think you, by which they can con
and by impressions on the mind speak to

ras favoured before with more than common intercourse and munion with the world of spirits; as we see in the works of vidence there is a gradual ascent: and I rather believe this ı some passages in his story. Near the time of his transla-, it was revealed to the sons of the Prophets, who said to ha, 'Knowest thou that thy master shall be taken from thy l to-day?' But to Elijah himself, perhaps, it was revealed ; before; and it seems to me, he referred to this when he was ıe deserts of Arabia, under the juniper-tree (1 Kings, xix.,) re he requested for himself that he might die; saying to this :t, 'It is enough, Lord; I am not better than my fathers. Prophets before me have sealed thy truth with their blood, why should I be exempt from the common lot of man? I rather die and come to thee *now?* Why should I live any ;er? Thou hast enabled me to maintain thy cause against worshippers of Baal; yet my word hath little weight with ı. They have slain thy Prophets, and I only am left, and ' seek my life to take it away. Let them have it; for it is ›etter for me to depart and to be with Thee.' However, quite gned to the will of God, he lays him down to sleep, till ked by an angel of the Lord, who bids him arise, and take refreshment a watchful Providence had provided for him.— e we have no account of any alarming fear. He doth not, Daniel, fall down as one dead; nor, like Zacharias and the herds, become sore afraid; but after a moderate repast, he down to sleep again, and then receives a second visit from his ht messenger, for aught we see, with the same steady calmness efore. From which I am led to suppose he was accustomed ıch communications.

'When his faith had gathered strength by his miraculous ervation, forty days and nights without food, full of holy ›ctation he arrives at Horeb, waiting a further manifestation he glory of God, as Moses, the *giver* of the law, had done in very place before him.—Nor can we suppose this illustrious *›rer* of the law could be totally forgetful of that prayer, 'Lord ıseech thee, show me thy glory!' The place would remind of the great discoveries made there. What intercourse he ht have with the spirit of Moses, we know not; but it is ain they knew each other some time after on Mount Tabor. iting thus, like his great predecessor, for a time, the glory of Lord was displayed before him, and the question put, 'What ıt thou here, Elijah?' In his answer to which he seems to nate, 'I have nothing to do *here.* Israel has departed from ways, and why should I abide on earth any longer? Let me come up!' As a pledge, his prayer is heard; he is com-ded to annoint Elisha, to remain a prophet in his room. And

which Elijah replies, 'Thou hast asked a hard
double portion of holiness was all Elisha m
answer; for we know there are no limits to
may ask as much of the nature of God as
will do 'exceeding abundantly above all we
And no doubt Elijah knew enough of the mi
that. But might he not mean, 'Let me ha
of thy spirit; not only thy communion wit
intellectual sight be opened as thine; let
heavenly company wherewith we are surroun
with 'the spirits of just men made perfect,' t
by faith behold the Gospel day?' This th
hard thing; for, as Elisha was to die like othe
might not know whether this favour was to b
not; and therefore, as referring to the thing i
were,) 'If thou seest me when I am taken fr
spiritual change hath passed upon me, 'the
then thy inward sight will be opened. But if
to thee, as to the sons of the Prophets who sta
it shall not be so. It is not the will of Go
But the 'effectual fervent prayer of the righ
Elisha saw both him and his heavenly convoy
the Prophets saw neither, and therefore went o
seek Elijah. And that this supernatural si
Elisha we have reason to believe; for, bei
surrounded with a great host come to take
servant said to him, 'Alas, master! what shal
Prophet at once answered, 'They are more th

which he bestowed on Elijah and Elisha. And if under that
: dispensation, why not in this Gospel day, concerning which
foretold, 'Your sons and your daughters shall prophesy, your
ıg men shall see visions, and your old men shall dream dreams?'
'The Apostle tells us, 'We are notcome to Mount Sinai,' where
el both saw the power and heard the voice of God; 'but
ſount Sion,' where we have communion 'with the general
nbly of angels, the church of the first-born, the spirits of
men made perfect with Jesus the Mediator of the new
nant;' yea, and have access 'to God, the Judge of all.'
were we better acquainted with the privileges of our dis-
ation, we should become in a more full manner inheritors
the saints in light. But though it is allowed we may have
munion with angels, various are the objections raised against
elief of our communion with that other part of the heavenly
ly, the disembodied spirits of the just. I shall consider these
ctions one by one. Lord, help me in so doing! Let me at
strive to comprehend something of the length, and breadth,
depth, and height of the great victory obtained for us over
h; give me to see a little into that truth, "We are brought
Mount Sinai to Mount Sion!'

'*Objection* I.—'If a good spirit loves those which it loved
re, and is acquainted with all their proceedings, will not the
and miseries of those they thus know and love render them
ppy, or at least mar their happiness in some degree?' I
ver—There are two kinds of love. If the persons they loved
inue sinners, there will doubtless be a separation of spirit;
I believe a remembrance and a pity will continue. It is said
ıe Almighty that, 'it repented the Lord He had made man,'
that 'it grieved Him at the heart;' and again, that 'He was
ved with their manners in the wilderness forty years.' Never-
ss, His own immutable happiness was not interrupted thereby.
, as the saints yet on earth are made partakers of the Divine
re, and much more 'the spirits of just men made perfect,'
should imagine their happiness would, in that respect, remain
ımutable as that of the holy angels does, when so many of
once dear companions they now daily behold as devils. I
ot let it into my thoughts, that ignorance makes up any part
lestial glory, or that forgetfulness can be entered into by
nearer approach to Him 'before whom all things are open
manifest,' and 'in whom is no darkness at all.' But if an
e alienation of affection from the wicked should be needful,
is no proof it is the same with the righteous; for, if the sins
ostinate sinners would afflict them, the growth of grace in
ighteous would augment their joy: and our Lord Himself
us, "There is joy in heaven over one sinner that repenteth.'

joys in common in the church above? 'The assembly of angels, the church of the first-b of just men made perfect,' are but one inn concerning whom it may well be said,—

'Lift your eyes of faith and see
Saints and angels joined in a
What a countless company
Stand before you dazzling thr

If, then, there is joy throughout all the realm joy over one sinner that repenteth, than ov just persons which need no repentance;' how impartial eye, that the state both of the one be known there, together with the progress o

"*Objection* II.—'Is not a spirit divested of a quite different nature from what it was incapable of the same feelings?' I answer *spirit is the man.* The spirit of my dear husb for me, and longed above every other desir advancement. Now, if it were the body, wh me still? You answer, 'Because it is dead the spirit is gone from it; therefore, that gone from it. And what is that but the sp the body, as the clockwork does the han hour? It therefore appears quite clear to m affection, sentiment, and feeling of mind we l in here, will remain in the spirit just the sam *death.* Nevertheless, as with the righteous, love will daily grow stronger, and with the increasing darkness; so there may be, perhap

lred souls; and that their change will consist, not in the loss, in the improvement, of all that is good. Whatever agrees h the nature of heaven, cannot be destroyed, but increased, their abode therein. Now are not *love* and *gratitude* natives heaven, which dwell for ever there? If, in our present state, abundance of grace is poured out on the soul, what is the ct? Doth it make us forgetful of kindnesses received? Doth ot rather raise the soul to such a pitch of gratitude, that it is dy to see favours where really there are none? And shall the same love, when perfected in heaven, have the same effect a more perfect degree? The mistake lies here: we forget t Christian love and union below are the same in kind, though in degree, with those above; and we might as well suppose, t, when we enter into the realms of light, we shall plunge into kness for want of the natural sun, as that Christian love and on must be destroyed by an abode in that kingdom where the y element we breathe shall be eternal love. Doubtless we ll know, and gratefully acknowledge, the ministering spirits) have served us here, and be sensible that gratitude is im-tal, and does not change its sentiments with its place. I ık all this is clear from those words of our Lord: 'Make to rselves friends of the mammon of unrighteousness; that when fail on earth, they,' (*viz.*, those whom you have helped) 'may ive you into everlasting habitations.'

"*Objection* III.—'But are they not so taken up with admiring us, as to lose every other affection in Him?' I answer, That of Jesus which fills the soul with the admiration of his graces, love begotten by that which reigns in the heart of Christ self; consequently, it is of the same nature. But is the love esus a barren and inactive love? Did it produce in our Lord an enjoyment of His own pure nature, or such a shutting up he glories and delight of the Trinity, as to render Him forgetful is creatures? Or did it bring Him down to 'die for His enemies, receive gifts for the rebellious?' When a powerful effusion race is poured out on our souls, are we not then most willing ready to help our neighbour, and to cry out with that good nan, Jane Muncy, 'Methinks I am all spirit! I have no rest or night but in gathering souls to God.' Surely, then, we y with safety believe, that a holy disembodied spirit feels the ıe effect from a fuller effusion of the same love, and that as soon ıe hears that word, 'I will give thee many things to be faithful r,' he immediately enters more fully than ever 'into the joy ıis Lord;' which is the joy of doing his creatures good.

"*Objection* IV.—'But though it may be allowed that the els are ministering spirits to the saints, in honour of their d, who hath taken our nature upon Him; we do not know

state, calls Himself the 'Shepherd of the sh
jealous care amongst His candlesticks of gold
in His right hand; and I can no more believ
in glory above the service of mankind, than
is pride in heaven. Abraham is represented a
to his bosom, and as giving a mild answer
spirit! And when souls at the foot of th
long?' they were told to wait till their fe
also. Did they not then remember their fello
the heart is full of grace, it delights in the
feels pleasure in yielding happiness even to a
sensible no part of our worship is more ple
God than obedience; and no employment m
saints than that of promoting the glory of Go
hath said of His creatures, 'I have created
I have formed thee for my praise!' Shall n
spirits be very zealous in promoting that glo
God and our interest are inseparably one.
'one spirit with the Lord?' And is not thei
that in which He most delights, which is t
people? So that an exemption from servin
rather create pain than give satisfaction.
honour that can be conferred on a creature, is
resemblance to its creating head. Now, H
believer, 'I will dwell in you—I will come a
with you.' The soul who hath felt a small
can answer this objection at once from the
heart; the language of which is, 'I love Hi
therefore, I will feed His lambs.'

ıo do not live with us in the same house. If we see them t once a week, our shallow capacities can take in all they tell of their past and present state. But if, instead of waiting r the slow and imperfect conveyance of words, we could, by a st of the eye, read every thought in a moment, and without bour visit them as early as the sun shines in at their windows, hough it still remains in its proper place), our acquaintance ould be much more perfect. We are now in the body, and ıve senses and faculties suited thereto; therefore, our human 'e can at once measure the body of our child, and discern every ound or bruise, or even a speck of dirt thereon. And have ıt spirits faculties suited to spirits, by which we may suppose ey can as easily discern your soul, as you could discern the dy when they were in the same state as yourself? And may ere not be a way by which a spirit, actually before the throne God, may still see and serve the souls committed to its care, pposing them to act as ministering spirits? I ask, 'If you d never heard of a looking-glass, would you understand me if said, 'Though you stand at one end of that long gallery, d I at the other, with my back towards you, I can discern your ery action and motion, and know every change?'' And yet ch a knowledge the looking-glass would convey to me. Now, all things on earth are patterns or shadows of those above, ay not something analogous to the glass represent to the world spirits as just a picture of the changes of posture in the spirit, the glass does those of the body? Some have supposed the pearance or representation of every soul still in the body to be nstantly seen in heaven. That this may be without the know-lge of the person concerned, is evident; because Ananias knew thing, till God said to him (speaking of Saul,) 'Behold, he ayeth, and hath seen in a vision a man named Ananias coming and putting his hand on him, that he might receive his sight.' rious dreams of pious persons, who have thought they saw ir appearances in Paradise, over which the heavenly company urned or rejoiced,—as well as the amazing instances of second ht,—seem to strengthen this opinion.

"If this seem stange, let us consider how strange it would pear to us, if we had never heard of letters, to be informed re was a method among many nations of wrapping up their ughts in a bit of paper, and by that means conveying them ndreds of miles into the bosom of their dearest friends! As le could you conceive of the faculty of speech, had you never own it; or the commanding knowledge which the eye gives n over a large space, and a number of persons, in one moment, l you been born blind. But though I mention these similes, ause some can only conceive of spiritual matters by gross

about us, and know our thoughts,
is suggested; we answer it by
answered again. And shall not d
so much more of one nature with
Wesley has a beautiful observatio
'Are they not all ministering spi
them who shall be heirs of salv
guardian angels know our thoughts
of their charge, which is certainly
secondary sense for the body.' A
more nearly related to us than t
they not have the same discernme

"But to return to our first qu
in Paradise at the same time?
stantly minister to us?' Perhaps
prehend this till that word is acco
even as also I am known.' But i
give up all the agency of angels;
good against that. And yet our
these little ones; for I say unto y
do always behold the face of my F
He hath broken down the wall, r
Him we 'are come to the church
of just men made perfect.' 'W
saints, and of the household of G
sharpness of death, He hath al
heaven to all believers. Perhaps
thus, why do not the Scripture
division but on our side; and tha
ace about us?' I answer. There

'apists; and man, ever prone to extremes, knew not how to hrow away the abuse without throwing away the use of this eavenly secret. Nevertheless, the secret of the Lord is still ith the righteous, and His ear is open to their prayers. He ill manifest Himself to them, though not unto the world: and le will grant to heavenly minds, when He sees good, a heavenly ommunication with the Church triumphant."

ROMNEY MARSH.—A GHOST STORY.

We are informed by a contemporary that the quiet little villages of Bilsington nd Bonnington, in Romney Marsh, have recently been thrown into a state of reat excitement, owing to a report that the house occupied by a Mrs. Gates, her on, and a servant girl, had been the scene of strange, supernatural operations.

It is stated that the furniture has jumped about the rooms in a most unaccountable manner until it has dashed itself to pieces against the walls. The rockeryware has danced about the place like puppets hung upon wires, and after erforming some extraordinary evolutions, has sprung with a sudden jerk up to he ceiling, and destroyed its usefulness for ever. Pails of water have flown bout the house like soap bubbles in a high wind. The flour crock, without any isible cause, was broken to pieces, and the flour scattered in all directions. Boots nd shoes galloppped out of one room into another, as though they were looking bout for some one to put them on and wear them. Bedroom ware has walked own the stairs step by step. The beds that were made in the morning ready to eceive their occupants at night were found long before that time turned topsyurvy, with the sheets and blankets tangled together like a colt's mane after t is said to have been ridden by witches. A book put away at the very top of he house came rumbling and tumbling down the staircase, and on reaching the ottom, with a sudden bound cleared the kitchen, flying straight through the lready smashed window out into the garden. A great number of persons have een to the house to investigate this mysterious affair, and one very esteemed inister of the Church of England came and grieved at the "wreck of matter nd the crash of"—crockeryware. Absurd as this story may appear, there are great many persons in the neighbourhood who gave credence to the whole of , and also to a great deal more than is here stated. One thing is quite certain, here are the broken things; but by whose agency they were destroyed at resent is only known to the destroyer.

A correspondent, after narrating many of the above circumstances, says:—Strange as these things may read, it is equally strange that so many living in is age of enlightenment, the 19th century, should be found to have faith in the onstrous supposition that the house is haunted. There is evidence, however, at part of the events enumerated are true, as the remains of the crockery are een to inspection, and also the damage sustained to many articles of furniture. he extraordinary communications have actuated many persons from Hythe and her places contiguous to repair to the scene. Some are satisfied with an exterior ew of the house; and the fright with which it is viewed by the credulous is ally amusing, and yet pitiful withal to witness." —*South-Eastern Gazette*, ne 23, 1863.

The *Sussex Express*, of September 5, adds that the correspondent of a morning ntemporary took the trouble to visit the place on the 22nd of August, to perally investigate the matter. It says:—" He found that the cottage had long een occupied by the families of two labouring men, Gates and Luckhurst, whose mble occupation in life has been that of shepherds, or 'lookers,' as shepherds e called there. Gates at one time had been well to do in the world, having me sheep of his own; but he had become chargeable to the parish, and quiring medical attendance, he had been ordered into the union workhouse, here he subsequently died. The occurrences in question, or whatever formed e foundation of the reports, commenced before his death and soon after his

fined to the side of the house in which Ga
by his wife and son—the wife (Miss Gate
ignoring among themselves the use of t
of 75, very feeble, walking with difficulty
without assistance, and dependant in sma
maid-of-all-work, Ann Smith, a girl of 14

"The correspondent, however, pushed
had been seen when the different articles
informed,' he says, 'that when the Bible
of which was on the bed-room drawers),
hurst's children, a girl of 11, with suffic
her shoulder. The girl herself, coming
me where the mark had been, and her we
nothing to prove that the Bible had not l
The two families, living in the cottage, h
doors, but the same staircase is common
nicating internally, offer great facilities f
any active person playing a mischievou
another theory to explain some parts
standing in the yard by the paling when
the flour it contained scattered. She saw
crock and setting it down by the kitche
jerked out of her hands, and the flour 'ste
Ann Smith at the same time crying ou
Luckhurst (a striking contrast to her nei
hard working woman, in vigorous health
living, neatly grown up, and on their o
has lost, more than she could remember;
a-kimbo, denouncing with an eloquence wh
and injustice of the suspicions that had b
not the person to tell her that she was ro
not.' Nothing would persuade Mrs. Luck
work of an evil spirit; and she regretted
say there was a certain chapter in the
spirit could stand.' What chapter it
I could not inform her. Luckhurst, the
and laughed at what was told him of 't
but became as grave and frightened as th
increasing, the new rector of Bilsington
came, and saw the broken things, was

TO MY LOVE IN HEAVEN.

ar me where in heaven thou livest, hear me, O my angel-love!
ought of earth, of him that loves thee, will not mar thy bliss above.

ar me, for I weakly mourn not that thou art no longer here:
, I rather will exult that thou hast reached a nobler sphere;

bler than this earth of trouble, nobler than this earth of change,
here the spirit from its prison freed from bliss to bliss may range;

nge from glory unto glory, never knowing shame or pain;
ch a life thine own for ever, could I wish thee here again?

* * * * * *

d thy memory in my bosom burns to keep it pure from sin:
hen thou fill'st my breast, all vainly evil strives to enter in.

r thou art my guardian-angel, strong with holy strength from heaven,
d before thy sword celestial evil thoughts with shame are driven.

d when good thoughts on the threshold linger, knocking at my heart,
d the fiend within me rises, proudly bidding them depart,

hou, a heavenly guide, descendest, leading them with gentle hand,
d the fiend cowers disappointed, and the portals open stand.

hus thou strivest still to fit me for thy pure abode above,
hat I may at death rejoin thee, where we may for ever love.

ath! that word! how mortal frailty shrinks from thought of leaving life!
w it dares to live in anguish, bearing trouble, braving strife!

* * * * * *

) the good he is an angel sent to guide them to the shore
here the troubled waters vex not, where is calm for evermore.

olishly we think them parted from us, and for ever gone;
ding not the soul dies never,—living, and not all alone;

r it watches from its heaven those that were on earth its care,
d the love that here men cherished, think not that it leaves them there.

r it is their highest bliss, while those on earth they tendered dear
re, to sin exposed and sorrow, prey to chance and doubt and fear,

s their bliss the most ecstatic, thrilling through the inmost soul,
em to watch and guard and comfort, till they reach life's welcome goal;

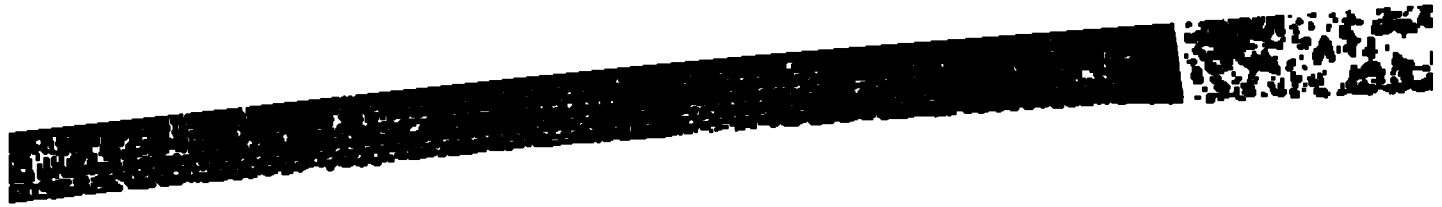
en they hover round the bed, or sea, or wild, or battle-field,
Wheresoe'er Death gives his summons, there they strengthen, soothe, and shield:

d they catch the spirit flying from the body into air,
aring it with hymns to heaven, partner of their glory there.

So may'st thou, my sainted love, in pain, in danger by me stand!
temptation guard, and aid with spirit-voice, with angel-hand!

d if in some hour of gloom thy memory e'er make dark my heart,
hisper that we soon shall meet where souls once joined can never part!

WILLIAM FULFORD.



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SPIRITUALISM IN BIOGRAPHY:—
IAM COWPER: THE REV. JOHN NEWTON.

AM COWPER is a name dear to the Christian heart, a ld word in English homes. His muse is pure as snow, as the dew, simple as the linnet's song. He is eminently d's domestic poet. His retiring, gentle, affectionate dis-, unobtrusive piety, and love of country and of Nature—ly of Nature as it is seen under English skies, combined at awful affliction which darkened his days and accom-him to the verge of the grave, all enlist our warmest hies and affections in his behalf. Pleasant would it be to ong and lovingly over his private virtues and public use-his services to literature, and through literature to the But this would lead too far from the immediate purpose chapters; which is, from biography to illustrate spirit-nion and influx, in its varied forms of manifestation; lows and sufferings, not less than its radiant glories and rts—its wilderness of temptation as well as its mount of uration.

outward life of Cowper, like that of most literary men, an eventful one, and, excepting one or two incidents, may lightly passed over. His true life is to be read in his , *Poems*, and *Letters;* especially in his *Letters*, in which vs and the workings of his mind are laid open without to his sympathising friends.

a letter to Mrs. King, dated "Western Underwood, 3, 1788," Cowper gives the following sketch of his history; then in his fifty-fifth year:—"There is nothing in my hat can possibly be worth your knowledge; yet, lest I seem to treat you with a reserve which at your hands I ot experienced, such as it is, I will relate it. I was bred aw; a profession to which I was never much inclined, and h I engaged rather because I was desirous to gratify a dulgent father than because I had any hope of success in lf. I spent twelve years in the Temple, where I made

I think the words I have italicized in the above description by Cowper of his peculiar "melancholy," go to show that this affliction was something different to common mental derangement, and this view is confirmed by what Southey tells us, that—"The wisest patient could not have observed his own symptoms more carefully, nor given a more clear and coherent account of them to his physician." This "melancholy" or "insanity" of Cowper has been variously attributed to "morbid action of the nervous system," and to his "peculiar religious views." These conditions no doubt existed and co-operated in the result; but also, and beyond these, to quote the statement of Dr. Cheever, and which expresses the poet's own conviction:—"There was a set of Border Ruffians continually threatening his peace, endeavouring to set up slavery for freedom, and ever and anon making their incursions, and defacing the title-deeds to his inheritance, which they could not carry away." In other words, while on the one hand, Cowper was the subject of many gracious Providences, on the other, like Bunyan, he seems to have been obsessed by spirits, who, playing on his highly sensitive nature, religious convictions, and awakened conscience, sought by perverting these to tempt and lure him to destruction. "Neither physical nervous derangement, nor local miasma aggravating its power, nor mistakes in the manner of its treatment, can prove that there were no assaults from malignant spiritual adversaries. . . . . A thread of Divine Providence, Cowper was wont to say, ran through his whole life, and he could trace Divine interposition in every part of it; but he felt that he could also trace the malignant interference of opposing powers. Who can say" (continues Dr. Cheever) "that he and Newton" (his biographer) "were mistaken?"

In 1763, when thirty-two years of age, Cowper attempted suicide. He has fully detailed the circumstances in his Memoir. They strikingly illustrate the action of an overruling Providence in his behalf, and his extreme susceptibility to spiritual impressions—a susceptibility which goes far to explain his varying moods and sudden changes of purpose, and which, had it been investigated with a view to that end, would probably have thrown much light on the nature of his mental malady, and have afforded considerable relief to the unhappy sufferer.

He had gone to the fields, where he had intended to poison himself, when, suddenly, a thought struck him, that he might transport himself to France, and there, if necessary, find a comfortable asylum in some monastery. With this idea, he returned to his chambers, and at once commenced packing up his portmanteau, when his mind changed again, "and self-murder," he says, "was *recommended to me* once more, in all its advantages." Fearing interruption in his chambers, he laid aside the intention

happen to prevent me, to the
thing of the kind was to b
impulse, which lasted just long
chambers, and was immedia
appeared more feasible than
it had served its purpose, ar
impracticable and absurd, eve

"My life, which I had ca
to dispose of, was kept for m
was, and who, alone, had a
the only occasion on which
others will offer themselves
fairly, that the reader cannot

"I left the coach upon th
return to it; but upon going
low, and a porter seated upon
to prevent me. This passag
fully shut against me, I retu
it to return to the Temple.
had recourse to the laudanu
directly; but God had othe
shook me to pieces, suddenly t
—but a convulsive agitation,
the use of my limbs; and m
body.

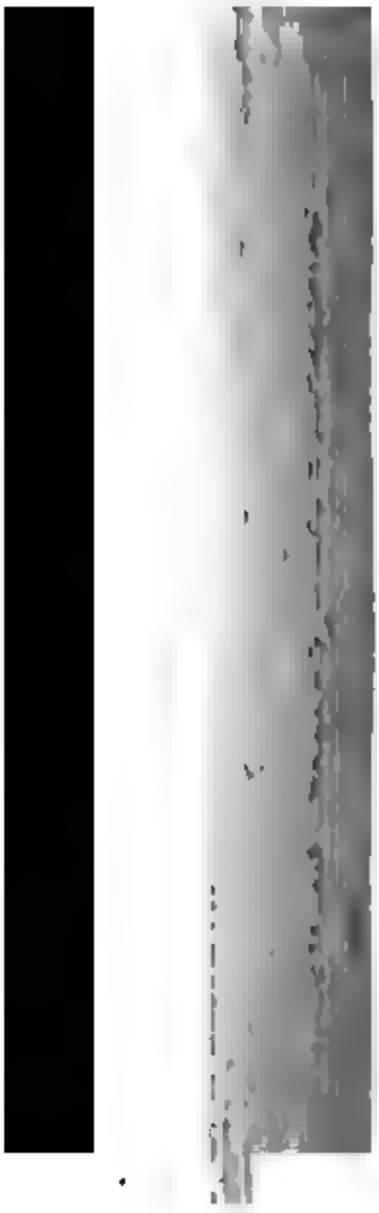
"Distracted between the
twenty times I had the phial t

I once more returned to the Temple. Instantly I repaired to my room, and having shut both the outer and inner door, prepared myself for the last scene of the tragedy. I poured the laudanum into a small basin, set it on a chair by the bedside, half undressed myself, and laid down between the blankets, shuddering with horror at what I was about to perpetrate. I reproached myself bitterly with folly and rank cowardice, for having suffered the fear of death to influence me as it had done, and was filled with disdain at my own pitiful timidity; but still *something seemed to over-rule me, and to say, 'Think what you are doing. Consider, and live!'*

"At length, however, with the most confirmed resolution, I reached forth my hands towards the basin, when *the fingers of both hands were as closely contracted as if bound with cord, and became entirely useless.* Still, indeed, I could have made shift with both hands, dead and lifeless as they were, to have raised the basin to my mouth, for my arms were not at all affected; but this new difficulty struck me with wonder; *it had the air of a Divine interposition.* I lay down in my bed again to muse upon it, and while thus employed, heard the key turn in the outer door, and my laundress's husband came in. By this time the use of my fingers was restored to me. I started up hastily, dressed myself, hid the basin, and, affecting as composed an air as I could, walked out into the dining-room. In a few minutes I was left alone; and now, unless God had evidently interposed for my preservation, I should certainly have done execution upon myself, having a whole afternoon before me.

"Both the man and his wife having gone out, outward obstructions were no sooner removed than new ones arose within. The man had just shut the door behind him, when *the convincing Spirit came upon me,* and a total alteration in my sentiments took place. The horror of the crime was immediately *exhibited to me* in so strong a light, that, being seized with a kind of furious indignation, I snatched up the basin, poured away the laudanum into a phial of foul water, and not content with that, flung the phial out of the window. This impulse having served the present purpose, *was withdrawn.*

"I spent the rest of the day in a kind of stupid insensibility, undetermined as to the manner of dying, but still bent on self-murder, as the only possible deliverance. That sense of the enormity of the crime, which I had just experienced, had entirely left me. . . . . I went to bed to take, as I thought, my last sleep in this world. . . . I slept as usual, and awoke about three o'clock. Immediately I arose, and by the help of a rush-light, found my pen-knife, took it into bed with me, and lay for some hours with it pointed directly against my heart. Twice or thrice I placed it



bolted the inner door of my chambers, but
touch deceived me, and I left it as I found it.
indeed, as it will appear, did not depend upon
I mention it to shew that the good providen
over me, to keep open every way of delive
might be left to hazard.

"Not one hesitating thought now remaine
to the execution of my purpose. My gart
broad piece of scarlet binding, with a sliding
together at the ends. By the help of the
noose, and I fixed it about my neck, strainir
hardly left a passage for my breath or the
the tongue of the buckle held it fast. At eac
was placed a wreath of carved work, faste
which passed up through the midst of it. Th
garter, which made a loop, I slipped over one
by it some seconds, drawing up my feet
might not touch the floor; but the iron bent,
slipped off, and the garter with it. I the
frame of the tester, winding it round, and
knot. The frame broke short, and let me do

"The third effort was more likely to succe
open which reached within a foot of the ceilin
a chair I could command the top of it, and t
enough to admit a large angle of the door, w
not to slip off again. I pushed away the chai
hung at my whole length. While I hung the
a voice say, three times, ''*Tis over!*' Thou
fact, and was so at the time, yet it did not

"By the blessed providence of God, the garter, which had
l me till the bitterness of temporal death was past, broke just
ore eternal death had taken place upon me. The stagnation
blood under one eye, in a broad crimson spot, and a red circle
nd my neck, shewed plainly that I had been on the brink of
rnity. The latter, indeed, might have been caused by the
ssure of the garter; but the former was certainly the effect of
ngulation, for it was not attended with the sensation of a
ise, as it must have been, had I in my fall received one in so
der a part. And I rather think the circle round my neck
s owing to the same cause, for the part was not excoriated,
at all in pain.

"Soon after I got into bed, I was surprised to hear a noise in
dining-room, where the laundress was lighting a fire; she had
nd the door unbolted, notwithstanding my design to fasten it,
must have passed the bed-chamber door while I was hanging
it, and yet never perceived me. She heard me fall, and
sently came to ask me if I was well; adding, she feared I
been in a fit."

In 1773, Cowper had the presentiment of a recurrence of his mental affliction, and this led him, during a solitary walk in the ds, to compose that most popular of his hymns, commencing—

"God moves in a mysterious way,—"

, at about the same time, the hymn entitled, "Temptation:"—

"The billows swell, the winds are high,
Clouds overcast my wintry sky;
Out of the depths to Thee I call,
My fears are great, my strength is small."

presentiment was but too well founded, though the attempt
nade at self-destruction in the October of that year was
pily averted. In 1787 he again attempted suicide, and would
e effected it, if Mrs. Unwin had not providentially entered the
ce in which he had suspended himself by the neck, and if she
l not possessed sufficient presence of mind to cut him down.
Hayley has remarked how providentially friend after friend was
ed up for Cowper as he needed them, and that in his darkest
sons of calamity he was never without some affectionate atten-
t; and Alexander Knox, in his *Letter on Divine Providence*,
rs to Cowper as an instance in which it is almost impossible
a discriminating mind not to recognize the marks of a special
vidence. Cowper was himself a firm believer in special Provi-
ces. In a letter to the Rev. William Unwin, from Olney,
y 27, 1782, he writes:—"We are glad that you are safe at
ie again. Could we see at one glance of the eye what is passing
y day upon all the roads in the kingdom . . . . . we should
ed find reason to be thankful for journeys performed in safety,

from evils of which he had no i
which he had no information, or e
unlikely contingencies may never
probable that two ships should d
midst of the vast Pacific Ocean.
courses from parts of the world s
other, they should yet move so e
and go to the bottom, in a sea wh
might be so dispersed as that none
must have happened but for the
he has recorded. The same Pro
have conducted them so wide of
never have met at all, but then th
at least, the heroic voyager would
without having had occasion to rel
suggests it."

On the subject of Dreams, in a
January 18th, 1787, Cowper wr
the subject of dreams, as everyb
according to her own experience.
ones, and therefore accounts thei
of the fancy. Mine are of a text
ascribe them to so inadequate a
operation of an exterior agency. I
you, I will venture to boast of
any man living, neither do I give
predictive, though particular dre
very sensible persons, and I sup

an continues blind and fallible, and a creature beset with dangers hich he can neither foresee nor obviate. His operations, however, f this kind are, I allow, very rare; and as to the generality of reams, they are made of such stuff, and are in themselves so nsignificant, that though I believe them all to be the manufacure of others, not our own, I account it not a farthing matter ho manufactures them. So much for dreams!"

Cowper gave entire credit to what Southey calls "audible llusions;" but which the poet himself regarded as voices from the pirit-world, and which were heard more particularly by him on aking in the morning or in the night.* He says, "Satan plied e close with horrible visions and still more horrible voices." Other isions and voices were, however, not of this painful kind, and ere attributed by him to a very different spiritual source." Vhile at Huntingdon he became exceeding anxious to find a lace in Mr. Unwin's family as a boarder, at the same time he lamed himself "for want of submission to the Lord's will;" but ntrived at length to fasten his thoughts upon a theme which ad no connexion with it. He says:—"While I was pursuing y meditations, Mr. Unwin and family quite out of sight, my tention was suddenly called home again by the words which d been continually playing in my mind, and were at length peated with such importunity, that I could not help regarding em,—'The Lord God of truth will do this.' *I was effectually nvinced that they were not of my own production*, and accordingly received from them some assurance of success; but my unbelief bbed me of much of the comfort they were intended to convey, ough *I have since had many a blessed experience of the same nd*, for which I can never be sufficiently thankful. I im-

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* The following in *Boswell's Life of Johnson*, bears upon this subject:—

"He (Dr. Johnson) mentioned a thing as not unfrequent, of which I had ver heard before—being *called*—that is, hearing one's name pronounced by voice at a great distance, far beyond the possibility of being reached by y sounds uttered by human organs. An acquaintance on whose veracity I can end, told me, that walking home one evening to Kilmarnock, he heard himself *led* from a wood, by the voice of a brother who had gone to America; and the xt packet brought an account of that brother's death. Maclean asserted that s inexplicable *calling* was a thing very well known. Dr. Johnson said, that day at Oxford, as he was turning the key of his chamber, he heard his ther distinctly call '*Sam!*' She was then at Lichfield; but nothing ensued. his phenomena' (Boswell adds) 'is, I think, as wonderful as any other mysteus fact which many people are very slow to believe, or, rather, indeed, reject h an obstinate contempt.'"

Mrs. Piozzi relates the same story of Johnson, with only a difference of date. a conversation he had with her, which, says the lady, "I well remember," Johnson said "It was a long time after my poor mother's death." "I relate anecdote," says Mrs. Piozzi, "precisely as he told it me; but could not vail upon him to draw out the talk into length for further satisfaction of my iosity."

Mrs. Unwin's approaching and sud
of them."

Again, Dec. 29, 1792, he wri
are almost all haunted with notice
of what kind I know not; but i
extreme difficulty sustain, and h
At four this morning I started out
sitting before the fire, and very clo
suddenly stamping violently with n
from my seat, I awoke, and heard
will carry me through it.'"

Jan. 1, 1793, he writes to Tee
rather a more cheerful frame of mi
notices of a more comfortable cast
I waked, saying, '*I shall perish:*
swered by a vision of a wine glass,
in allusion no doubt to the famous

In another communication to
1793, he says:—"A temporary su
announced to me some time sinc

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* He writes to Teedon, Dec. 4th, 1792.
ordinary as it was, I found nothing presum
self both in manner and measure as he
manifest Himself uncommonly in both.
being the subject of so many of your m
thankful both to God and you), I were
partaker of the comfort of them."

† This "famous story" is related by F

ances has been fulfilled." This interval was not however of
; continuance; and he informs Teedon that the return of these
ible impressions had been announced to him in these words:—
have got my old wakings again."
The words which came to his inward ear, and which words
they says, "he considered as oracular," did not always however
r upon his religious state. Thus, Feb. 22, 1793, he writes:—
waked the other morning with these words distinctly spoken to
:—'*Charles the Second, though he was or wished to be accounted*
an of fine taste and an admirer of the arts, never saw or
ressed a wish to see the man whom he would have found alone
erior to all the race of men.'" Two days later he writes to
rley an account of a beautiful dream, in which Milton appeared
im:—"I spoke of his *Paradise Lost*, as every man must who
orthy to speak of it at all, and told him a long story of the
ner in which it affected me, when I first discovered it, being
hat time a school-boy. He answered me by a smile, and
ntle inclination of his head. He then grasped my hand
ctionately, and with a smile that charmed me, said:—'Well,
for your part will do well also.' . . . . . His person, his
ures, his manner, were all so perfectly characteristic, that I
persuaded an apparition of him could not represent him more
ectly."
Cowper manifests a deep interest in the subject of spiritual
munion, though, except with regard to his own chiefly painful
eriences, he does not seem to have had those clear and decided
rictions to which, had he lived in the greater light which later
larger experiences have given, he would probably, to his
great comfort, have attained. Who can forget those lines
n the Receipt of my Mother's Picture:"—

> "My mother! when I learned that thou wast dead,
> Say, wast thou conscious of the tears I shed?
> Hovered thy spirit o'er thy sorrowing son,
> Wretch even then, life's journey just begun?
> Perhaps thou gavest me, though unfelt, a kiss;
> Perhaps a tear, if souls can weep in bliss!"

In a letter to the Rev. William Unwin, Jan. 1784, he breaks
into the following series of questions:—"What are the
loyments of the departed spirit? and where does it subsist?
it any cognizance of earthly things? Is it transported to an
easurable distance: or is it still, though imperceptible to us,
ersant with the same scenes, and interested in what passes
? How little we know of a state to which we are all destined;
how does the obscurity that hangs over that undiscovered
ntry increase the anxiety we sometimes feel as we are
neying towards it."
In a letter to the Rev. John Newton, May 28, 1781, he says:

"If you could spend a
Africa), and return with
addition to the number
homini datæ. The time
first), when you will be
trouble, or expense; and
remembered scenes will
praise, surpassing all yo
this sense, I suppose, the
and that the disembodie
from the contemplation o
with, and so far, at least
weary of, as to use it in th

In a letter to the
says:—"Man often pro
speaks by him which is
time suspect that he is u

On a kindred subje
William Unwin:—"Ol
News is always accept
cannot tell you what has
tell you what has passed
you feel disposed to gi
'No,' say you. I am
than one in a hundred
frighten children. Bu
suppose, as to have pe
impossible thing. You
authenticated? 'Yes.'

ontradiction in terms, and the inhabitants of these regions are led, you know, in Scripture, an innumerable *company*, and an *embly*, which seems to convey the idea of society as clearly as word itself. Human testimony weighs but little in matters this sort, but let it have all the weight it can. I know no eater names in divinity than Watts and Doddridge. They re both of this opinion, and I send you the words of the latter. "'Our *companions in glory* may probably assist us by their se and good observations, when we come to make the provi-nce of God here upon earth, under the guidance and direction our Lord Jesus Christ, *the subject of our mutual converse.*'"

In a letter to the same lady, Sept. 3, 1766, he thus resumes e subject:—"I am not sorry that what I have said concerning r knowledge of each other in a future state, has a little inclined u to the affirmative. For though the redeemed of the Lord all be sure of being as happy in that state, as infinite power nployed by infinite goodness can make them, and therefore it ay seem immaterial whether we shall, or shall not recollect each her hereafter; yet our *present* happiness at least is a little erested in the question. A parent, a friend, a wife, must eds, I think, feel a little heartache at the thought of an eternal paration from the objects of her regard, and not to know them nen she meets them in another life, or never to meet them at all, mounts though not altogether, yet nearly to the same thing. member them, I think she needs must. To hear that they happy, will indeed be no small addition to her own felicity; t to see them so will surely be a greater."

The last years of Cowper's life were spent, so far as his sad iction permitted, in the society of friends, in rural occupations, d in literary pursuits. Though none, perhaps, ever felt more rible apprehensions than he in passing through the Valley of Shadow of Death, it is pleasing to know that when the last ur came, his long lamentable delusion—that he was eternally t beyond hope of salvation and Divine mercy, was at length pelled.* "He died as calmly as a sleeping infant, in the ernoon of the 25th of April, 1800, and from that moment the pression into which the countenance settled was observed by loving relative 'to be that of calmness and composure, mingled it were, with holy surprise;' and he regarded this as an index the last thoughts and enjoyments of his soul, in its gradual

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* No wonder that this horrible idea which had fastened on his mind (however nay have originated), brought it into such a state, that his experiences, as he s fully aware, could not be otherwise than painful. Even Nature became a nk to him. In a letter to Lady Heskett, in 1798, he says:—"My state of nd is a medium through which the beauties of Paradise itself could not be mmunicated with any effect but a painful one."

When about twelve years of ag
inches of a hedge-row newly cut d
could not avoid," he says, "taking r
in my deliverance; for had I falle
tably been killed." Soon after thi
an intimate companion. "We hac
board a man-of-war, but I providen
was overset, and he and several
invited to the funeral of my play
affected, to think that by a delay
much displeased and angered me
had been preserved." In relating
regarded as Providential interposit
of the many critical turns of my
pleased to display his providence
unsuspected circumstances to concu
These sudden opportunities were s
them brought me into an entire n
were usually delayed to almost th
could have taken place."

In narrating a very remarkabl
transcribe here, he remarks:—"I
enter upon a discussion of the natu
make an apology for recording my
Scripture, will allow that there h
natural dreams, evident communic
meting or foretelling future events

not absolutely impossible, without taking in the agency and tervention of spiritual beings, to us invisible. I would refer the credulous to him. For my own part, I can say, without scruple, The dream is certain, and the interpretation thereof sure.' I n sure I dreamed to the following effect, and cannot doubt from hat I have seen since, that it had a direct and easy application my own circumstances to the dangers into which I was about to unge myself, and to the unmerited deliverance and mercy which od would be pleased to offer me in the time of my distress."

Newton spent several years of his life at sea, during which he ffered many hardships, and had many remarkable deliverances om imminent peril. For instance, when at a place called Rio estos, he was daily in the habit of going up the river, loading, and turning in the morning. He tells us that, "One day, having ned on board, I was preparing to return to the river as formerly; had taken leave of the captain, received his orders, was ready the boat, and was just going to put off as we term it—that is, let go our ropes, and sail from the ship. At that instant the ptain came up from the cabin, and called me on board again. went, expecting further orders, but he said he had taken it into s head (as he phrased it) that I should remain that day in the ip, and accordingly he ordered another man to go in my room. was surprised at this, as the boat had never been sent away ithout me before; and asked him the reason. He could give e no reason but as above, that so he would have it. Accordingly e boat went without me, but returned no more. She sunk that ght in the river, and the person who had supplied my place as drowned. I was much struck when we received news of e event the next morning. The captain himself, though quite stranger to religion, so far as to deny a particular Providence, uld not help being affected; but he declared that he had no her reason for countermanding me at that time, but that it came ddenly into his mind to detain me!"

Speaking of a voyage to Guinea, he says:—"In the course this voyage I was wonderfully preserved in the midst of many vious and many unforeseen dangers. At one time there was a nspiracy among my own people to turn pirates, and take the ip from me. When the plot was nearly ripe, and they waited ly a convenient opportunity, two of those concerned in it were ken ill one day; one of them died, and he was the only person buried while on board. This suspended the affair, and opened way to its discovery, or the consequences might have been fatal. ne slaves on board were likewise frequently plotting insurrections, d were sometimes upon the very brink of mischief; but it was ways disclosed in due time. When I have thought myself ost secure, I have been suddenly alarmed with danger, and

to my purpose; but when I can
breach of the sea ran so high, that
landing. Indeed, I had often ver
felt an inward hindrance and ba
account for. The surf furnished
after waiting and hesitating for al
the ship without doing my busin
but that morning, in all the time
perceived the reason of all this.
intended to land, a scandalous an
laid against me, by whose instigat
greatly threatened my honour an
England, and would perhaps, hur
my life, if I had landed according
most concerned owed me about a
me in a huff, and otherwise, perha
all. I was very uneasy for a few
comforted. I heard no more of
voyage; and then it was publicly
calumny, without the least shadow

A Continuation of Mr. Newt

Rev. Richard Cecil, in the course
cannot wonder that Mr. Newton
pression of a particular Providence
the steps of man, since he was so
history. The following occurren
Mr. Newton after his reforma

A MYSTERIOUS AFFAIR.

E have often read of trials having taken place at the instance ghosts, and it is just possible that one may again occur owing the alleged revelations of an invisible spirit. The following e the facts which we have heard; we state them as we have had em from those who we believe have no wish to deceive, but we ve the reader to draw his own inference:—Dr. ——,* residing the neighbourhood of Bristol, had a son educated in his own ofession, who received a medical appointment abroad. A few nths ago the son resolved to return to England, and sailed by a itish vessel bound for the port of London, undertaking to give his rvices as medical man in return for his passage. When, how-er, the ship was on its way home, the young surgeon, after a ort illness, died, the captain of the vessel on reaching London mmunicated with Dr. ——, and gave him an account of his n's death, handing him £22, which he said the latter had at the ne of his demise; he also gave Dr. —— what he stated was a py of the ship's log, in which all the circumstances were regularly ven. Dr. —— was so pleased with the captain's conduct that made him a present of a gold pencil-case as a proof of his atitude for kindness to his son. A few months after this . ——, who, from being quite a sceptic in Spiritualism and rit-rapping, is now a believer in both, was with his wife at a *nce* of Spiritualists in London, when a great agitation amongst furniture of the room and other symptoms of spiritual dis-bance were noticed, upon which the medium, who was a lady, ted that the apartment was full of spirits, and that the unseen itors were evidently desirous of making a communication to ne one of the company. The medium was then asked to quest that the spirit or spirits would give some indication of the rson present with whom they wished to communicate. Upon is a large table, without any apparent agency, was violently ved from the other side of the room, falling on its top close to . ——. The spirit was then required, according to the usual hion, to state who it was, when it rapped out the name of . ——'s deceased son, who had died at sea, and who, to the ror of all present, intimated that he had died from poison. . ——, wishing to ascertain whether he was or was not de-ved, asked the spirit for some evidence of its reality, upon ich the unseen visitor intimated the nature of the present ich Dr. had given to the captain, and which he believed could re been known to no one present. Dr. —— then asked if the soning was intentional, and the spirit rapped out that it might

* Dr. James G. Davey, Norwood's Lunatic Asylum, near Bristol.

prussic acid. A copy of the log
of the ship, and Dr. —— found i
that handed to him by the capt
other mysterious circumstances cc
we are not at liberty to state, but
transpired, and there was somethi
narrative given by the captain, w
that Dr. ——, we hear, has beer
criminal lawyer, with a view to t
the circumstances without expres
We may, however, add that Dr. -
bourhood of Bristol, is a man o
personal respectability. — *Felix*
October 10th.

SPIRITUAL SPHERES

Though I have never attended a
feeling of danger in seeking the ph
I have heard and read, I am a bel
however, for some years, been an ol
more open, than those which occu
tion, and I feel confident that man
also more or less conversant with
them will probably be able to add
obscure class of subjects, very suita
in the pages of the *Spiritual Mag*

ter or smaller, and infuses something of its own quality into hings within its range.

These spheres or atmospheres, moreover, are not merely lental in the qualities they manifest. They are composed of most active and potent elements of the emitting thing or g. As in the atmosphere of the earth, a large proportion of :h is the life-sustaining oxygen, and which contains only minute ions of carbon or the more inert elements composing the s of the earth—and as in that of the sun, which sends through universe the creating and stimulating light and heat, so with ther things. And to rise, with reverent steps, to the source he Divine light and heat; the Holy Spirit, coming from the her of Lights, through the glorious person of Jesus Christ, is Divine atmosphere of light and love, giving life to men.

There are multitudes of facts which strongly favour this ry. But at present I will select only a few circumstances trative of the view, rather than enter into any attempt at ematic proof of it. It might be a very interesting and not rofitable enquiry, which should endeavour to discover what the spiritual conditions which affect the healthiness of different lities, giving to some a notoriety for disease, and to others a tation which attracts numerous invalids in search of health. fessedly, very little is known of the causes of these differences. elieve no variations in the chemical constituents of the air e been discovered which can throw any light upon them. l some localities have been, in the course of ages, subject to remarkable changes in this respect.

The Roman Campagna is a striking instance of deterioration imate. Anciently, this district was one of the most populous fruitful regions of Europe. At present, with a fertile soil a temperature in which the finest fruits might grow, human llers are driven away by the terrible malaria. Herds of cattle d upon its rich pastures, tended by a few sickly men, who in miserable wigwams during winter and spring, and in summer flee for their lives into the mountains. The invisible th creeps into the city of Rome itself, and every year there is reater number of deaths than births within its walls, the ulation being kept up only by the constant influx of strangers. , as if to set at nought the theories of scientific men, the thiest quarter of the city—in which the proportion of deaths to ulation is the smallest—is the abominably filthy and crowded tto; the Jews' quarter—a district hardly to be matched, for lor and dirt, elsewhere in Europe—and lying in the lowest part he city, on the banks of the Tiber. Modern science suggests drainage as one cause of this malaria, but I did not perceive good reason for this notion on the occasion of a recent visit.

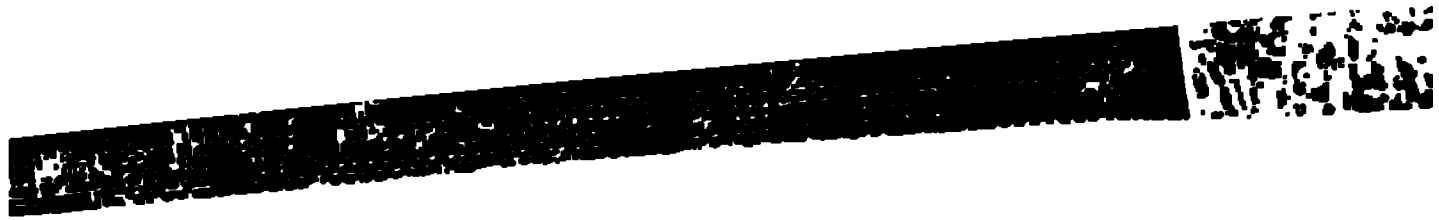
race hand and foot with the c
the name of Christ. The holie
means by which this great spiri
mankind. Would it be wonder
yawns here to swallow up the
spiritual, but through that, also
fair and genial as are the lan
visitor, a subtle virus should
death should work out also into
no bitterness of feeling for the
Romish Church. Nor do I m
trinsically worse than any Pr
Almost any one of these, if it
Rome, would, with its own dog
equally oppressive. I think it
tions, the Romish Church ma
any single Protestant sect of Cl
up its belief in the continuanc
Church, and hence it has never
materialism and unbelief, as P
after power has made it a vast e
from beneath, and moved by
appear on the surface.

In the twenty-eighth chapter
just before his death, the blessi
Israelites would experience in th
ness. I will not stop to reply t

ings, in every degree or phase of life; in the political
r, peace, good government; in the social state—in-
ty, prosperity, increase of population, contentment;
land and climate—healthfulness, abundance, beauty.
ce was idolatry with them, and this was but another
eir case, for debauchery and gross sensualism. (For
y of the Asiatics, and specially of the Canaanitish
s incredibly immoral and corrupting.) Idolatry, then,
he seer's eye, bring indolence, corruption, bad govern-
nal weakness, subjugation to foreign enemies, famine,
—and at length the curse would blight the very atmo-
breathed, and bring forth plagues of locusts, serpents,
, diseases, and barrenness in the soil. Unfortunately
come so wise during the last century or two that we
er believe in curses resting on certain things or places.
stians, with the Bible in one hand and *Keith on the*
in the other, showing how the old prophecies have
ed in the desolation which now sits upon the Ancient
ill smile at what they call the superstition that believes
for a curse to hang over the splendid marbles and the
uins of that city which they call the modern Babylon.
e to more common-place observations,—probably most
people have become aware that on entering into con-
ith certain persons, they have felt a kind of restraint
lmost quite prevented the expression of their thoughts.
y feeling of timidity, or even any high respect for the
whom they addressed, it has seemed that their ordinary
ught and speech were obstructed. Again and again,
me people, they have experienced the same result—
nd confusion of thought. But, on turning to some
n, they would find perfect ease of expression and
f thought. The required word has come at the right
nd they have been almost surprised at their own
f expression.

sy flow of thought and word in the company of an
akes for us one of the highest charms of his society.
it arises from a spiritual affinity which promotes the
mmunication and blending of thought and sympathies.
there may be esteem, but there can scarcely be that
ul to which we give the name of friendship. In the
ndition there is antagonism, like that between oil and
ch feels and avoids the outgoing spherical efflux which
gives out, but the repulsion and avoidance are deeper
nsciousness.

mes in spending an evening in the company of friends,
n atmosphere so genial that every one is drawn out so



vay them at his will, they do not feel themselves to be swayed. hey feel free as he, because they have entered into the same ɔep and broad stream of life, and together, with him, they are ɔrne along it irresistibly, honouring him because he expresses lly that which they feel. Hence, also, the unmeasured and calculable power of an earnest man, as compared with an different or insincere one. He who repeats the strongest guments or persuasives at second-hand, however cleverly, is anting in the secret magnetic power of the one whose whole ul lives in the subject. He lacks the "thoughts that breathe ıd words that burn."

Every public assembly has its special spiritual atmosphere. One ay sometimes enter a church or chapel in which one feels, if such thing can be, an atmosphere of death. Spiritually, preacher ıd people are mummies. The words one hears are unmeaning as e rumbling of wheels above the hollow darkness of a tomb. It almost impossible to pray there, and even the Bible itself seems ɔad; its solemn and wonderful words sound like distant voices a dreamer, making him sleep uneasily without awaking him. ut in other churches we feel, on entering, something in the air at makes us conscious we have come to Bethel. The very alls are hallowed by prayer, and if we sat silent, and no one oke, we should be raised by the still and holy sphere of the ace into communion with the Heavens, unless our own hearts ere heavily weighted. Who can tell what power there is in an mosphere in which praying men and women breathe. Numberss are the relations which all the past ages have given of the sults of union in prayer. To doubt such results is to doubt the ords of Jesus, who said, "Whatsoever ye shall agree to ask in y name, it shall be done." And that first great miracle of ıe Christian Church—the Pentecostal gift of the spirit, came hen the disciples were all assembled "with one accord," praying an upper room. It came as a rushing, mighty wind among ıem, a new element in the atmosphere.

But other kinds of spiritual influences actively operate in her public assemblages. Conspicuous among places of amuseent are theatres. And highly important as the theatre might e, and ought to be, as an educative and civilizing power, I am ɔnstrained to believe that in England its influence is, on the hole, very noxious. Professing to inculcate better morals ıd higher sentiments, and, indeed, ostentatiously displaying ıese in the text of many popular plays, yet the surroundings of ıe stage are vitiating. If there were but this well-known fact, ıat the theatre is a centre around which are attracted those ıhappy women who minister to the vilest lust, it would be sufcient to condemn it. These surround the institution with a

they ought to be firm. You vainly
if you stop his breath. He must
healthy moral air is as needful to st
shall we discover that good precept i
ing? How many families have been
foul atmosphere, while they were a

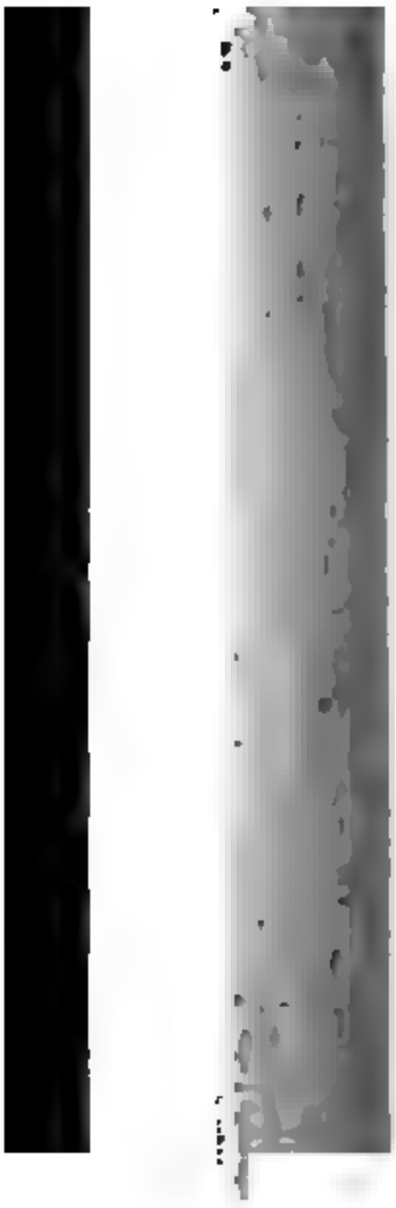
If Spiritualism could but lead
poets, teachers, and guides of ever
the great ocean tides of spiritual
and on which our lives rock and
the surf that rises when some ob
dash of the surging waves, we mi
would be unveiled, many occult law
present, all is surface observation.
presentiments, secret sensations of
all such things as unworthy of atte
the power of observing them, and b
tokens and monitions which migh
carefully attended to. How comm
has, on a first sight of a person,
racter. Women have these impr
and strongly than men.

I think there are few people wh
their life, fallen under the influen
than they, in whose company they
do what they had, perhaps, prev
youth, nothing is more disastrous
who can enslave him. He resol

own thoughts and feelings, will be able to understand how he may be similarly influenced by disembodied spirits with whom he may be in communication for the time. It seems to me far more reasonable to account in this way for the varying moods which govern us, and for the tendencies of thought which, in all men change from day to day, but in some much more than others,—than to suppose that these changes originate entirely in changed conditions of the stomach and digestive organs, or even of the more vital bodily organs. Doubtless it is true that the state of the body will give a hue and tone to the thoughts, but by no means to the extent often imagined by medical men, who believe in matter only. As well might we suppose that a north wind is the cause of the cold of winter, or a south wind the cause of summer's heat, as that these physical conditions are the sole or even chief causes of depressing, anxious, or cheerful thoughts and feelings. It is true that the north wind brings cold, and a south wind brings warmth, either in summer or winter, but we know well enough that there is a grand cause, quite distinct from these minor and accidental ones of the currents in the atmosphere by which the course of the seasons is governed. And though the north or south wind may intensify or modify the influence of the higher cause—the revolution of the earth round the sun—they cannot permanently interfere with its operation.

So also, if it be true that man is a spiritual being, and lives in a universe of spirits, all that can be effected in the tone of his thought and feeling by physical agencies, will result merely in certain modifications of the conditions of the material organs, by which the spiritual in man descends into the bodily consciousness. One can understand how obstructions in the physical organs may prevent the outflow of spiritual energies into the corporeal structure, and consequently into the external consciousness, in certain directions. Such obstructions may accumulate until the spiritual forces can no longer find their accustomed access to the vital organs of the body, and then death ensues. An injury to the bodily organs, therefore, may cut off the inflowing energies of life, which in a normal condition constantly descend through heaven from the Great Fountain of Life. The organism is thus exposed to the powers of corruption, and becomes the field of conflict of those energies of decay which are known by the general name of hell. They are the correspondents in the spiritual world of all those energies of decay in nature by which dead and dying organisms are dissolved into their elements, and utilized in new forms of life.

It will take a long time before this unbelieving age gets back to any true perception of the extent of its own foolish incredulity. We call ourselves Christians, but we are emphatically unbelievers.



devils leaving a man and entering into swin
also? We scarcely trouble ourselves to thi
all now, or if we do, we think we know b
all about the science of these phenomena.
His view the world of nature and the natu
a very subordinate position,—were, indeed,
It was the unseen spiritual universe that H
its mighty powers and its overwhelming in
only on the outside of things, and foolishly
them better than He.

Whoever will begin to observe for hims
have been endeavouring to indicate, will
numberless phenomena which are seldom
importance, but which, in some wiser age, w
sciences than we now possess. Our much-b
perhaps, the shallowest thing ever believe
for humanity. It will have its use as a mat
future, notwithstanding. Formerly, if me
of the spiritual world, they were wise en
there was much beyond their vision. They
that they "saw through a glass darkly."
the past had the most touching humility, an
vast profound which the mist of the flesh hi
the other hand, think we know pretty nearly
what there is beside the world of Nature is
limbo, not worth anybody's attention. The
selves, self-reliant and vain, into the gr
wrestling with each other for power, and

SPIRITUALISM IN FRANCE.

By William Howitt.

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plus grand événement du siècle."—*The celebrated Father Ventura.*

ritualism is a great fact of the age."—*The Quarterly Review.*

ı gré, mal gré, nous y marchons, et sous ce linceul épais, dans lequel ité de ces savants essaie en vain d'ensevelir la verité qui nous occupe, elle marche, elle progresse, et sera proclamée tôt ou tard."—*Mirville m des Esprits.*"

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itics in their frenzied attacks on Spiritualism, have imagined ıey were merely assailing with sarcasm or abuse a little f people in this country who, standing alone in the world, ıe speedily surrounded and crushed beneath their united like some little flock of sheep in a glen of the Alps, on the wintry mob of wolves have descended in furious ı. To such a mistake that of Don Quixote in his assault windmills was the perfection of sanity. Had they read purpose those great libraries open to them, they would ɔund the whole highway of the past ages crowded with alists. But not even the present with its more significant sy movements had arrested their attention. With eyes ·s stopped by the thick mud of the matter they are always ily delving in, they had neither seen nor heard during :essant years, the whole of North America in motion and itement with the wonderful outburst of spirit-life. The of that vast continent was thrown into a ferment like one c hive of bees at swarming time. Scarcely did Jerusalem ıdea, and the astonished world of Greek and Roman ı exhibit a more agitated condition when the first dazzling Christianity broke upon them, than did America at this Advent "in spirit and great power." Like the first ɔn of Christ's eternal religion, this second birth of it was bscure spot and amongst simple people.

rom that humble home in Hydesville," says Uriah Clark, excellent *Plain Guide to Spiritualism*, which has just l this country, and which both the informed and the med should read—"as humble as Nazareth, the tidings with a joy and wonder akin to the angel tidings over ıem." The news that the chambers of death were again en—that all which generations of Humes and Voltaires, of l and metaphysical philosophies had done to lay the human spirit in the ice caves of inanition; to bar up the f heaven, and to persuade the living that they had no ı gone into the infinite, no loving souls who were not

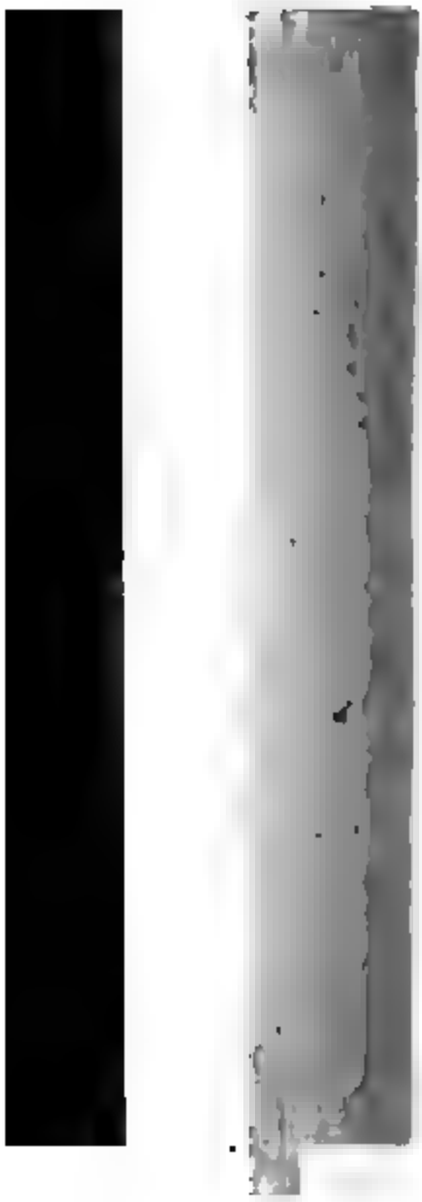
truth; they sat down here, ther
on their spirit friends, their lost pa
children, and they came joyous as
intercourse. They rapped their
floors, furniture. They lifted table
and played on instruments in the
wrote on paper, they spoke throu
often audibly and with their old,
land and all its populous cities, w
delirium of joyous affection and
immortality.

In the cities, in the country, over
vast forests, along the mighty lakes t
the astonished population. And the
The Herods, the Scribes and Phari
old, were all up and in arms to tre
people which sat in darkness, saw gr
sat in the region and shadow of
The Herods were eager in inquiring
they might slay them. The Scrib
Priests of all persuasions ran toge
this? Who are these people? Ha
are their churches, their priests, th
and their doctrines?" And th
churches, and paraded but hollow
hireling priests, theologic bones o
gyves for hand and foot, for soul
spiritual toll-gates, called doctrines

knowing no longer bounds or impediments, distinctions or discords. 'This is the light which enlighteneth every man that cometh into the world,' and can become no particular man's property. Diffusive as the vital atmosphere, catholic as the sun, free as the winds, it is that great heritage of the universe which will envelope all particular folds, consume all theologic fences, set wide all spiritual doors, give life to *every* branch of God's church, and leave death to every *form* of church which has it not. The time is come when the very angels are gone forth into the highways and hedges, and all the hungerers and thirsters after the king's banquet of life will be compelled by their own immortal yearnings to come in."

Such an announcement was not received without consternation, rage, and gnashing of teeth. Affected contempt soon gave way to wildest, deadliest anathemas from pulpits, and the rostra of philosophers; but the great in-gushing spirit, which, like Gallio, "cared for none of these things," sped on its way, and in 1858, that is, in just ten years, in the United States alone, a million and a half of adherents were numbered. There were more than a hundred journals advocating the faith; there were six hundred missionaries running to and fro, and increasing the knowledge. There were some dozens of volumes of its history and experiences already written, and as to its interpreters, its mediums, its inspired speakers, they were countless, for every circle and every family had them.

Now was it not an extraordinary thing that all this din and convulsion of a continent, these marvels of apparition and revelation, this turmoil and conflict of opinion, this sublime progress of the despised and insulted novelty, had never for a moment, or for more than a moment, arrested the attention of the profound philosophers, the busy, restless, ever novelty-hunting *literati* of England? Yet when the supermundane traveller appeared on these shores they started as at an unknown thing, and began to jibe at it as if it had been a mere column of vapour that they could disperse by a single puff of their learned breath. If they had cast but an occasional glance across the Atlantic, they would have seen how little the acutest sarcasm, the most murderous tongues or pens had effected there. And now comes a grave, an earnest little book from America, called *A Plain Guide to Spiritualism*, by Uriah Clark, which will show them what form and dimensions this impassable thing has been assuming there whilst they have been lunging at it madly here. Could they have laughed it down, or knocked down the little troop of Spiritualists in England, of what avail while such legions were daily springing up not only in America, but as they have to learn, much nearer home.



about 2,000,000; while the nominal one
In the eastern continent the number
1,000,000. The whole number now on
recognize the fact of spiritual intercours
20,000,000. The whole population of t
only 50,000,000 of whom are professin
more than 5,000,000 regarded as genuin
doxy thus leaving 995,000,000 of immort
hope of salvation. But Mr. Clark goes o

"These startling statistics must be
mighty work which some new dispens
accomplish, and the matchless mission v
already accomplished within the brief spac
Gospel has become an immense fact with
It is not a creed or theory based alone
evidences of the past, like the dominant
dom, but based on visible and accred
manifest everywhere in our midst. From
El Dorado, to the bleak coasts of Greenla
old Plymouth to the shores of Oregon;
of Lapland, to the jungles of the orient
realms of Siberia, to the southern promo
Continent; wherever progress has carri
civilization, there these spiritual phenome
household realities in our midst, have l
Materialism, and opened visions of the s
And these phenomena, without any collusi
who are used as mediums, are concurrin
agency of some power and intelligence ot

a quarter of a century, had as many advocates as Spiritualism
ıow, after only fifteen years since its lowly advent; and it
be doubted whether Christianity, in a century from the
of Christ, numbered as many as the Spiritualists of to-day."
nd this is the little, despised thing which our English
ti, starting up from their busy pettiness of a surface and
pt literature, from sensation novels and periodicals running
ernal mill-horse round of descriptions of social follies and
ɔnable crimes; from the whipped froth of Anglicized-French
as; from the luscious immorality of the opera, and the open,
ing sewer of politics without principles, have deemed that they
sneer or cudgel away! But Mr. Clark does not state the
ɔf Spiritualism in its fulness; he does not display its gigantic
ıs it is. So far from Spiritualism numbering twenty millions
aries only, it numbers the majority of the population of the
. All the Eastern nations are, and have been Spiritualists
time immemorial. The Syrian, the Indian, the Persian, and
ɛse swarming populations are Spiritualists to a man. Budd-
and Brahminists, followers of Mahomet, or Laotse, all
piritualists. They are not twenty millions but hundreds of
ns; they are the great majority of the population of the
, be they of whatever religious creed they may. It is the
predominant and permanent faith of mankind, a faith
nted in the heart of humanity by the hand of the Creator,
ɔreserved there by perpetuity of fact.

o them, these gentlemen of the press and of the laboratory,
imagine themselves looking down from the commanding
t of a major opinion, are, in reality, but a miserable section
e race—an abortive and shrivelled remnant, sitting in
ous judgment on the collective family and conviction of the
. Christianity, in the weakness and apostacy which has
en it, has yet only drawn a small minority of mankind to
ceptance, and, as it is confessed, in the multitude of cases,
ɔ a very nominal acceptance. Those Protestants, therefore,
ıave abjured the universal spiritual belief of man of whatever
or nation, are but a minority of a minority. Christianity
is but a minority amongst religions all holding a firm faith
ɔiritual intercourse; the Protestant apostates from this
ual faith are but a small minority of that minority. Every
form of Christianity as well as every other form of religion,
ritual; the great heart and intellect of humanity maintains
th inviolate.

has, therefore, been an amusing spectacle to see the English
in its greater number of organs, imagining that it was
to annihilate a poor little handful of silly fanatics, when in
ɔfound ignorance, it was spurning at the great living world

manipulation, or by direct prayer. A most extraordinary case of this latter kind is that of the youth, Gigott, of Briac, attested by the doctors themselves, in the *Revue Spiritualiste*, Tom. 1, p. 322. But, in fact, a very large volume of spiritual cases of what is called the supernatural, might be selected from the volumes of the *Revue Spirite*, and the *Revue Spiritualiste*, certified by names of person, places, and witnesses. The direct spirit writings obtained in hundreds of instances by Baron Guldenstubbe, and various other distinguished men, are familiar to all who know anything of Spiritualism. Spirit drawings are equally well known in France, some of which have been engraved, as the remarkable one of the "Maison de Mozart." The musical demonstrations have been and are equally singular.

It is not to be supposed, however, that there has been no opposition. Everywhere where Spiritualism has appeared it is curious and almost laughable to see how exact and how universal are the phases of opposition. What has occurred in one place has occurred everywhere. The churches have denounced the movement as of the devil. The Catholic Church patronizing all such cases of the supernatural that submitted themselves to its guidance, but anathematizing every attempt to go ahead of its authority. The literary and the scientific classes, as a rule, have sneered and niggled sillily, without examining the matter. At first, when the movement had only shewn itself by table-turning, all these classes were as much charmed as anybody. All Paris, journalists and *savans* of all kinds, was in a whirl of excitement, but the moment there began to be evidences of spirit in it, these all fled, crying, "O, superstition! Absurd! Impossible!" The material philosophers, like our Faraday, the Babinets, Flourens, Chevreuls, burnt their fingers with it; and then, like the redoubtable Sir David Brewster, declared that "spirit was the very last thing they would give in to." Some of these famous members of the Institute, Babinet emphatically, had before declared publicly that steam vessels were impossibilities. The medical men were most doggedly decided against admitting spirits to the slightest "glimpses of the moon," which made M. Matthieu exclaim, in one of the public journals, "*Mon Dieu!* What makes the doctors all so opposed to spirits? Ha! they are afraid of meeting those legions of ghosts that they have sent out of the world before their time!"

But, spite of all opposition, Spiritualism in France, as all over the Continent, has stridden on calm, majestic, and invincible. In Germany, Holland, and Belgium it has produced a large number of works of the most philosophical character, to which I hope, ere long, to draw attention. In Switzerland it has awakened great numbers and produced a distinct literature there.

sympathizing, and does not form or join societies, at least in France, but spiritual societies now abound in Spain, Russia, Austria, and Poland."

So insignificant is the state of Spiritualism in England, that Kardec does not even mention it in his pamphlet.

"In Lyons there are many societies of several hundreds each, which are extremely well conducted, and in that city there has been the largest general meeting that has taken place in France, deputies attending to the number of 600, from different associations. Mediums are numerous, and of various kinds; some attend the meetings, others use their powers only for themselves and friends. In Lyons are many mediums; some writing mediums; others, drawing mediums; one who paints in oil without ever having received any instruction in either drawing or painting. At Marennes, there is a lady who is at the same time a drawing medium and an excellent writing medium, both of dissertations and of communications from spirits in conversation. At St. Jean d'Angely, there is a lady medium who writes mechanically long and beautiful articles at the same time that she is reading a book, or engaged in conversation, without paying any attention to her hand, and it sometimes happens that she is not aware when the writing ceases.

"But the most remarkable fact is the diminution of mere physical phenomena in consequence of more spiritual communications. The spirits themselves say that the period of curiosity has passed there; the people are now in the second period, that of philosophy, and that ere long the third will commence—the application of Spiritualism to the reform of humanity.

"One of the most remarkable characteristic traits is that of the vast number of persons who believe, although they have not seen a single manifestation. They have merely read and heard and are satisfied of its truth, and its moral benefit, on the evidence of those on whom they can rely. At Cette, they know mediums only by the name and through books, but it is difficult to meet with any believers more full of faith and zeal. Everywhere the moral transformation which it produces is little less than miraculous. The doctrines of the Gospel are, as it were, revived in them. There are few paid mediums, and those only in one or two cities. The most disinterested spirit prevails, and by this we mean self-denial, humility, the absence of all proud pretensions, the whole thought being the prevalence and advance of Spiritualism. Those who make a trade of their power lose respect.

"It is remarkable that children brought up in these ideas, display a precocity of intellect which renders them very easy to manage. They lose none of the natural gaiety and spirit of

ork is by no means unworthy of the evangelist to whom it is hus boldly and in the true Catholic spirit ascribed.

M. Edoux informed me that he was himself a musical and a riting medium; that his wife was also a medium. I was also nformed that the sub-manager of one of the railway stations at yons, who could not play on the violin, is now become an xcellent player on that instrument, entirely through spiritual gency. There is also amongst the Lyonnese Spiritualists a child f only three years old, who reads people's thoughts and answers ental questions. The spiritual community there and in the ther Southern cities, divides itself into social companies as most onvenient, according to their localities, and these meet frequently or manifestations, communications and converse. From these, eputed members visit the other circles, and thus the whole community is knit up into one general body, through which all the nteresting intelligence circulates, and a living sympathy is maintained. The winter months are the chief time of their social ctivity and intercourse. There are in Lyons, both Catholic and ewish Spiritualists.

In Metz, there are from 3,000 to 4,000 Spiritualists. There, s at Palermo, and in Algiers, the Catholic bishop has fulminated gainst the new faith. In the cathedral in Metz, a certain Jesuit ather, the Rev. Pere Letierce, preached against it for three successive days, the 27th, 28th, and 29th of May of the present year. his zealous antagonist was replied to in one of the ablest and cutest pamphlets that it has been my pleasure to read. I regret nuch that the writer has merely designated himself "*Un Spirite le Metz*," but surely no reverend calumniator ever received a nore decisive refutation. I hope, one day, to make the readers f the *Spiritual Magazine* more acquainted with the contents of his brilliant little performance. At present, I can only note ne of its discharges of grape-shot. The preacher declares Spiritualism utterly and obviously a thing of perdition, because he Church is everywhere against it. The crushing reply is, The Church! It is the Church which has created Spiritualism. he Church has apostatized from the faith of the Bible, and Spiritualism has taken it up. It was a necessity, an imperative ecessity for mankind. The Church, like the Jews of old, has lain the prophets in every age. It has tortured, imprisoned, urnt and destroyed every genuine messenger of Gospel truth hat has been sent to it, and now God has been compelled to send orth his angels, his spirits to do his work of salvation in the arth, whom they *cannot* kill. That is the work of the Church. hat is the origin of Spiritualism."

The writer concludes by recommending every one to read the ermon of the Jesuit Father, Nampon, preached in the primatial

separate notice. The vine great la
as the Alps on the bosom of
great theologic and philosophic re
re-quickener of religious life, the
of hearts, the great herald of heav
starved upon the husks of mere
with a sore pilgrim's pack of Ms
onwards, amid the nations, and
are flowing towards it. The sto
without hands is rolling on its w
fill the whole earth. The *New*
words than that:—"The developn
without question, the greatest re
Ecclesiasticism has confronted sin
fore, we add, with M. Pièrart in t
you, Spiritualists, will belong the
to clear this great and consolatory
era. Have faith, then, combine y
telligence, your exertions, and pro
to you to prove the existence of
the Divine inspiration, and which
till we learn to understand and to

TWO EX-CHA

A REMARKABLE contrast may be no
notabilities of England, one of t
Lyndhurst, the other the aged and
Lord Lyndhurst has entered the sp
honour and extending far beyond

s intimate connexion and relation with this world, and with ıose whom he was leaving, and that this certainty arose from s belief in spiritual laws, and the knowledge which he had :quired through observing the varied phenomena of Spiritualism. .e was a careful and scrutinizing observer of all facts which ıme under his notice, and had no predilections or prejudices ;ainst any, and during the repeated interviews which he has had ith Mr. Home he was entirely satisfied of the nearness of the ıiritual world, and of the power of spirits to communicate with ıose still in the flesh. As to the truth of the mere physical ıenomena, he had no difficulty in acknowledging them to the llest extent, nor could he have entertained the smallest doubt of ıem from the many experiences which he had of them under cir- ımstances of the most convincing kind; neither did he, like many, ıake any secret of his convictions, as his friends can testify.

In strange contrast with this is the course of the other ex- ıancellor, in some respects a greater man, and in others of less ıtellectual stature than his departed friend. If Lord Lyndhurst ad a greater age than Lord Brougham, he bore his venerable ›nours better, and did not trust himself so much to defy the ıroads of time, which after all no man of woman born can ıtirely withstand. The honour of Lord Brougham is dear to s all. His great name belongs to English history, and it is no isparagement of him to say that he is not now for public life the ıan he was. Lord Brougham is not equal to the great Henry, nd he should long since have gathered together his mantle, and ave reposed upon his former dignity. It is only a few months go that he gave expression to our idea in returning thanks for ıe ladies at a dinner of the Fishmongers' Company, when in :gretting the absence of the female sex, he undertook to speak ›r them, and based his right to do so on the fact of his being ow himself an old woman, and (looking round the table he dded) that he saw many other old women about him. We ere reminded of this incident on reading his recent address n opening the Social Science Congress at Edinburgh, in which fter introducing subjects of the most heterogeneous kinds, having othing to do with the subject in hand, he finished by a reference › Spiritualism which is full of odd confusion and forgetfulness:—

The ancients have told us what was their idea of happiness in the Isles of ıe Blessed, where they conceived the lot of the wise to be that, freed from all ıre, their whole existence would be passed in investigation and gaining a nowledge of nature. How they would have pitied if not despised us when ›ld that without undervaluing the pleasures of extended knowledge, we yet ›garded it as the greatest happiness which Heaven could bestow, to be raciously allowed the solace of looking down upon the scene of our earthly ıbours, and seeing with eyes which age and sorrow can make dim no more, the reat body of those for whom we had toiled and suffered, exalted by the pos- session and by the right use of the gifts we had helped to bestow. Some,

unhappily, there be who will not
believe, at least maintain, that our
Men, it seems, have been sent from
while those who will believe anything
visions of Spiritualism and direct com
of social science regard such errors wit
belief held, theirs the hope cherished b
belief in the "King Eternal, Immor
inspired by the study of His works

What a sad jumble is
spiritual ideas of the ancients
also, and in proof of which
and then, after regretting tha
will not permit us to indulge
Spiritualists to condemn then
the fact of the communion of
it be true, as he says, that h
as he calls it, with contempt,
better it will be for him. As
gentlemen cherish the belief
Newton, it would have been
have said that they believed i
in the spiritual experiences of
and upon which the whole s
None of his demigods are th
whom Lord Brougham igno
and Newton is especially u
whose works we have made
sistent believer in the minist
good and bad. He was a be
hand which drew the famous
James against witches. Hal

which he and Lord Brougham attended, and which Mr. Home so well exposed. We are enabled to state, however, that rd Brougham fully admits what Sir David Brewster denies, t the phenomena did actually occur, without any deception or posture, and that they are true facts in nature, for which he not account, although in his opinion they do not proceed from rits. Sir David says they do not occur at all, and that their tended occurrence is a fraud. We should have been glad to re heard the conversation between these two old ladies, which ulted in Lord Brougham's coming forward publicly to try to p his friend at the Social Science Congress; but Sir David evidently got the better of him for the moment. We still pe that Lord Brougham, when he sees the shameful use that been made of him, will throw over Sir David, and tell us all out the contrivances by which he has been made to cut so lish a figure.

THE THEORY DEDUCED FROM MARY JANE.

WHENEVER any individuals possessing a certain type of mind re collected a number of facts, it follows almost as a certainty t they will endeavour to frame from these a theory. According the mind that thus theorizes is well or imperfectly trained to amine scientific or subtle facts, so will it build up a complete unstable theory. As a general rule, however, there is a strong dency to theorize, before a sufficiently extended investigation s occurred, and hence the frequent reconstructions that have l to be made in most of the leading sciences of the day.

There was a very admirable plan, suggested first we believe Kepler, *viz.*, after a number of facts had been collected and heory built thereon, the philosopher should take the opposite e of the question, and try to "hunt down" as he termed it own theory, or in other words to endeavour to find facts ich could not be explained by the theory. When it was ved that there were many facts none of which could be ex- ined by the suggested hypothesis, then this hypothesis ought be rejected, another substituted, hunted down in like manner, l so on.

If the person who thus acted were a real lover of truth, as word philosopher indicates, he would readily resign his own nions as soon as he found them inadequate to explain known ts, and thus truth must in the end prevail. Adopting this thod we will endeavour to verify the theory explained in the ptember number of the *Spiritual Magazine*, as being supposed ficient to account for all the phenomena spoken of as Spiritual

to me, a medium, said, "A spirit is betwe
wishes to write its name;" as he said this h
the table and said, "The spirit will write on
lady sitting opposite to me, who had never b
medium, said, "I see who the spirit is, i
"You are wrong," said the other medium,
is Amy, and nothing more."

Now as it happened we had not been thi
this person, and her spirit we believed wa
than in being near us—yet singular to say
the christian and surname of the person who
indicated. One medium here announced th
sight, the other by a name written; one gav
other the surname, and the two mediums h
and had had no previous communications.

On the *Mary Jane* theory we have
rather serious difficulties. First,—Does the
emanates from the bodies of those present, as
recognizable to the sight of those who see wi
independent of its organs, and does this "
names and appearances when neither of th
the minds of those present; can it in fa
reality, as real to the eye of a medium as
If it can how are we to prove that our bo
beings, "resulting from our thinking of bri
we are acquainted with persons who can see,
"odylic beings" just as palpably as they ca
who is now writing.

sed, and the message was appropriate to him. The lady said he saw the words written in letters of light in the air over the ead of the gentleman for whom they were intended. Bearing n mind the total ignorance of German on the part of the lady, :em 7 on page 399, *Spiritual Magazine*, scarcely explains in satisfactory manner this fact.

A young lady who was staying at our house some few years ack, came down stairs one morning and said, "My old friend)—— O—— is dead; he came to me last night, said that he ad entered the spirit world, had realized his condition there, nd *knew how* to communicate with those on earth who were ıediums." Two days afterwards the papers announced the death f D—— O—— who had died about ten o'clock on the night revious to the morning on which the lady made the remark lready mentioned, and his demise occurred at a locality some undred miles distant from our house. From item 1 to 16 we ail to find a law that satisfactorily explains this fact.

A few nights ago we suddenly awoke from what we believed very vivid dream; it was to the effect that a near relative, '——, who died some months back, was present and speaking o us; with this person was also an individual who is alive and n earth. So strongly did this dream impress us that during he next day it was frequently occurring to our memory. On he following morning, that is the second day after the dream, re received a letter in which the following question was asked:— Were you conscious the night before last that F—— came nd talked to you with me?"—the "me" being the second erson whose presence I seemed to recognize in the dream.

The article 15 of theory *Mary Jane* is illogical in its reasoning, ıe concluding remark about Mahomet being a proof or deduction ot applicable to the preceding facts. For if I see John Smith nd speak to John Smith, I have every reason to believe that ohn Smith is before me; but if I have merely a signature of ohn Smith's, I must use great caution before I can swear that ohn Smith's hand wrote the words.

If when a person sees a being which is identical in general ppearance with one who is dead, and when this being gives its ame and several facts to prove its identity, we cannot be ertain it is not an "odylic being" emanating from ourselves; ow can we know that the horse we ride is not a similar self-reated quadruped, the servant who waits upon us is not a mere ondensation of gases and elementary vapours, and ourselves, ot realities but emanations from something else?

Simplicity is desirable both in art and in theory, and we elieve that as a rule the least complex theory is that which the most likely to carry with it a portion of truth. We

ANSWERS TO EVER-RECUR
THE PEO

ABOUT seven years ago, Mr. Dav
The Penetralia, containing answers
tions, put by investigators—ques
extraordinary and influential mov
monly denominated spiritual." Th
to *The Penetralia*, containing ans
additional questions since received.
as may be anticipated, embrace to
most diverse:—anthropological, as
logical, cosmological, and so on, t
alphabet, including geological, phr
chological, and theological, down
range from "The Perpetual Ver
"Interior Light of Shakespeare;
Winds," to the "Centre of the
are given suggestively, summaril
and practically; and display con
elasticity of faculty.

From "The Materialism of C
few remarks which may be consi
theory of Spiritualism which the a
in defiance of Mary Jane herself.

We hold chemistry in high estoem, as
modern sciences, but it is not clairvoyant in
and spirit. There is a limit to the investig

All intelligent spirits are great artists. They can psychologize a medium to see them, and to describe them, in the style which would produce the deepest impression on the receiver. The will-power, and the intimate connections between mind yet in the body and mind disembodied are familiar to most spirits. They can easily represent themselves as being old or young, as in worldly dress or in flowing robes, as is deemed best suited to accomplish the ends of the visitation. They substitute pantomime and appearance for oral explanations.

One of Mr. Davis's correspondents accompanies the question. "What is an apparition?" with the following narrative; which, it will be seen confirms the similar one given by Dr. Child, in a recent number.

Recently, my mother went to her spirit home. . . . While on a journey, in March last, I passed into a sort of reverie, and was scarcely conscious that I was driving my horse. . . . . I seemed to be at the bedside, or in the room where my mother was dying. I was speaking to her of the spirit home, and of the friends there, to whom she was about to take her flight. . . . . When I aroused, I was somewhat surprised and saddened by the words which had fallen from my lips, for I had, at the time, no reason to suppose that my mother was unwell. On my return next day I received a letter, which informed me that my mother was dangerously ill. She died on the 9th of the present month (April), and in her last words, said to her weeping friends, that she *saw me in the room, and called to me twice.* Thus was my reverie turned to a prophecy, every part of which was perfectly fulfilled. May it not be true (asks our correspondent) that, *since my spiritual presence was with my mother*, 1,200 *miles from my own home*, that I may also be present in angel form with my mother in the spirit home?

The volume concludes with "A Psychometrical Examination of Abraham Lincoln," made early in 1861, the only means of support furnished being "The President's autograph and a scrap of his hand-writing." We had marked a passage from this for an extract, but are compelled to omit it for want of space.

THE AUSTRALIAN SPIRITUALIST.*

We have just received the first four numbers of this new periodical, of which the publication was commenced on the 1st July. Our readers are already indebted to its editor for the articles which have appeared in the *Spiritual Magazine*, under the title of "Spiritualism in Australia," the third of the series of which is now in type, and will, we hope, appear next month. We heartily wish him success in his undertaking, and we hail this first beacon-light from the new world as a promising sign of the time that is coming upon us, when this great subject shall be prominent in every land. There was never a time when the eclipse of faith and the want of a spiritual philosophy were more deep than at this day, when knowledge has usurped the place of wisdom, and made itself a king instead of a subject. We sincerely trust that in those bright sunny climes of Australia, men may not find themselves so fettered and trammelled by pseudo-science as to

The Australian Spiritualist: published fortnightly, at Wollongong, New South Wales; by F. Sinclair, Crown-street. Price 3*d*.

run through the weary mazes of unbelief and folly which have characterized our leading men in England. We are well nigh tired of belabouring them, and we begin to think they may safely be left to extinguish one another; but should it be necessary to shew the inconsistency of our weekly or quarterly reviewers, we are glad to see that we may find pungent and logical articles ready to hand in the journal of our far-eastern fellow labourer. His pages also contain accounts of phenomena and *séances* in Australia, and philosophical and critical articles of high merit. We trust that the publisher may be able to arrange for copies to be obtained in England, and we shall be happy to advertise our readers where and when they may be purchased.

Correspondence.

To the Editor of the "Spiritual Magazine."

Sir,—A week or two ago a friend related to me some experience at the table of a medium, whose name has often appeared in the pages of the *Spiritual Magazine*, to whom he was referred for evidence of spiritual existence,—evidence which he much desired to have. I noted down what he told me, thinking it might interest others as much as it did myself. He received at this sitting by the usual means of the alphabet, various communications upon subjects quite out of the knowledge of the medium; some of them he knew were true, while others proved true by the result. In the course of the sitting the table executed movements impossible, apparently, to those around it, such as repeatedly leaping up a yard from the floor at the same time that another larger table [illegible]

ıted some of these particulars to a gentleman, Dr. R——, who, calling ortly afterwards, asked me as to my acquaintance with such phenomena, n return, gave me a piece of his experience at the same medium's. At : he had received, through the alphabet, the name of a deceased friend, romise of a communication at a subsequent evening. At the appointed he went. Sitting at the table, "Strike," was the first word spelt. ıd having been a peaceful man, he was surprised at this exordium; his was not diminished when, by the alphabet, this was stated to have been ; of the individual communicating. Dr. R—— remembered having had nsactions with a person of that combative name at Melbourne, many o; but having moved shortly after to Adelaide, from whence he has just to England, he had quite forgotten him. "Strike," he said, "dealt in nd his character was not of the best." In answer to questions the spirit icated that he was not happy; that he died six years ago. Nothing ıle could be obtained beyond this, at a sitting to which he went with erent expectations. It seemed as if other similar spirits had come with Dr. R—— meeting shortly after, here in London, an old Melbourne ance, asked him about this individual, and from him learned that he ılly die there at the time specified at the table.

ne finish with the items of a sitting at which I was present. A sister- as recently returned from America, and as she had not there witnessed ıe phenomena with which we had been so long familiar, my wife pro- at she should go with us to the same medium's, Mrs. M——, and we thwith. Sitting at the table, with others who were there, my sister-in- ıir was turned half round, and then tilted so that she could scarcely keep ; it was then slowly turned into its original position. Through the it was intimated that this was done to show her the reality of the action ;. "Is it done by one of her family?" I asked. "No." "By one of "Yes." "Who?" "William D——." "My brother or cousin?" ' Thinking there might be a mistake, although I remembered hearing out an uncle of that name who had left the world before I made my ıce in it, I asked, "Will you give the number of years you have left Sixty distinct raps were made. Confounded at the moment by such a time, I said, "Is there a mistake? may I trouble you to state the time The reply was given by ten raps, six times repeated, a pause being between each ten. "Is there a spirit of her own family present?" lowed, through the alphabet, a short religious exhortation, ostensibly mother, and another from her nephew, of which I am sorry I have not Communications to us then ceased, others being sought by the rest of y. The grandson of William D—— calling on me two days after, I of him the date of his grandfather's death. He said that he died when r, as he had often heard him state, was an infant: his father was born So far for the accuracy of the "sixty years." Then how was I to for William D——, "dead" before I was born, presenting himself in on with my sister-in-law, and accompanying the spirit of her mother. ndship of my family with hers, it appears, commenced with my uncle who on his marriage occupied part of her mother's house. It seems, ıt they know us whom we have never known, and that friendships die vith earthly death.

Yours, &c.,

at Ormond-street, London. JACOB DIXON.

To the Editor of the "Spiritual Magazine."

Notting Hill-square, October 7, 1863.

-Having been informed to-day by letter from one of my sisters that the one of my brothers, near Clifton, had felt the shock of an earthquake, enquiry, subsequently, that the newspapers were full of an account of quake that took place about twenty-five minutes past three on Tuesday I think it my duty to inform you that I felt the shock of the earthquake d in this house about the time mentioned, and that I had been dis- ›rewarned that an earthquake would be felt at London, twice, at least, ee or more times, before it took place. When (to use the language of

suggesting an sleep, and wondering as to
wakeful, when suddenly I felt my bed vi
myself, this is real, it is not imagination:
forewarned, or is it a spiritual manifestatio
that it was about twenty-three minute
Many of your readers will, I imagine,
will say, how is this? Why is this?
insignificant person to forewarn him of
ordinary in a physical point of view, i
cannot answer these questions. I am as
doubts and questionings But I mention
opened to believe these facts will believe
who is omniscient, recording what is pa
seeing the future; and that the Deity is n
omniscient substance, pervading creation
this may be to us And thus, from facts
other minds may be made to notice and t
portance; and such writers as amuse so
the familiar spirit in which they receive
be brought to a sense that they are tar
their simplicity, innocently, in the Divi
power, for God is present in all His servic

I remain

[Our readers will remember the rem
Mr. Perceval's father by Bellingham, in
being known to a relative in Cornwall lo
there by mortal means.—Ed.]

To the Editor of the "

Portobello Lodge

Sir,—I have just read, with interest,
nications from Mr. Jacob Dixon, as I am
is similar, and in some instances identi
instance, the fact of its having been sev
could obtain relief from the prayers of m

Communications purport to come to
to me as men, or of whom I have hea

THE

Spiritual Magazine.

V.] DECEMBER, 1863. [No. 12.

EMANUEL SWEDENBORG.*

ATTER has produced a very readable biography of Sweden- comprising nearly all the common stories about him; and believe no biography of the Swedish Seer had previously ed in France, he has filled a vacuum in French litera- In England, Dr. Wilkinson's volume, *Swedenborg: a Bio-*, published in 1849, is not likely soon to be superseded. atter is not a Swedenborgian, but he writes, as he says, most lively sympathies on the one side, and the most lively on on the other." He evidently has been led to his task by erest in the mystics, and he inclines to regard Swedenborg ink in the chain between Jacob Behmen, Jane Lead, mes Guyon and Bourignon, and Saint Martin. Sweden- however, does not fit into this rank at all. Except for the hat, while living here on earth, he professed himself a n of the Spiritual world, and a comrade of angels and none would call him a mystic. In the mystical temper nborg was peculiarly—some will say, unhappily—deficient. stic, we take it, is a dealer in mysteries,—one with an and, it may be, an oppressive, sense of the infinite and wn; but Swedenborg had little or nothing of this sense. njamin Franklin had only been favoured to talk with , he would have been very like Swedenborg. Some of who have called Swedenborg an impostor have credited ith a powerful imagination; but his imagination, if power- s essentially prosaic, and kindred to Defoe's. If we were ed to complain of Swedenborg and his disciples, so far as ve known them, it would be to charge them with the e of that faculty of wonder and reverence which seems

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Emmanuel de (*sic*) Swedenborg, sa Vie. ses Ecrits et sa Doctrine." Par TER. Un tome. Pp. 436. Paris: Didier et Cie. 1863.

Cœlo et ejus Mirabilibus, et de Inferno. Ex Auditus et Visis," Quarto . Londini: 1758.

Future Life: a Relation of Things Heard and Seen." By EMANUEL BORG. Pp. 260. Price Ninepence. London: F. Pitman, 1860.

we imagine that the largest human mi
as the light of a taper in the sunshine
we cease to perceive that we are girt
mystery.

The external life of Swedenborg is s
of a Swedish bishop, and was born, in S
was educated at Upsala, and, after taki
in Philosophy, travelled for four year
France, and Germany. In 1722 he wa
the College of Mines. His tastes appear
He wrote on chemistry, geology, astr
In 1734 he published three folio volum
sophica et Mineralia. The first of th
matical theory of the origin of matter,
the known facts of magnetism and ca
and in which, it is said, he anticipated so
theories of our own day. The second
technical,—one on iron, and the other o
Percy, in the first volume of his *Me*
his opinion of their value: "The met
remarkable man seem to be very impe
they are rarely, if ever, quoted: and
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'the things heard and seen," for the use of a new Church, to be aised up among the Gentiles, and described in the Apocalypse nder the figure of the New Jerusalem. He resigned his Assessorship of Mines, forsook his scientific studies, and spent he remainder of his years in writing and printing Latin quartos xpository of the "spiritual sense" of the Scriptures, descriptive f his other-world experience, and developing the theology of he New Jerusalem. The old bachelor died in London, in 1772, n his eighty-fifth year,— in a lodging over a barber's shop in Clerkenwell.

For some unknown reason, the world has declined to have cquaintance with Swedenborg. A small sect has arisen from is teaching, and the study of his writings is confined within its ale. It may be said that his writings are too voluminous for rdinary readers, and probably they are; but it may be replied hat there is no necessity to read the whole. Such a book as his *Heaven and Hell*, for instance, one might have thought would ave possessed interest for the lovers of the marvellous, and or those who crowd for interviews with Mr. Home and the spirits; but it is not so. *Heaven and Hell* has been translated ver and over again, by clergymen and by quakers, and adver- ised for sale at the price of paper, printing and binding; undreds of copies have been distributed among libraries and likely people; but by no artifice can the book be made popular. We have a copy before us, (price 9d. or 10 copies for 5s.) with he title softened into *The Future Life;* but it will certainly rove a bad speculation. No publisher need hope to make noney by printing anything of Swedenborg's.

This curious book, a request for which at Mudie's is probably are indeed, we have recently read through, and made notes of ome of its most characteristic statements, which, much better han any number of detached passages from M. Matter, will give he reader an idea of Swedenborg as a Spiritualist. As our pace is limited, we shall confine ourselves to narrative, and eave the reader to interpolate his own criticisms at discretion.

In the first place, it may be well to premise that Swedenborg id not regard the Spiritual World as far off in space, like Japan, r Jupiter. On the contrary, he asserts that every man, even ow, is in Heaven, and a companion of angels, so far as he is good; nd in Hell, and an associate with devils, so far as he is evil. Our material body, he says, is only a gross vesture, interwoven n every tissue with a spiritual body, having members and aculties corresponding, in every particular, with those of the material body. All, then, that is required for our instant pre- ence in the Spiritual World is the removal of the material ody by death, or, as in his own case, by the opening of the

angels are human forms of men; for I have conversed with them as man with man, sometimes with one alone, and sometimes with many in company, and, from all my experience during many years, I can declare and solemnly affirm that the angelic form is in every respect human; that angels have faces, eyes, ears, breasts, arms, hands, and feet; that they see, hear, and converse with each other, and, in a word, that no external attribute of man is wanting, except the material body." The beauty of the angels is in proportion to their goodness. "I have seen," says Swedenborg, "the faces of angels of the inmost Heaven, which were so beautiful that no painter, with the utmost power of art, could depict even a thousandth part of their light and life; but the faces of angels of the lowest Heaven may, in some measure, be adequately depicted." They who are in Heaven are continually advancing to the spring time of life, and the more thousands of years they live, the stronger and more lovely they grow. Good women who have died worn with age, return to the flower of their youth, and into a beauty exceeding all earthly conception. In fine, to grow old in Heaven is to grow young.

Not only does the *physiqe* of an angel correspond with his character, but so likewise do his dress, his habitation, and the scenery which surrounds it. Whatever he is within is reproduced without; the nobler the mind, the more beautiful is its environment. Garments are various, according to the intelligence of the angel. The most intelligent have garments which glitter as with flame, and some are resplendent as with light; the less intelligent have garments of clear or opaque white, without splendour, and the still less intelligent appear in coloured vesture. Swedenborg tells us further that "the garments of the angels do not merely appear to be garments, but really are garments, for the angels not only see them but feel them, and have many changes, which they take off and put on, laying aside those which are not in use, and resuming them when they come into use again. That the angels are clothed with a variety of garments, I have witnessed a thousand times; and when I enquired whence they obtained them, they told me 'from the Lord,' and that they receive them as gifts, and that they are sometimes clothed without knowing how."

The habitations of the angels are varied on the same principle as their garments, some dwelling in magnificent palaces, girt about with paradises, and others in humbler lodgings. Houses in Heaven are not built by hands, like houses on earth, but each angel finds his dwelling erected for him, in exact conformity with his spiritual condition, and, whether it be large or small, it is a place perfectly adapted to his taste, and sweet with all the pleasantness of home. "Whenever," says our author, "I have

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and its brightness last as long as they are in delight, and evening comes as their delight subsides. Time is subject to them, and not they to time; their only clocks are their hearts, and their days are long or short, bright or cloudy, in harmony therewith. Even here it is much the same. Our life is never rightly measured by external days and years; we are old as our hearts are withered, and ever young if they keep tender and true.

Divine worship in Heaven he describes as much the same as in the world. All the preachers are appointed by the Lord, and no others are allowed to minister. "That I might understand the order of the angelic service, I have" he says, "been sometimes allowed to enter the temples of the angels, and to hear the preaching. The preacher stands in a pulpit on the east: in front of him sit the wisest, and on the right and the left the less wise. They sit in the form of a circus, so that all are in view of the preacher, and no one sits on either side of him, so as to be out of his sight. Novitiates stand at the door. No one is allowed to get behind the pulpit, because the preacher would be confused by it; and he is confused if any one in the congregation dissents from what he says, so that the dissenter is bound to turn away his face. The sermons are fraught with such wisdom that nothing of the kind in the world can be compared with them."

The language of Heaven, he says, is an universal language. It does not require to be learned; every one at death finds he has it, and speaks it instinctively. Its sounds are sounds of affection, articulated by the intellect into words. No one in Heaven can utter a word out of agreement with his heart, and the wiser angels can discern the whole life of another from a few sentences of his speech. The speech of the angels, being thus a direct outflow from their affections, is exquisitely sweet and musical. An angel once spoke to a certain hard-hearted spirit, and he was at length so affected by his discourse that he burst into tears, saying that he could not resist it, because it was love speaking, and that he had never wept before."

When angels speak with man, they converse with him in his mother-tongue; thus in French with a Frenchman, in English with an Englishman, in Greek with a Greek, in Arabic with an Arabian, and so forth. Swedenborg thus limits spiritual communications to investiture in the words and facts contained in a man's own memory: spirits and angels, he says, are not allowed to speak with man out of their own memories, but from the man's. Supposing we admit the fact, it serves to explain the cause of the common complaint that spiritual communications contain nothing new, and never transcend the capacity of the medium. If Swedenborg is right, that the case should be so becomes a matter of course.

love. The master teaches the servants how they ought to live, and directs what they ought to do, whilst the servants obey and perform their duties."

With this practical conception of Heaven, it will scarcely excite surprise when it is said that Swedenborg maintains the existence of sex and marriage among the angels. A man is a man in Heaven, and a woman a woman, as much as here. The marriages contracted in the world, however, are seldom continued in Heaven. The wedding of two angels results from a thorough sympathy and affinity of mind, and this union is so intimate that, says our author, "two married partners in Heaven are not called two, but *one angel.*" Marriage, likewise, is the rule of Heaven; and though there are bachelors and spinsters to be found in the celestial regions, yet they are confined to a frigid zone out of the range and influence of connubial warmth.

Here let us ask, Has any one observed how frequently in recent literature marriage in Heaven is assumed! Not to stray far in the production of examples, who does not remember the lines in Tennyson's "Idylls of the King," in which Guinevere exclaims—

> And blessed be the King, who hath forgiven
> My wickedness to him, and left me hope
> That in mine own heart I can live down sin,
> *And be his mate hereafter in the heavens*
> *Before high God.*

Although there are marriages in Heaven no children are born there, but all infants, without exception, who die on earth are taken to Heaven. "Some believe," says Swedenborg, "that only the infants who are born within the Church are admitted to Heaven, but not those who are born out of the Church; and they assign as a reason that infants within the Church are baptized, and are thus initiated into the faith of the Church; but they are not aware that no one receives heaven or faith by baptism; for baptism is only a sign that a man is to be regenerated, and that he is capable of being regenerated who is born within the Church, because the Church possesses the Word which contains the divine truths whereby regeneration is effected, and in the Church the Lord is known by whom regeneration is accomplished. Be it known, therefore, that *every* infant, wheresoever born, whether of pious parents or of wicked parents, whether within the Church or out of it, is received by the Lord at death, and is educated in Heaven."

Infants, as soon as they die, are received by angels who had loved infants tenderly while in the world. By them they are trained in perfect ways, each infant according to its disposition and faculties. As they grow up, they are transferred to masters, who train them until they arrive at early youth, at which age

and the good man who has been pleased to fulfil the routine of life without hard intellectual endeavour. What a man is here, he is hereafter: the simple good man is the simple good angel; the good man with the cultivated reason is the wise angel, the leader and helper of the less wise. "All," says our author, "are received into Heaven who have loved the true and the good for their own sake: they who have loved much are called *wise*, and they who have loved little are called *simple*. The wise in Heaven are in great light, but the simple in less light, and every one in light according to his goodness and love of truth."

Learning, he continues, is not to be mistaken for the culture of the understanding. The intellectual discipline which stands a man in good stead beyond the grave is that by which he was enabled to comprehend the why and wherefore, the causes and connections, of things; in short, the development of the reason; not a gorged memory, but an understanding which has used the contents of the memory to grow by. Facts in the memory are as much outside a man as food in his stomach is outside his body; nothing in the memory can be said to be the man's until incorporated by the reason, any more than food in the stomach is bone and healthy tissue until digested and appropriated by exercise. Pedants and book-worms, therefore, who have crammed their memories with languages, names, and historic gossip, whatever their reputation here, find themselves of little account in the future life. Their acquirements, having no hold of their life, vanish away, and as they essentially were in the world, there they openly appear.

Dependant as the Memory is on the Reason, the Reason is on the Will. In the Will alone is the basis of eternal intelligence: in the love of truth for good ends,—in the love of truth for its use, for itself, for its service to mankind. Continually, in the world, is truth sought, not for its own sake, or for its use, but for the glorification of the seeker. Now, whoever seeks truth for selfish ends, may find it, but with him truth has no real, but only an accidental, connection. He loves truth because it promotes his glory or interest, but when it ceases to do so he is indifferent to it, and, should it thwart him, then he hates it. To be eternally wise, therefore, is to be good. Moved by self-love, we may gather up learning, turn every scrap into display, and reason and discourse to the world's admiration; but there ends our reward. We have loved ourselves, and not the truth; and when the masks and shows of this world have for us passed away, we shall enter the spiritual world insane with self-conceit, and far removed from the angels, who love the truth, because it is the truth; who could even say to God, in their pilgrimage below, "Though thou slay me, yet will I trust in Thee."

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believe riches to be real blessings. They are angry, therefore, if they do not receive them, and cherish evil thoughts concerning the Divine Providence. They also envy others the good things they possess, and are as ready as the wicked amongst the rich to defraud others, and to live in sordid pleasures when they have the opportunity; but it is otherwise with the poor who are contented with their lot, who are careful and diligent in ther occupations, who love labour better than idleness, who act sincerely and faithfully, and who live a Christian life. From much conversation and living experience with the angels it has been given me to know most certainly that the rich enter into Heaven as easily as the poor; that no man is excluded from Heaven because he lives in abundance, and that no one is received into Heaven because he is poor. Both rich and poor have entered into Heaven, and many of the rich enjoy greater glory and happiness than the poor. These statements are made in order to shew that the life which leads to Heaven is not a life of retirement from the world, but of action in the world; that a life of piety without a life of charity,—which can only be acquired in the world,—does not lead to Heaven; but only a life of charity, which consists in acting sincerely and justly in every situation, engagement, and work, because such conduct is agreeable to the Divine Law. Such a life *is not difficult*, but a life of piety alone without charity *is difficult*, and it leads *away* from Heaven as much as it is commonly believed to lead to Heaven."

These passages are highly characteristic of Swedenborg, and serve to illustrate the remark we made at the outset, that, whatever Swedenborg was, he was no mystic. Whenever he treads on common ground we feel we have no dreamer, but a shrewd man of the world, to deal with. Franklin himself could not have indited a more practical recipe for getting to Heaven, and when Mr. Binney published his popular prescription, "*How to make the best of both Worlds*," it is not surprising that the Swedenborgians suspected that he had been holding counsel with their prophet.

Swedenborg has chapters on the Wisdom, the Joy, the Peace, and the Power of the Angels, but with these we shall not meddle, alike for want of space, and because their contents are readily conceivable. Nor shall we discuss Swedenborg's Divinity, for it is beyond our sphere, nor enter into the intricate question of the organization of Heaven, which, he says, is modelled on the human form. With a few notes from his description of Hell we shall close the extraordinary volume.

Hell is the assembly of the evil,—of all who love themselves first and others last. Hell is thus the reverse of Heaven, in which all love their neighbours first, and themselves second. In

water. These openings are conccaled, except when an evil spirit is prepared to be cast in, when there issues from the pit an exhalation of fire and smoke.

"In some Hells there appear as it were the ruins of houses and cities after a general conflagration. In these ruins the devils dwell and conceal themselves. In the milder Hells there appear as it were rude cottages, which are, in some cases, contiguous, like the lanes and streets of a city. Within the houses, infernal spirits are engaged in continual quarrels, enmities, blows and butcherings, while the streets and lanes are full of robberies and depredations. In some Hells there are thick forests in which infernal spirits prowl about like wild beasts, and hide themselves in dens when pursued by others; in others there are deserts where all is sterile and sandy, where the devils dwell in caverns and huts.

"It is impossible to give a description of the horrible forms of the spirits of Hell. No two are alike, although there is a general likeness of those who are in the same kind of evil. In general they are forms of contempt of others, of menace against those who do not pay them respect, of hatreds of various kinds, and of revenge; and in these forms outrage and cruelty blaze from within; but when others commend, worship and venerate them, their faces are drawn up, and have an appearance of gladness arising from delight. Some of their faces are direful and void of life, like corpses, some are black, and others fiery like torches, others are disfigured by pimples, warts, and ulcers, and frequently no face appears, but instead of a face, something hairy and bony, and sometimes nothing but teeth. Their bodies are monstrous, and their speech is the speech of anger, of hatred, of revenge; for every one speaks from his own delusion, and the tone of his voice is from his own evil. In a word, they are all images of their own hellish love."

Because Hell appeared thus horrible to Swedenborg, he would not have us conclude that it appears so to the devils. Far otherwise. Among themselves, the devils appear handsome fellows, and their abodes everything that can be desired; for in self-love (and the devils are forms of self-love) there is perfect self-satisfaction. The light of Heaven maddens them with pain, and they fly with horror from its presence to congenial darkness.

As Swedenborg maintains that all angels were once men, so likewise, he holds, were all devils. Hell, as a whole, is called the Devil, or Satan; there is no one spirit, so called, who is the leader of the infernals. The common idea of the Devil, as a fallen angel, Swedenborg rejects as a fable.

It need scarcely be added that Swedenborg denies the resurrection of the body; the flesh and bones laid in the grave

of England by the Church of England becomes daily more practicable. Again, whoever has studied the little sects, such as the Unitarians, the Plymouth Brethren, the Swedenborgians, and the Quakers, will have observed that in each there prevails a common physiognomy, and may have come to the fair conclusion that they are quite as much affairs of breed as of opinion. Hence, as soon as a sect reaches the limit of its peculiar breed in the nation, it attains the limit of its increase, and from that hour its propaganda is ineffective.

WILLIAM WHITE.

Weldon's Register.

SPECIAL PROVIDENCES.

'THE more a man is versed in business the more he finds the hand of Providence everywhere." Such is the statement, not of an ignorant or dreamy enthusiast, but of one who had had large experience in public affairs. It was the utterance of the celebrated William Pitt to the British Parliament, in 1759. And there are few persons, if any, who have not met illustrations of its truth in the course of their reading, or in their own experience.

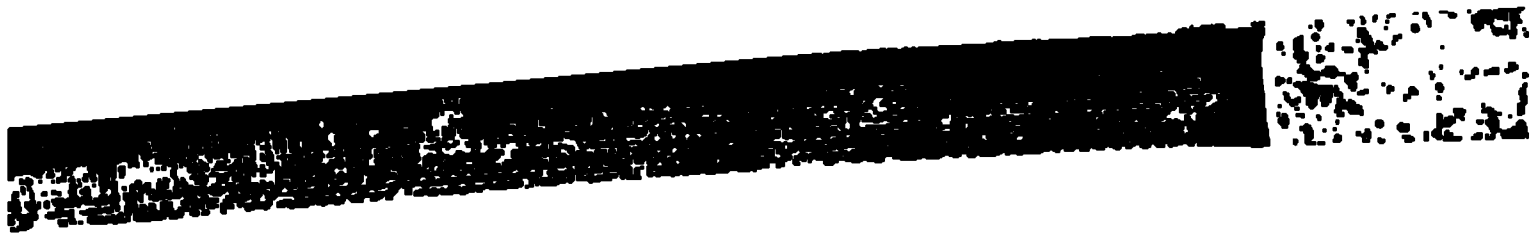
Take, for instance, the following, related by Marshall, in his *Life of Washington*:—"In a very short time after the action (of the Monangahela) had commenced, he was the only *aide* remaining alive and unwounded. On him alone devolved—in an engagement with marksmen, who selected officers, and especially those on horseback, for their objects—the whole duty of carrying the orders of the commander-in-chief. . . . He had two horses killed under him, and four balls through his coat; but to the astonishment of all, escaped unhurt, while every other officer on horseback was either killed or wounded. 'I expected, every moment,' says an eye-witness (Dr. Craik) 'to see him fall. His duty and situation exposed him to every danger. Nothing but the superintending care of Providence could have saved him from the fate of all around him." Bancroft tells us an Indian chief singled him out with his rifle, and bade others of his warriors do the same. Their rifles were levelled at him in vain, 'Some potent Manitou (good spirit) guards his life,' exclaimed the savage. Washington wrote to his brother:—"Death was revelling my companions on every side of me; but by the all-powerful dispensations of Providence I have been protected."

Again, Motley, in his *History of the Netherlands* relates this remarkable instance of preservation of the Prince of Parma, on the occasion of the destruction of the bridge at Antwerp, by one

large chapel, and a small congregation; and those who lent me the money a poor, industrious people, and weak in faith, being but young in the ways of God; and there were plenty of hypocrites in Zion to tell them that all who had a hand in that chapel would burn their fingers." And this "only resource" did not fail him. The whole debt was cleared off and the creditors honorably paid.

On one occasion he had to pay a sum of £20 for tithes, and was much troubled as to how he should meet the demand. He says:—"I looked different ways, and chalked out different roads, for the Almighty to walk in; but his paths were in the deep waters, and his footsteps were not known. No raven came, neither in the morning nor in the evening. There was a gentlewoman at my house on a visit, and I asked her if she had got the sum of £20 in her pocket, telling her, at the same time, how much I wanted it. She told me she had not; if she had, I should have it. A few hours after the same woman was coming into my study, but she found it locked, and knocked at the door. I let her in, and she said, 'I am sorry I disturb you.' I replied, 'You do not disturb me; I have been begging a favour of God, and I had just done when you knocked: and that favour I have now got in faith, and shall shortly have in hand, and you will see it.' The afternoon of the same day two gentlemen out of the city came to see me; and after a few hours' conversation, they left me, and to my great surprise, each of them, at parting, put a letter into my hand, which, when they were gone, I opened, and found a ten pound note in each. I immediately sent for the woman up stairs, and let her read the letters, and then sent the money to answer that demand."

Another time he had been greatly exercised with debt and embarrassment, and his patience was severely tried, not only on account of himself, but of a friend, who was in distress, and stood in need of relief. His never failing resort was to the Great Father of bounties, in earnest and sincere prayer. And God who heareth the ravens when they cry, thus answered him. It was in the evening that he made the subject a matter of special supplication. The next morning a person knocked at his door, desiring to see him. He was shown into his study. Huntington says:—"I looked at him, and perceived him to be a gentleman that I had never seen before. He told me that he had once heard me preach at Dr. Gifford's meeting-house, and once or twice in Margaret-street Chapel, and that he had heard me greatly to his satisfaction; and the reason of his coming to see me now was, that he had been exercised last night with a dream—that he dreamed the Word of God came to him saying, 'If thy brother be waxed poor, thou shalt open thy hand to thy poor brother,' &c. He asked me if there was such a portion of Scripture; I answered

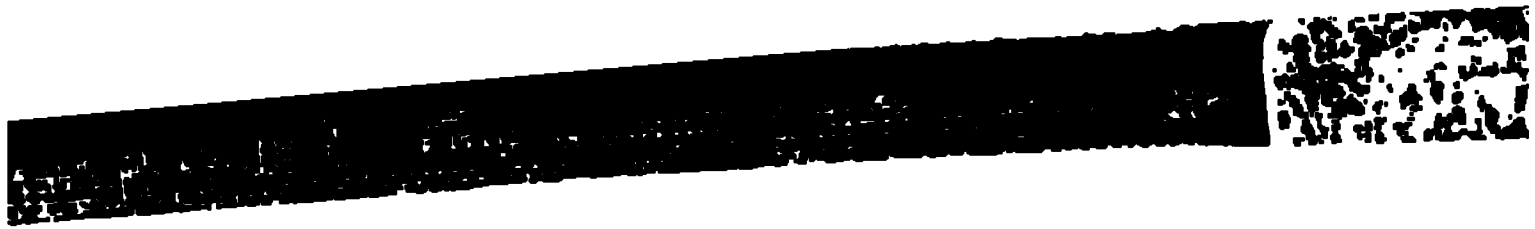


Caleb related this circumstance to his minister, Dr. Stennett, of Abergavenny, who was much affected by the account. Two years after Dr. Stennett was on a visit to Dr. Talbot, a well-known physician of Hereford, a good, generous man, though called "infidel" by the orthodox. One evening the conversation turned on the subject of prayer. In illustration of its efficacy, Dr. S. instanced the circumstance of poor Caleb. Dr. Talbot smiled, and said:—"Caleb! I shall never forget him as long as I live.' "What! did you know him?" said Dr. S. "I had but a very little knowledge of him,' said Dr. T.; "but I know he must be the same man you mean."

Dr. Talbot then related the following circumstance. He said that the summer before the hard winter above mentioned, riding on horseback among the hills, as was his usual custom when he had a leisure hour, he observed a number of people assembled in a barn, and rode up to the door to learn the cause; when he found, to his surprise, that there was a man preaching to a vast number of people. He stopped and observed that they were very attentive to what the preacher delivered. One poor man in particular attracted his notice, who had a little Bible in his hand, turning to every passage of Scripture the minister quoted. He wondered to see how ready a man of his appearance was in turning to the places. When the sermon was over, he walked his horse gently along, and the poor man whom he so particularly noticed, happened to walk by his side.

The doctor asked him many questions concerning the meeting and the minister, and found him very intelligent. He inquired also about himself—his employment, his family, and his name: his name he said was Caleb. After the doctor had satisfied his curiosity, he rode off, and thought no more about him till the great frost came the following winter. He was one night in bed—he could not tell for certain whether he was asleep or awake, but thought he heard a voice say, '*Send provision to Caleb.*' He was a little startled at first, but concluding it to be a dream, he endeavoured to compose himself to sleep. It was not long before he heard the same words repeated, but *louder* and *stronger*. Then he awoke his wife, and told her what he had heard; but she thought it could be no other than a dream, and she fell asleep again.

But the doctor's mind was so impressed that he could not sleep; at last he heard the voice so powerfully saying, '*Get up and send provision to Caleb,*' that he could resist no longer. He got up, and called his man, bade him bring his horse, and went to his larder, and stuffed a pair of panniers as full as he could of whatever provision he could find, and having assisted the man to lade the horse, he bade him take the provision to Caleb.



drowned along with some young companions with whom he had engaged to go on a sailing excursion in the Firth of Forth. She sent for him in the morning, and with much difficulty prevailed upon him to give up his engagement. His companions went, and were all drowned."

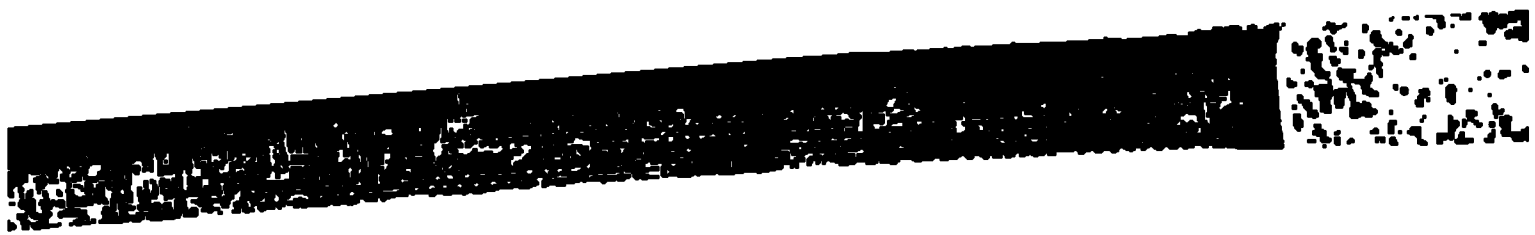
Cases of special providence by the agency of dreams might easily be collected in sufficient number to form a volume.

In one of the cases cited from Dr. Abercrombie, it was the means of the preservation of life and the prevention of crime.* A similar providence as the result of presentiment occurred to the illustrious Talleyrand. The anecdote was given to Dr. Sigmond by the widow of M. Colmache, the private secretary and friend of Talleyrand, and is recorded in Dr. Forbes Winslow's *Psychological Journal*:—

"One day, in the presence of the minister, the conversation had turned upon the subject of those sudden warnings which have been looked upon as communications from the world of spirits to man: some one observed, that it would be difficult to find a man of any note, who had not, in the course of his life, experienced something of the kind.

"'I remember,' said Talleyrand, 'upon one occasion having been gifted, for one single moment, with an unknown and nameless power. I know not to this moment whence it came; It has never once returned, and yet upon that one occasion it saved my life. Without that sudden and mysterious inspiration I should not have been here to tell my tale. I had freighted a ship in concert with my friend Beaumetz. He was a good fellow, Beaumetz, with whom I had ever lived on the most intimate terms; and in those stormy times, when it needed not only friendship to bind men together, but almost godlike courage to shew that friendship, I could not but prize most highly all his bold and loyal demonstrations of kindness and attachment to me. I had not a single reason to doubt his friendship. On the contrary, he had given me, on several occasions, most positive proof of his devotion to my interest and well-being. We had fled from France; we had arrived at New York together, and we had lived in perfect harmony during our stay there. So, after having resolved upon improving the little money that was left by speculation, it was, still in partnership and together, that we freighted a small vessel for India, trusting to all the goodly chances which had befriended us in our escape from danger and from death, to venture once more conjointly to brave the storms

* The *Dublin Review* for May, 1861, in an article on "Crime and its Detection," gives a number of cases in which crime has been brought to light and its perpetrators detected by means either of dreams or of some secret inexplicable impression or impulse.



my friend! The thought has haunted me day and night, like a flash from the lurid fire of hell. It was for this I brought you here. Look! you stand within a foot of the edge of the parapet: in another instant the work would have been done.' The demon had left him; his eye was unsettled, and the white foam stood in bubbles on his parched lips; but he was no longer tossed by the same mad excitement under which he had been labouring, for he suffered me to lead him home without a single word. A few days' repose, bleeding, abstinence, completely restored him to his former self, and, what is most extraordinary, the circumstance was never mentioned between us. MY FATE was at work.'

"It was whilst watching by the bed-side of his friend that Talleyrand received letters which enabled him to return to France; he did so, and left Beaumetz to prosecute the speculation alone. The Prince Talleyrand could never speak of the preceding event without shuddering, and to the latest hour of his existence believed that 'he was for an instant gifted with an extraordinary light, and during a quick and vivid flash the possible and the true was revealed to a strong and powerful mind,' and that upon this the whole of his destiny hinged. 'This species of momentary exaltation,' says Dr. Sigmond, 'which is not again repeated, but is remembered with the most vivid impression, is what is more immediately known by the name of fantasia:' in France and England it is named *presentiment.*"

A somewhat similar instance is related by Frederick Douglass, in his autobiography. He and some fellow-slaves had planned an escape. The morning of the day on which it was to have been executed, they were in the field at their work. "While thus engaged," says Douglass, "I had a sudden presentiment, which flashed upon me like lightning in a dark night, revealing to the lonely traveller the gulf before, and the enemy behind. I instantly turned to Sandy Jenkins, who was near me, and said to him, '*Sandy, we are betrayed; something has just told me so.*' I felt as sure of it, as if the officers were there in sight. Sandy said, 'Man, dat is strange; but I feel just as you do.' *If my mother—then long in her grave—had appeared before me, and told me that we were betrayed, I could not, at that moment, have felt more certain of the fact.*"

The presentiment was but too well founded. "In thirty minutes after that vivid presentiment came the apprehended crash." But thus forewarned, they were enabled in time to destroy the evidence which would have substantiated the charge against them. Speaking of another event, which he regarded as a special providence in his behalf, Douglass says in so regarding it, he may be deemed superstitious and egotistical, and he adds:—"But the thought is a part of my history, and I should be false to the

he named, when the vessel was about to sail. He then went to the said inn, prepared for his voyage, and ordered some refreshment to be sent up to his room at eleven o'clock. When he had almost finished his repast, the sailor came to call him, but as soon as the man opened the door, and the merchant cast his eyes upon him, he was seized with an unaccountable trepidation, together with an inward conviction that he ought not to go to Middleburg, so that all his reasoning against it was of no avail, and he was obliged to tell the sailor that he could not accompany him; to which the latter replied, that if so he would lose his fare, but this mattered not, he felt himself compelled to stay. After the sailor was gone, the merchant coolly reflected on what might be the probable reason of this singular mental impulse. In reality, he was sorry and vexed at thus neglecting this important part of his journey, as he could not wait for the next market boat. To banish his tedium and disappointment he went out for a walk, and towards evening called at a friend's house. After sitting there a couple of hours, a great noise was heard in the street; inquiry was made, and now they learnt that the Middleburg market boat, having been struck by lightning, had sunk, and that not an individual was saved! My readers may think what an impression this intelligence made upon the mind of the worthy traveller; he hastened home, and in retirement thanked God for this gracious warning. I can solemnly vouch for the truth of this relation.

Instances of special providence, of warning, guidance, and protection are indeed sown broadcast in history and biography, and in common life. That their true character does not meet with more general recognition is, I think, mainly due to a false philosophy, which can see in the idea of special providence only an arbitrary interference with the laws established by Infinite Wisdom. But here, Spiritualism, rightly understood, supplies a ground of reconciliation on which philosophy may well "rest and be thankful!" In all this wide class of facts it finds nothing incompatible or inconsistent with the ordinary operation of laws. It does not indeed see in the universe only a celestial mechanism, a piece of clock-work wound up by Fate and Nature; but a spiritual cosmos of free intelligences, working by and within a higher range of laws than those of mere earth and Nature. The laws of the lower physical, being included in the higher spiritual, and together forming a divine unity. Specialty, there is none, in respect to any occurrence taking place without law, or contrary to law; but providences often become to us special, "not as taken out of the universal, but as included in it; yet as projecting out of it *to our view*, so as to convince us of more than mere laws, and of personal and Divine agencies working with those laws.

difference. Yet this is a difference which wonderfully affects the heart of man. It touches more peculiarly his *religious* nature, and causes him to look up. . . . The universe of existence thus contemplated becomes a connected *chain* of being and operation, from inmost God to outmost nature; and as the impulses of Divine love and care first stir in the heart of the Infinite Father, so they are communicated to the angels nearest Him, or nearest the Divine Centre of being, and thus on, out and down through the vast ranks of glorified spirits, till they reach to earth, and protect the merest child from injury and danger."

T. S.

A SIGN OF THE TIMES IN ENGLAND.

An extremely visible change has come over the Press in this country within the last six months. Frantic as was the outbreak on the publication of the *Incidents of My Life* and the *History of the Supernatural*, and reckless as were the expressions of anger and feigned contempt on the part of the reviews and newspapers, a wonderful calm has now fallen on them, and those journals which have taken time to think, have made many and large concessions to the spiritual principle. We need not recapitulate these cases, they are sufficiently known to our readers; but we may note briefly the last appearance of this kind. This is on the part of the organ of the Methodist body, the *London Quarterly Review*, which has devoted nearly fifty pages to prove that Spiritualism *is*, and that it had rather that it wasn't. It goes to work with an air of great candour, but nevertheless digs at the foundations of the spirit theory with a sly tenacity. It makes no question about the facts recorded in all ages, and especially in our own. It admits that it would be a folly and a madness to call them in question. It has watched the troop of the learned who had already made their displays on this subject, and profited by their folly. One had strongly recommended a committee of the scientific to determine whether the thing lived or not; another with haggard looks and hurried words not only declared that the thing did live, but was about to spring upon them; a third thought it was no living creature, but only a *property* of *matter*; a fourth thought it might be alive but would soon die out; a fifth that it was dead already; a sixth, a very longheaded fellow, put a lemon to his nose and declared that it was an epidemic; and a seventh that it was a very odd thing that it had frightened so many mighty editors, and therefore, it must be the great Od itself.

All this appears very contemptible to the *London Quarterly*.

rounds of the ladder of belief that it has got t
by others to be in the ladder at all. Forgetti
the facts it has admitted the spirits as the
no part of the facts is more palpably proved
spirits in these manifestations. Spiritualists
this point, because they know it, and can any
of proofs of such facts followed by such a hos
as would put them and the whole army of
court in the three kingdoms. We must rega
in the *London Quarterly* towards its friend
having endorsed their reality and respecta
admit them to *séances*. And when they ve
old ruinous castles, and haunted houses to w
Christian fire-sides, to insult them by denyi
nicknaming them magnetism or zoo-magne
know that on all occasions at these *séances* th
in asserting that they are spirits? Now i
regularly that they were spirits, and claimed
tism, or the like, would not the *London Q*
other London journal have most kindly and
their right to name themselves as they thou
doubtedly they would; most gladly they woul
reluctance to admit them to be what they unifo
There must be a reason for this reluctance
men of letters, if they would obligingly tell us

But, in truth, the literary and religious
reduced to a dilemma. They say as plainly a

earnestly recommend all their preachers to lay aside their pulpit arguments, and pray for visions? Let them recollect that St. Paul was converted by a vision. Whatever means are found the most effectual for men's salvation, it behoves Christian ministers instantly and energetically to adopt. It is a sacred and indispensable duty. Now, we do not hear of any of their mighty host of preachers converting Atheists and Deists by "the foolishness of preaching;" but men must be saved, and if "visions" will save them, by all means let visions be adopted. Like St. Paul, let them "be all things to all men, so that they may save some." This is our view of the matter, and we think it is a Christian view. But let it be clearly understood, that the employment of visions is not our idea, but that of the *London Quarterly*. The Atheists and Deists to whom the "History of the Supernatural" alluded, were not converted by either arguments or visions, but by plain and simple facts. These facts the Methodist *Quarterly* thinks poor and mean facts; and that if Spiritualism is to be judged by its facts, "it is lost." But surely facts that convert Atheists when the preachers' arguments cannot do it, must be infinitely less mean and poor than the arguments. And facts that re-assure souls in the faith of their own immortality; which reconstruct the mere breath of air residing in the brain, or the heart, or somewhere to which the orthodox religions had reduced it, into the real, complete, and undying man, of which the body is but the covering, as a glove is of the hand; which brings the future world of the race palpably before the soul, with its mountains, seas, and cities; a magnificent fact, and no longer a misty idea to be obtained, after ages of lying in the damp senseless grave;—the facts and doctrines that demonstrate that world as a world of progress in purity and felicity to those who desire progress, instead of a world of useless and senseless eternal damnation; facts which commission the departed to bring to us tidings of re-union with them and with God: these are facts infininitely more noble, and more consolatory; more partaking of the Divine and glorious nature of Christianity, than the flat and repulsive doctrines which have destroyed in the soul the vitality and substance of the hope of salvation, and driven countless thousands into the remorseless regions of Materialism.

The *Methodist Quarterly*, casting about for something to weaken, if but for a moment, the effect of "The History of the Supernatural," at one instant represents its author as a Friend, on the principle that an old frog must still be a tadpole, because it was so twenty years ago; and at another instant, that he must have turned Papist—the author of the History of Priestcraft turned Papist, because he accuses Protestantism of having de-

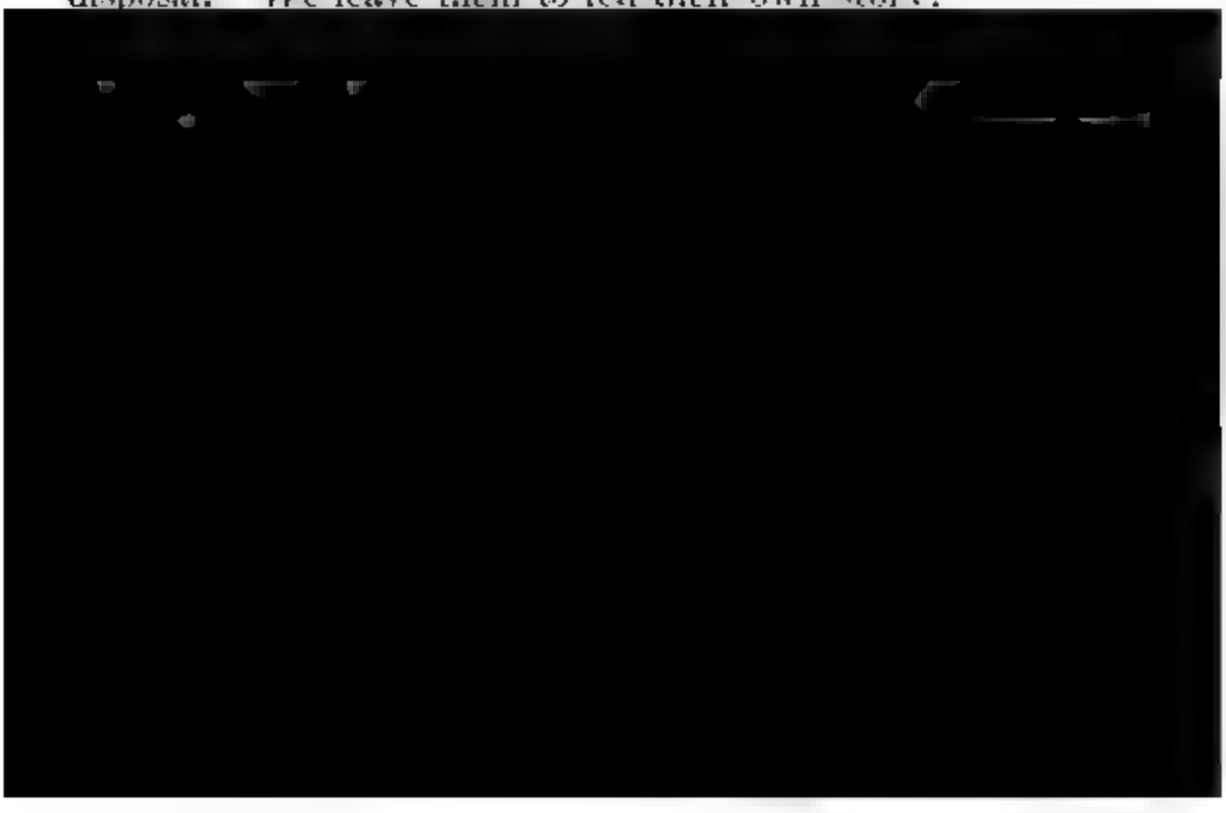
stroyed all faith in the spiritual, which it admits to be a fact, and on the same showing must itself be Papist too.

All these are miserable displays on the part of the orthodox, whether of Church or Dissent; but grand testimonies to Spiritualism. This very organ of Methodism declares that a change has become obvious in the public mind; that the stolid and petrified infidelity of the last and present age, is fast breaking up; that there is a rapid return to belief in the invisible. What has produced this? That despised and foolish Spiritualism, with its tables, and raps, and spirits, and a few things besides; such as good writing and fine spiritual drawings, and useful inventions, by-the-bye, such as they will hear of anon. These, like the foolishness of preaching to the Jews and Greeks, are, as the enemies are compelled to confess, turning this old infidel and earthly world upside down. The entire race of the learned, the scientific, and the theologic, feel that the whole scaffolding of their fabric of incredulity is giving way. In vain they run distractedly hither and thither, propping and tying, shoring up and holding on—it is going, going, going, slipping irretrievably down with them and beneath them, and great will be the fall thereof.

W. H.

A PROPHETIC INCIDENT.

Mr. Daniel D. Home has placed the following letters at our disposal. We leave them to tell their own story.



years or more, and then having a good opportunity, I inquired if I might open it. The answer was that I had better not, as the contents were not what I might like. After a while I asked again, and was told that if I were so desirous I might open it. I therefore broke the seals, and found the following words:—"Mary will be the *first* to leave earth. Grieve not. All will be well with her. It may be years."

You may judge of my feelings at this announcement, and when she was taken with the hemorrhage I felt that she would be the first, although for weeks we had almost been daily feeling that John would leave us. We laid her body away last Tuesday, just five days ago, and John breathes yet. Yours, &c.,

D. D. Home, Esq. A. S. JARVES.

Boston, July 5th.

DEAR DANIEL,—I have postponed writing you since John passed away. His spirit was released from the body on the 21st of May, just eleven days after Mary had left us. Strange to say John did not ask to see his sister as we did not tell him what a *surprise* was awaiting him there. George (his spirit brother) told us that he had impressed John not to think of Mary, and now John tells us that when he met his sister he thought it must only be a vision. Yours, &c.

D. D. Home, Esq. A. S. JARVES.

Notices of Books.

FROM MATTER TO SPIRIT.*

JUDGED by one of the best tests—the growth of literature devoted to the subject—Spiritualism is everywhere making rapid progress. The works of this class issued in America, constitute, in themselves, a library. In France, the spiritual journals and reviews advertise a goodly list of books of the same kind. In Germany, besides native works, the writings of American Spiritualists are being translated. Mr. Howitt's *History of the Supernatural* is being translated into Portuguese. Even in bigoted Spain, Spiritualist works are so numerous that they were recently collected by the clerical party for an *auto da fe*. Here, in England, the better sort of works on the spiritual philosophy is on the increase, and is forcing the consideration of the question more and more on the public mind, especially among the educated and

* *From Matter to Spirit; the Result of Ten Years' Experience in Spirit Manifestations. Intended as a Guide to Inquirers.* By C. D., with a Preface by A. B. London: LONGMAN & Co.

literary classes. Among those calculated in an eminent degree to help in this direction is the new work—*From Matter to Spirit*; which, as a careful statement of the results of ten years' investigation, and an exposition of the philosophy to which this investigation has led the writers, bids fair to achieve a high and permanent place. It will be seen that we speak of the authorship of this work in the plural number, the forty-five pages of preface being written by one hand, and the book itself by another. Though generally cognizant of each other's views, both had substantially finished before either set eyes on what the other had written. The circumstances which first led A. B. and C. D. to enter upon their joint investigation is thus detailed in the preface by the former:—

Ten years ago, Mrs. Hayden, the well-known American medium, came to my house *alone*. The sitting began immediately after her arrival. Eight or nine persons were present, of all ages, and of all degrees of belief and unbelief in the whole being imposture. The raps began in the usual way. They were to my ear clean, clear, faint sounds, such as would be said to *ring*, had they lasted. I likened them at the time to the noise which the ends of knitting-needles would make, if dropped from a small distance upon a marble slab, and instantly checked by a damper of some kind: and subsequent trial showed that my description was tolerably accurate. I never had the good luck to hear those exploits of Latin muscles, and small kicking done on the leg of a table by machinery, which have been proposed as the causes of these raps; but the noises I did hear were such as I feel quite unable to impute to either source, even on the supposition of imposture. Mrs. Hayden was seated at some distance from the table, and her feet were watched by their believers until faith in podalism slowly evaporated. At a late period in the evening, after nearly three hours of experiment, Mrs. Hayden having risen, and talking at another table while taking refreshment, a child suddenly called out, "Will all the spirits who have been here this evening rap together?" The words were no sooner uttered

ıedium. I expected to be brought up at, say the letter F; and when my pencil assed that letter without any signal, I was surprised, and by the time I came ɔ K, or thereabouts, I paused, intending to announce a failure. But some one alled out, "You have passed it; I heard a rap long ago." I began again; and istinct raps came, first at C, then at D. I was now satisfied that the spirit had ailed; and I thought to myself that it was rather hard to expect him to emember a passage in a review published in 1817, or thereabouts. But stopping to onsider a little more, it flashed into my mind, that C. D. were his own initials, and hat he had chosen to commence the *clause which contained the epithet*. I then aid nothing but "I see what you are at; pray go on," and I then got T for *The*), then the F, I wanted—of which not one word had been said—and then he remaining four initials. I was now satisfied that the contents of my mind ad been read which could not have been detected by my method of pointing to he alphabet, even supposing that could have been seen.

I gave an account of all this to a friend who was then alive, a man of *ologies* nd *ometers* both, who was not at all disposed to think it anything but a clever nposture. "But," said he, "what you tell me is very singular; I shall go ıyself to Mrs. Hayden: I shall go alone and not give my name. I don't think shall hear anything from anybody; but if I do I shall find out the trick—epend upon it I shall find it out." He went accordingly, and came to me to eport progress. He told me that he had gone a step beyond me, for he had ısisted on taking his alphabet behind a large folding screen, and asking his uestions by the alphabet and a pencil, as well as receiving the answers. No ersons except himself and Mrs. Hayden were in the room. The "spirit" who ame to him was one whose unfortunate death was fully detailed in the usual ray. My friend told me that he was "awe-struck," and had nearly forgotten ll his precautions.

The things which I have narrated were the beginning of a long series of xperiences, many as remarkable as what I have given; many of a minor haracter, separately worth little, but jointly of weight when considered in con-exion with the more decisive proofs of reality; many of a confirmatory ındency as mere facts, but of a character not sustentive of the gravity and ignity of the spiritual world.

Accustomed by the bent of his genius, as well as by education nd many years' familiar handling of topics which require and dmit of strict demonstration, A. B. feels his way among the vondrous facts of spirit manifestation with the utmost circum-pection, and his remarks exemplify that rigorous and vigorous easoning which this eminent mathematician has accustomed us ɔ expect in everything proceeding from his pen. Here, for ıstance, is "a palpable hit" at "philosophers of our own day," vhich exhibits both his vigorous reasoning and his cautiousness ı admitting any conclusion as a final one:—

I hold those persons to be incautious who give in at once to the spirit doctrine, nd never stop to imagine the possibility of unknown power other than disem-odied intelligence. But I am sure that this calling in of the departed spirit, ecause they do not know what else to fix it upon, may be justified by those vho do it, upon the example of the philosophers of our own day. Some flints re found in what they call the *drift*, curiously cut, and, for various reasons elieved to owe their shape to agents different from those which give other flints ıeir multitudinous configuration. These queer-shaped things are tolerably like ıe tools of savages. The geologists do not hesitate a moment; these are the *orks of men*, and the whole history of the human race must shift its basis. ınd why are these flints the works of men? I can learn nothing but what mounts to this, that the geologist does not see *what else they can be*. He calls ı *his* higher power the moment he wants to steady his mind upon an explana-on; as to waiting awhile for further knowledge, that would not suit the

hunger of the theory-bag. At last, hum
favour the supposition that we have got
as well as the axes themselves Does t
of these remains? With a few it ma
arrival at conclusions is as conspicuous an
For reasons above given, both are in the

So soon as any matter excites warm
at imposition commence. Some forged fi
been put into the drift; and some forged
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skill and ingenuity, provided only that wl
unpalatably, may be thereby shown to b
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I ought to stand up for the keenest sc
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imposture against the examination of th

The keen requirements of the
logician of the day, are well v
paragraph in the papers, which st
iron horse shoe has been found
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be sought in some other descript
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perhaps, no contributor to our reviews who is more at home in demolishing a fallacy, or in good-humouredly disposing of an ignorant pretender in science, than Mr. De Morgan. His clear, logical, witty, and whimsical style is readily traced by literary readers in many a striking article in our critical journals. He is probably the last man whom the sceptical in such mysteries would expect to find on the side of Mr. Home and Mrs. Newton Crosland. Yet we must record the fact that Mr. De Morgan declares himself "perfectly convinced that he has both seen and heard, in a manner which should make unbelief impossible, things *called* spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake."

To pass from the preface to the body of the work. This is an orderly and methodical exposition of Spiritualism from outermosts to innermosts; it treads with caution and yet firmness the various steps in the ascent from matter to spirit. Beginning with "Method of Experimenting," "Rapping and Table-Moving —Reality of Phenomena," it passes on to the discussion of Mesmerism, showing its affinity to Spiritualism, and illustrating by it the modes of spirit-influence and operation in producing what are known as the "manifestations"—writing, drawing, vision,* the voice, and hearing, and thence to the "Process of Death and Formation of the Spiritual Body," "The Home of the Spirit," "Correspondence and Development," "Influx and Inspiration," and "The Word of God." Those topics are all, as far as possible, illustrated, and the author's conclusions concerning them fortified, by facts within her own knowledge and experience. The work throughout, bears evidence of independent judgment and considerable scholarship, and is pervaded, especially in dealing with the higher phases of the inquiry, by a spirit of earnest reverence befitting its solemn themes. The author is very successful in drawing out the spiritual significance of some of the obscurer passages of Scripture; as well as in the illustrations of sacred symbolism, or, as it is now commonly called, spiritual correspondences.

We do not say, and are sure the author would not say, that all her conclusions are to be accepted. Many of them are confessedly put forth as suggestive and tentative only. The statement for instance (though possibly warranted so far as the author's knowledge and experience is concerned), that in *all* cases of spirit communication the *idea* only is that of the spirit, while the *language* is supplied, though unconsciously, from the mind of the medium; is, though generally true, put forward we think, too absolutely, and needs considerable qualification. But, however

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* We cite the following explanation of the way in which spirits operate in exciting and directing the faculty of vision for the benefit of those who are troubled with the "ghost costume" difficulty. It is related as given by a spirit in answer to an inquiry on the subject. Our readers will see the wide extent of its application.

"The spirit mesmerises the eye, then whatever image is in the mind of the spirit is seen by the medium."

herself being the medium. Concerning o
whose mediumship many striking facts had
author relates that: "A few days before
me a solemn assurance that she had neve
slightest degree, in any particular connected
festations; 'But,' she said, 'I have, from
heard far more curious things than I ever tal

Here is an interesting incident:—

The name of a great poet was once given to me by
medium, and I, who was then inexperienced in the w
a *complete* little poem in three verses for a friend. T
have no idea of what was coming, as my request was
about five minutes three verses were written with very
the approach of an army, a battle on the bank of a rive
blood of the combatants, another battle on hills whos
noticed, and a third when the flowers were in bloom,
dead. The metre was uncommon, and though the l
were not inharmonious. One of our greatest living au
pronounced these three stanzas to contain a poetica
have proceeded from the mind of a young child. In the
months after the writing, the applicability of this ryth
three battles of Alma, Inkermann and Balaclava was
written long before the Crimean War broke out.

An interesting instance is given "of
medium, the vision of another, and the h
independent of each other, agreeing in the s

From the chapter on "Appearances a
the following narrative with the author's com

Some few years ago I was in frequent communicati
man, who was much interested in geology, and wh
connected with the causes of the various changes d
surface. After a month had elapsed, during which

this statement was true, he being supposed, at the time of his appearance, to be a prisoner in the East.

The second spirit the same lady described as looking older, rather tall, and with a clerical appearance about him. But she remarked *that he did not know how to communicate with her*, as he was evidently ignorant of the very elements of the laws by which spirits in and out of the body can exchange ideas and thought. After a few minutes' disappearance the same spirit reappeared, and with him the spirits of two eminent *geologists*, both of whom had before communicated with the lady whose powers were being thus tested. By their evident direction (according to the lady's description), my friend then wrote letters and words, which were described as light, brilliant words, and said, "When on earth I was known as the Rev. —— ——, of ——," and then he added that he had much now to tell in connection with a scientific problem (in which we had been much and mutually interested), and which problem his change of state had enabled him, in a great measure to solve.

The principal points of interest in this investigation appeared to me to be: first, that the young lady did not personally know the clergyman in question, nor did she know of his death; secondly, the Christian name, surname, place of residence, personal appearance, and profession of the person, were correctly given; thirdly, the immediate reference to a scientific investigation which we had ceased to write about only when he died; fourthly, the fact of his finding a difficulty in making his thoughts palpable to the lady, or, in other words, in communicating with her, until he was taught how to do so by those more experienced than himself. Thus appearing to indicate that there is a law in these matters and conditions which must be fulfilled, just as certain laws must be obeyed in all sciences, in order to obtain constant results.

There are many more passages we should like to quote, and which our readers we are sure would like to read, and which we hope they will read in the book itself; but we must end our extracts, assuring our readers (to adapt and adopt a well-used formula) that this is one of those works that no Spiritualist's library can be considered complete without. When they have carefully read it through we are sure they will feel grateful to Mrs. and Professor De Morgan for this their valuable contribution to the literature of Spiritualism.

PLAIN GUIDE TO SPIRITUALISM.*

THIS long title-page sets forth pretty fully the design of the volume, which is still further indicated in the author's preface, in which he tells us—"It embodies the labours, studies, observations and itinerant experiences of years. . . . I make an honest effort to sum up evidences and opinions, and leave individuals and the public to judge. I have endeavoured to guard all my positions, compilations, and statements with the utmost care and consideration." Any book of which the author can honestly say this must

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* *A Hand-Book for Sceptics, Believers, Lecturers, Mediums, Editors, and all who need a thorough Guide to the Phenomena, Science, Philosophy, Religion, and Reforms of Modern Spiritualism;* by URIAH CLARK. Boston, Mass. (U.S.A.), WHITE & Co.; London: BURNS, Progressive Library, Camberwell.

be of considerable value, even though, as in the above sentences, the writer sometimes confuses his tenses, and gives other evidence that in preparing it he has not paid "the utmost care and consideration" to the laws of prosody. The author is well known to American Spiritualists as editor and lecturer; and, as may be expected, many of the topics discussed, as well as the general presentation of the subject, is from the American standpoint. But, though it has what may be called a local *flavour*, the fruit is sound and wholesome, and we doubt not, to many, pleasant withal to the palate. The author is earnest, without dogmatism; religious, without being sectarian; and practical, without the narrowness which is so often painfully conspicuous in those who claim to be pre-eminently "practical;" as witness his exposition of "Practical Spiritualism."

Practical Spiritualism is summed up in one word,—love; love to God, manifest in love to humanity. While Spiritualists seek no central creed,—no fixed platform of intellectual opinion,—no rigid system of theology, binding the conscience and trammelling freedom, they are united in the one grand central element of fraternal love encircling the family of earth and heaven. We can all agree, without controversy, in regard to this central principle; for there is one common chord of benevolence running through the great heart of humanity, which needs only to be touched aright to vibrate in harmony with the eternal world. . . . Dear departed ones from the spirit-land bend over humanity with messages of love to souls long waiting for some influences to touch them, and call forth angel responses. Nothing is so mighty and magical in the human heart as the consciousness of spiritual intercourse, the great fact that heaven is open, its guardianship constant, and its inspiration direct. Spiritualism has already redeemed thousands once darkened, buried in materialism, and hardened in heart, but now lifting songs heavenward.

In a little more than twenty pages the author has condensed

racy * and extent of research. It contains *thousands* of narrative cases (very brief, of course), with the name of the author and book from which each is taken, most carefully given, extending from the most ancient to the most recent times. In this respect the work is of the highest value and interest to every student of these phenomena, forming in fact quite an Encyclopœdia of information on everything relating to Animal Magnetism, Witchcraft, Dreams and Visions, Ghosts and Haunted Houses, "Spirit Rapping and Table Turning," and whatever else can be comprised under the name of "Mystischen Erscheinungen der Menschlichen Natur." But when we come to the author's *theories*, we find more than the usual amount of German strangeness and obscurity. Some of his leading notions are such as we could not have expected in any sane man. The earth, according to him, is actually a living *conscious* animal, its soul or spiritual part being called by him "Geodæmon." The sun and the planets has each its own "Dæmon;" the sun's "Dæmon" he calls "Heliodæmon," that of Mercury "Hermodæmon," &c.

The "Geodæmon" is a spiritual being of higher order than the human soul, and is conscious of everything and every event which occurs on the earth. Hence he *explains (!)* the marvellous knowledge of distant places and future events, &c., displayed by clairvoyants and spirit-mediums, *viz.*, by their becoming (in some mysterious way which he does *not explain*) partakers in this higher consciousness of the Geodæmon. Without expressly denying the possibility of communication with departed spirits he denies the reality of such communication in almost every one of the thousands of cases which he has collected, and attempts to account for the facts by such wild and absurd hypotheses as the above. He rivals and even surpasses the American authors Richmond, Rogers, Mahan, &c., in the powers which he ascribes to "*unconscious*" mental action. A medium can throw furniture about the room, without having the slightest consciousness of what he is doing!!! He may produce writing on a piece of paper locked up in a box out of his reach, and even sight, without being conscious of having anything to do with it!!! (see pages 397, 411, 412, &c.) Even the "spirit-photographs" are produced by the unconscious magic power of the individual. We will quote his own words (pages 50-1 of the supplement):—"Der sehr bekannte photograph Richardson in New York, wollte eine junge person photographiren, die etwas medium war. Als die

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* *German Accuracy*—"The exception proves the rule." One exception is to be found at page 393, where the author says:—"Spiritualism in its coarsest forms of table-moving and spirit-rapping has in England three established journals. The *Spiritual Magazine* alone has a weekly sale of about 15,000 copies." We wish that the last part of this statement at any rate was correct.

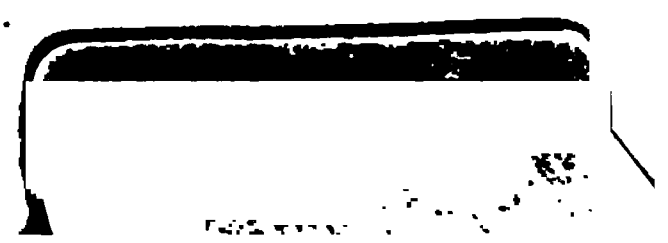
probe gemacht wurde, schien das bild verdorben, aber quer über dasselbe zeigte sich ganz leicht das portrat einer alten frau in ganz anderer kleidung, in welcher die junge person das bild einer verstorbenen Tante erkannte und welches R. mehreren bekannten zeigte. Das bild, ist nach meiner ansicht in diesem falle durch die junge person—nicht durch den geist der Tante—auf die gleiche weise wie die geisterschriften zu stande gekommen; die junge person war ihr selbst unbewusst im magischen theil ihres wesens mit jener Tante beschäftigt, imaginirte deren bild, und stellte es dursch einwirking auf das gegebene material dar, verdarb aber damit ihr eigenes." A man who can believe that a person sitting for her portrait, can, by *imagining* a deceased aunt, produce a photographic picture of this aunt—and without the slightest consciousness of having been thinking of this deceased aunt—must be himself one of the most "mysterious phenomena of human nature." Verily, the credulity of incredulity is incredible! But even he makes one admission which totally upsets all his own extraordinary attempts at "explanation." He expressly lays it down that all these wonderful effects of an *unconsciously-acting* magic power in the medium can only occur when the medium is "in a peculiar dream-waking condition," and are impossible when the medium is in her ordinary state of everyday life. "Jedes magische wirken ist bei dem gewöhnlichen Tagleben unmöglich." (page 395.) Again, in his Supplement (page 39):—"Beim geisterschreiben und der spukwirkung verhält sich der mensch als Doppelgänger; sein magisches Ich erscheint und handelt anderwärts, wahrend der Tagmensch immer nur da thätig ist, wo sein körper weilt." That is, "In spirit-writing and die-

[redacted]

my adhesion to statements so contrary to general experience, and for the accomplishment of which the established laws of nature must be set aside, or new, or unknown ones brought into operation. The subject was, however, soon after brought more practically under my notice. About three months ago a young gentleman was staying in this town, and Spiritualism was incidentally mentioned to him; he said that some years ago, when table-turning was in fashion, he had sat at a table and seen it move. He was asked to try again. He did so, and a very decided movements soon took place, but nothing more was done on this occasion. The next night I was invited to attend, and after being seated about ten minutes, the table seemed as if endowed with life and intelligence. It responded to questions by giving the usual affirmative or negative raps with the leg. An alphabet was extemporised, and immediately a remarkable and *apropos* sentence was spelt out, purporting to come from an old clergyman who had died a few weeks before. It will be well to mention that this gentleman held the idea, so prevalent among the clergy, that if there is anything in Spiritualism at all, it is Satanic, and that it should on no account be practised. He had given me a pamphlet to read, written by an Irish clergyman of the name of Nangle, plausibly setting forth that Spiritualism was of the devil. "There," said he, very assuredly, "that will show you where it comes from." Well, this old clergyman having announced himself, was asked if he had anything to communicate, and without hesitation was spelt out, "When I was alive I did not believe in Spiritualism." "Is it Satanic?" "No." "Then good spirits as well as evil spirits are engaged in these manifestations?" "Yes." The names of deceased friends were spelt out on this occasion, but no further communication was made, the chief interest centreing in the movements of the table, which were remarkable to us on account of their novelty, we never having seen anything of the kind before. The next evening the same description of manifestations took place; some questions of a theological character were answered, and the movements of the table exhibited greater power. An interesting circumstance occurred which is worth recording. A child was taken from a cradle and placed on the table, which at once proceeded to rock with a cradle-like motion. We were expecting the table to go along the ground, as we had seen it on the previous evening, when a person mounted it. On retiring to rest our medium was greatly disturbed by rappings, which continued the greater part of the night, and he could not be induced to attend a *séance* again. Not liking to abandon our experiments at so early a stage, we tried among ourselves, and had the satisfaction to find that two of our party were mediums, though not very powerful ones. The movements of the table, however, increased in power on repetition, and were produced more readily. I have frequently seen, at my own house, a heavy man raised on the table, the only contact with it being our finger-ends lightly resting on it. We get questions promptly answered, affirmatively or negatively, but an appeal to the alphabet is seldom successful. The name of a lady has been rapped out as a medium, but as she cannot be persuaded to join in our experiments, we have not been able to test her mediumship. "Here are fair spirits," was on one occasion spelt out; this, on enquiry, we found to mean, that the spirits present were *good* spirits.

At this stage of our proceedings, a gentleman (a civil engineer) requested permission to see our experiments. He witnessed them, and was much struck with what he saw, and became so much interested in the matter, that what we could shew him was not enough; to use his own words, he wanted to "see the hands." I recommended him to visit Mrs. Marshall in London, of whom I had heard. He went, and sent me the following report:—"Knockings and scratchings were heard about the room, and on the table. Questions were promptly answered by loud raps on the table. The name of my sister was correctly spelt out; and the place where her remains are buried, and several questions were correctly answered. After this, the table rose about three feet in the air, and remained so for several seconds, in defiance of the laws of gravitation. I watched the movements with great earnestness and care, and could discover no appearance of fraud."

On receiving this account, I made a journey to London, to see and judge for myself. On arriving at Mrs. M.'s, I found a party of about six, among whom was a lady receiving a long communication from her father; a page or two of

which she read for our edification. On putting the usual question, [illegible] there was any spirit present who knew me, the name of "Mary Cooper" [illegible] out, the alphabet being pointed to by an American gentleman, who [illegible] be present. Not recollecting any one of that name, I enquired [illegible] was answered, "Grandmother." She stated she died about thirty years [illegible] was my guardian spirit. I have since ascertained the year of her [illegible] 1833. She died when I was very young, and my parents having died [illegible] the responsibility of my care devolved upon the old lady, who always [illegible] great interest in my welfare. How wonderful that she should thus [illegible] to light again, at a time when I had all but forgotten that such a [illegible] ever lived! At this stage of the proceedings, a friend, who accompanied [illegible] quired if any manifestation of a different kind to those we had yet [illegible] produced? "Yes." "Can any spirit present give us direct writing?" [illegible] Hereupon I placed on the floor some note paper and a pencil, and on taking [illegible] about two minutes after, the name "Mary Cooper," was legibly written [illegible] free hand. I marked the paper previous to putting it down. I afterwards [illegible] on the table a photograph, enclosed in an envelope, of a dear deceased [illegible] her name was instantly spelt out, accompanied by the benedictory [illegible] "Joy be with you." The American gentleman, before alluded too, [illegible] singing, which seemed to increase the movements of the table (a 4-feet [illegible] it rose fairly from the floor to the height of about a foot. The rapping [illegible] were not confined to the table, but were all about the floor, which [illegible] tremulous motion, resembling, as one present observed, an earthquake.

I attended again a short time afterwards, when the same descri[illegible] phenomena occurred. Singing was again introduced, and on this occasion [illegible] table, a smaller one than that before used, rose in the air, and remained [illegible] with a vibratory motion till the close of each verse, when it descended [illegible] again at the commencement of the next. The spirit of Dr. Esdaile [illegible] invoked, and on being told that he was present, the gentleman requested [illegible] he would, if possible, mesmerise him. The table hereupon rose from the [illegible] and assumed the actions of a mesmerist in making the usual mesmeric [illegible] the imitation was perfect. Dr. Esdaile, the celebrated mesmerist in I[illegible] well known to the gentleman who had made the request. On another occasion a military gentleman threw a handkerchief on the floor; the alphabet was called for, and the words "We have made you a pretty present" [illegible]